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Editorial

Healing the Wounds of Violence

Kano and Sonya exchange punches, kicks... parrying... rights, lefts, an occasional uppercut. After an intense struggle, Kano pierces Sonya's chest wall and rips out her heart. He raises his hand over his head — the blood pouring out of the still-beating heart and down his arm — in a exuberant declaration of victory. The screen reads, "Kano wins!"

As I write this editorial, the holiday season is upon us, twenty commuters are recuperating and six more have been laid to rest — gun shot victims of a Long Island commuter train massacre — and the season's hottest-selling video game for children is Mortal Combat (a scene from which is described above). So it is that as I write about healing, harsh realities require that we recognize one of the primary illnesses of American culture — violence.

In some respects, violence can be understood in terms of the virtual lack of effective gun control (even with the passage of the Brady Bill) or the hopeless inadequacy of criminal penalties in a system more governed by the requirements of bureaucracy more than due process, or of the replacement of conscience with the vacuous drives of drug addiction, or the patterns of economic and racial segregation that have increasingly divided us as a nation. However, despite the virtues of each of these perspectives, I am by no means confident that they by themselves provide the kind of insight necessary to understand (a) the generative cultural factors that lead to the expression of individual and social tensions through acts of violence, and (b) the dimensions of human experience that educators must address if healing is to occur. The point here is that economic and political assessments of the nature of violence in American society are not sufficient to understand why children, black and white, rich and poor, urban, suburban and rural, are enamored with violence. Nor are such perspectives sufficient to root out and respond to the fundamental cultural issues that shape both the larger societal landscape and the possible choices individual children see for themselves as they attempt to cope with the daily pressures of their lives. We are culturally ill.

In the context of this essay, I will limit my definition of culture to those social systems which mediate between instincts that rise from within us as biological creatures and a higher sense of human responsibility, possibility, and destiny that rises from within us as spiritual beings. Biologically, we are subject to a genetic ancestry that ties us back to the earliest primates — an ancestry which includes, particularly in males, patterns of violence to establish territorial rights and sexual access to females. We would be foolish to deny, however sophisticated we may appear, that each of us in our DNA bears such indelible imprints. The question is how we integrate these biological elements and spiritual dimensions of human identity within our social structures. This integration is a cultural, educative process; where cultural guidance is dysfunctional or absent, biological tendencies can come to the fore. In this context, one of the most significant elements of the cultural illness which has made American society so profoundly violent is the continuous erosion of the systems of guidance available to children as they attempt to integrate themselves as physical and spiritual beings.

This is not to suggest that an agrarian society was idyllic or that there was no violence in the "good old days." Rather, the point here is simply that despite the complex history of the evolution of the concept of childhood and the roles children play, the older generations (often immediate family members, members of a church, members of a neighborhood, members of a tribe, members of an intimate community) have provided metaphors, narratives, modes of action, ways of relation, and examples of civilized behavior so that children could eventually mediate their own natural instincts in a manner consistent with the conventions of the culture. Today, the cultural compliment to the evolution of our economic, political, and social systems is the devolution of the cultural education children receive as they strive to become human.

The sources of this devolution, I believe, may be traced back to fundamental Western assumptions about the relationship between nature and the human being. The most pertinent assumption for present purposes is that the natural world is an object which can and should be manipulated to serve particular ends. In this context, the natural world could be reduced into smaller and smaller parts, each of which could be adjusted to serve a specific objective. The point here was not so much to gain understanding as much as to gain control.

The fruit of such a mindset is technological power; and technological power has enabled us to build societies of remarkable complexity and productivity. The technological advancements that have been made have

not only yielded power but have altered the basic way people interact with one another and the natural world. Most notably, the industrial revolution shifted farmers from the field to workers in the city. The cycles of the seasons, of the planting and the harvest, were replaced by the cycles of the marketplace and factory schedules. The individual grew distant from the place and product of his labor. Communities were replaced with neighborhoods, where common location replaced common purpose. Government, recognizing that children were increasingly jettisoned from family to city streets assumed a new custodial role. The public school took on some of the primary functions of the family in caring for children.

Unfortunately, schools themselves were largely dissociated from society, teachers were enmeshed in bureaucracy, curricula were irrelevant and the fundamental questions of how to live in the world as a human being were left both unasked and unanswered. Increasingly, children have been denied the guidance that would enable them to cope, at least, with their instinctive impulses and their spiritual drive for deeper meaning and purpose. Lacking such guidance, biological scripts relating to access to females and territorial rights play themselves out in gangs and turf.

In addition, advances in the technology of the media have created metaphors and modes of action for channelling biological impulse. The graphic violence and sexual violence in movies, television, video, and music all offer modes of expression of blind instinct. The consequence is that much of what children now experience celebrates rather than mediates the most primitive aspects of our humanity.

Furthermore, as technology grows more sophisticated, it is becoming increasingly capable of simulating the experience of violent action. This intensification of vicarious violence enables children and youth to experience primitive impulse without specific social consequence. For example, the vast majority of video games on the market provide nothing less than a simulated experience of murder or mass murder. One has only to imagine how virtual-reality technology will further blur the distinction between violent action and its significance in a human context. These experiences, in and of themselves, may not lead to violence, but they do create social contexts where violence is seen as a legitimate means of coping with life's difficulties. At the very least, they desensitize children to the actual meaning — as opposed to the vicarious experience — of violence.

We, as a culture, tend to believe naively that if we teach the head, everything will fall into place, that children will more or less develop patterns of value and action similar to their teachers and parents. However, we fail to recognize that children denied consistent, compassionate guidance on the part of adults will not likely develop the higher aspects of their humanity to mediate genetically encoded impulses. The detached process of analysis which we define as thinking and the abstractions at which we arrive which we define as ideas, for all their utility, have no inner force — they lack the capacity to engage the higher dimensions of our being. They are coldly impotent. Thus, in remarkable numbers, adolescents sit in classrooms, within and beyond city limits, with guns in their book bags.

Today, if we fail to provide children with experiences that enhance and enliven the higher dimensions of their being, if we continue to feed instinct with technology, aggressive tendency will be expressed increasingly as violent action and abhorrence of violence will slowly fade into insensitivity and resignation.

If we are to heal children, if we are to help them balance the biological and the spiritual aspects of their nature, if we are to teach them to become responsible, autonomous, and social human beings, let us begin with the simple recognition that children need loving guidance. Let us begin with compassion, structure, and the creation of, in the words of Nel Noddings, "caring communities." The key here is to have children experience the higher dimensions in themselves, in others and in the world around them through encounter, through meeting.

In a chapter entitled, "Men Without Chests," in a book entitled *The Abolition of Man*, C.S. Lewis argues that much of modern education denies the need to nourish basic human sensibilities — that education stifles the heart. This is not to suggest that we simply encourage children to be nice or that we need only be nice to them. Rather, it is to suggest that we need to come to grips with the basic elements — the dangers and potentials — of our humanity.

Lewis writes, "The task of the modern educator is not to cut down jungles, but to irrigate deserts." He concludes, "For every pupil who needs to be guarded from a weak excess of sensibility there are three who need to be awakened from the slumber of cold vulgarity."

— Jeffrey Kane, *Editor*

Beyond Freedom and Compulsion

Reflections on the Buber–Rogers Dialogue

Atsuhiko Yoshida

A 1957 dialogue between Carl Rogers and Martin Buber provides a valuable perspective on the question of freedom and compulsion in education.

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The opposite of compulsion is not freedom but bonding.
— Martin Buber[1]

Which is more important, teachers' leadership or students' spontaneity, control or liberation, compulsion or freedom? These are old and yet new questions in education. In pursuing the goal of "child-centered," "free" education as opposed to "teacher-centered," "controlled," and "forced" education, we often face great difficulty. I am not responding here to the criticism that a holistic approach to learning is producing selfish children or children who are incapable of adjusting to a modern society; rather, I am concerned with children who, even in environments in which they are encouraged to express initiative and spontaneity, lose their enthusiasm because they don't know what to do or get frustrated because they cannot free themselves from habits that they dislike but have internalized. In such situations, how should I, a teacher concerned about the welfare of the troubled child, relate to that child? What is my role? Should I provide guidance? If so, what kind of guidance should it be? Should it be different from conventional "teacher-centered" leadership? I really need clues to help me resolve such questions.

It has long been recognized that "freedom" is not merely "leaving alone" nor "letting a child do whatever he or she wants." However, this guideline, even if expressed as "freedom that does not infringe on the freedoms of others," is too vague to be of any help. Where can we find sound, convincing, and helpful guidelines? Is it possible that the grounds for rejecting "compulsion" and "control" in the learning process can be found not in "freedom" itself, but in a third principle or concept? If we can discover such an external viewpoint, it may provide us with a new perspective which will permit us to envision leadership that is not compulsion and freedom that is not simply "leaving alone." Cutting edge educators in the free school and alternative school movement are currently engaged in seeking such a third perspective.

In pursuit of this third perspective, we can learn much from two philosopher-practitioners, Carl Rogers and Martin Buber. Rogers, who pioneered a client centered, nondirective method of counseling, is also known for his promotion of human-centered education, as described in his book *Freedom to Learn.*[2] Buber, whose ideas and proposals for education are based on a profound insight into the spiritual world that transcends conventional religious schools and factions, explored the nature of interpersonal relationships as crystallized in an "I–Thou" relationship, employing "encounter" and "authentic dialogue" as key concepts.[3] Rogers often cited Buber in his writings. Both scholars sought to overcome human relationships plagued by highly regulatory compulsion.

For our purposes, a dialogue between Buber and Rogers at the University of Michigan in April, 1957, is particularly helpful.[4] The dialogue focused on the issue of the proper role of the helper in various situations. The report of the dialogue is fascinating because as the discussion proceeds, basic differences between the two scholars' positions are gradually revealed, despite their numerous common beliefs. This article will explore in particular one question that Buber posed to Rogers — a question that may provide useful insights relevant to our search for a third perspective that transcends the choice between "compulsion" and "freedom."[5]

The dialogue between Buber and Rogers

Rogers initiated the dialogue[6] by observing that many therapists, himself included, seemed to experience what Buber had described in his writings. He raised the question of whether the experience Buber expressed by the term "I–Thou" might be similar to what a therapist felt at the moment when an expected effect was achieved in a therapeutic relationship with a client. The characteristics of the therapeutic relationship as described by Rogers can be summarized in five points.

First, in an effective therapeutic relationship the therapist takes part in the relationship, neither as a scrutinizer nor as a scientist, but as a subjective person. Second, at the most effective moment, the therapist is "transparent." Nothing is "hidden." Third, the therapist feels a real willingness for the other person, the client, "to be what he [or she] is." That is, the therapist feels heartfelt joy that the client is what he is. This is what Rogers calls acceptance. Fourth, the therapist senses clearly what the client is feeling about the experience, as if the therapist were looking out from within the client. Fifth, the client can sense this attitude on the part of the therapist to a certain extent.

Rogers argued that when a therapeutic relationship is characterized by the five features, an encounter involving the whole personality occurs, not only on the part of the client, but also on the part of the therapist. Rogers then asked Buber if there were similarities or differences between their ideas.

There are certainly many similarities between Rogers's basic premises and Buber's concepts "I–Thou," "encounter," and "authentic dialogue."[7] However, instead of confirming similarities, Buber proceeded to point out elements that were absent from Rogers's perspective. The discussion that followed was unrehearsed and became complicated at times, and it concluded without really resolving the differences between the two. But these differences are what most interest us. Let us explore two issues on which Buber disagreed with Rogers. One is the issue of mutual equality in a helping relationship, and the other is "acceptance" on the part of the helping person.

The primary focus of the Buber–Rogers dialogue was the psychotherapeutic relationship, not education itself.[8] However, the issues discussed are not unique to therapeutic relationships but have application to helping relationships in general, including educational ones. That is, we are confronted with two questions: How should the fundamental motivation of personal growth be understood? and What attitude is appropriate for the helper in the relationship, based on the helper's intention to offer assistance to someone who needs help?

Equality in helping relationships

Buber disagreed with Rogers's view that the therapist and the client are equals. He underscored the fact that in the setting of a therapeutic relationship there is an essential difference between the therapist and the client. "He comes for help to you. You don't come for help to him."[9] Buber said that as far as the therapeutic relationship is understood as a helping relationship, "You must play a role different from the client's. You are able to do something that he is not able. You are not equals and cannot be."[10] Expressed another way, the relationship between the therapist and the client cannot be a fully reciprocal one, in the sense that the therapist sees from the client's standpoint, but the client cannot see from the therapist's standpoint.

In response, Rogers argued that as a human being his client is equal to him, and thus the client's view is respected as equally legitimate and justifiable as the therapist's own view on life and experience."[11] He added that the expected therapeutic relationship can never be achieved if the therapist regards himself or herself as a relatively healthy person and at the same time views the client as a sick person.[12] Buber accepted Rogers's view as a general assumption that should be applied to all human relationships. To respect others on

the basis of fundamental equality as human beings was what Buber himself sought to express with the use of such terms as "encounter," "the between," "I–Thou," and "dialogue." This might have been why Rogers did not understand Buber's objection, and the discussion went on without dealing in any decisive way with the basic issue that Buber had raised.

Why did Buber need to point out to Rogers that the helper and the recipient of help are not equal — an almost self-evident fact implied by the definition of *helping relationships*? There must have been other factors that led Buber to underscore the difference between the two roles which did not become clear in the context of this dialogue alone. For further clarification we must refer to some of Buber's other writings.

This issue is relevant to our interest for the following reasons. Rogers's emphasis on equality in the helping relationship can be interpreted as critical of conventional directive or coercive therapies conducted by therapists. In the field of education, equality between teachers and children is often emphasized; indeed, phrases such as "from the child's point of view," "a relationship of friends," or "mutual learning relationship," are common among those who are critical of conventional, teacher-led, unilateral teaching. These phrases are useful for expressing a certain limited aspect of an authentic learning relationship. However, such terminology is most effective when used with clear awareness of its limitations. Buber was as critical as Rogers of coercive, domineering relationships. At the same time, he was clearly aware of the limitations of equality.

In response to Rogers's emphasis on mutual equality in helping relationships, Buber underscored the need to distinguish the helper from the one being helped. Nevertheless, Buber did not in any way discount the importance of the process through which the helper's growth takes place together with the client's growth within the context of a successful helping relationship. Rogers's insistence that when a therapeutic relationship is established, both parties have experienced an authentic encounter of personalities in which both are changed is echoed by Buber in his book *I and Thou*. Buber wrote, "The relationship between I and Thou is reciprocal in nature. Thou influences me to the same extent that I influence Thou. The students we teach would form us and the works we create would re-create us.... We are sometimes educated by children or even by animals."[13]

We can see here that Buber places a high value on such mutual influences brought about by helping relationships. Although such mutuality is a result of helping relationships, the primary purpose is the help offered by the helper to the person who needs help. Thus, Buber argued against the view that simply recognized mutual equality by making a clear distinction between human relations in general and helping relations in particular.

In the first place, helping relations must be distinguished from friendly relations. Buber commented on this point in an afterword to a revised edition of *I and Thou* written immediately after his dialogue with Rogers. In the afterword, Buber stated that when a client or a student puts himself or herself in the same position and the same experience as the therapist or teacher, the relationship between them has been either terminated, destroyed, or transformed to a totally different relationship — called *friendship* (that is, to an intimate relationship that may be best symbolized by the German *du*).[14] But it is not an *Ich–Du* (I–Thou) relationship as defined by Buber, and it is not the ideal helping relationship sought by the helper. For Buber, in order to realize helping relationships that have an I–Thou element in them, friendly relations and helping relations must not be confused.[15]

An important question, then, is, How can we distinguish between helping relations and friendly relations? Helping relations are different from friendly relations in that the helper has to keep a certain "distance" from the person being helped. In his afterword, Buber wrote, "Psychotherapy, and education as well, is possible only for those who can interact dynamically with their clients/students while keeping an appropriate distance from them."[16]

For clarification of this "distance" we must turn to other works by Buber in which he discussed his concept of the "two-fold principle of human existence," that is, the twin, interacting processes of "original separation" or "setting at a distance," and "entering into relation."[17] In both "encounter" and "dialogue," the relation between oneself and the other is not a fusion or melding of two persons in which the distinction between them disappears. The relation can be attained only through mediation by "original separation," or in other words, when one approves of "the strict and profound nature of the individuality of human beings or the fundamental nature of others" and "accepts the independent nature of another's existence."[18]

Original separation is explained as "a premise wherein another establishes his self existence as opposed to that of mine."[19] Insofar as helping relations aim ultimately at the self-help of others, the helper must step out of a mutual sense of oneness and send the other to achieve self-reliance. For that purpose, it is important that the helper not be absorbed in or dependent on the relationship with the other person. In other words, the helper must be independent and self-reliant

in the first place. Thus, the relationship between the helper and the one seeking help is not equal.

In addition, unlike unintentional or resultant influence, intentional help requires special awareness on the part of the helper. In the dialogue, Buber told Rogers that the situation in which one human being attempts to influence another human being "may sometimes be tragic, even more terrible than what we call tragic."[20] To be fully aware of the seriousness of the work and of one's will to challenge this is required of the helper alone and not of the recipient of the service.

The quality of the awareness and will is defined as follows. The will to influence others should be accompanied by an attitude of "stoicism" and should not be based on "lust for power or eros."[21] The helper has to have "the awareness that a specific selection which she makes represents the choice of what is right for the person who is in the process of growth."[22] In addition, the helper is in a position of having to take responsibility for that choice.[23]

Therefore, psychotherapy, or education, as a professional calling cannot be undertaken by just anyone. Buber called attention to the importance of awareness and self-restraint and of the seriousness of the task confronting helpers. "You are not equals, and cannot be," he said. "You have the great task, self imposed — a great self-imposed task to supplement this need of his and to do rather more than in the normal situation."[24] Buber was afraid that the quality of leadership and superiority required of the helper and the professional responsibility that person must accept might not be given due consideration if equality between the helper and the person helped were unconditionally applied based on superficial understanding. Such concern might not have been necessary for Rogers, but in the context of our present interests, it deserves careful attention as a possible pitfall that those who stress "freedom" tend to overlook in their criticism of "coercive" behavior on the part of teachers.

Having reviewed the grounds on which Buber stressed the limitations of mutual equality in helping relationships, we must now explore the task of the helper as it relates to an in-depth examination of "acceptance."

Buber questioned Rogers's view on humanity itself when he stressed the limitation of equality. In the dialogue, Buber argued that naive belief concerning humanity — the belief that you and your client are standing on the same plane — has its limits. "Humanity, human will, human understanding, are not everything. There is some reality confronting us."[25] The issue here is Rogers's rather simple interpretation of humanity, an understanding based on what is perceived "human" in a very naive sense. Whether or not Rogers's perception of humanity was really that simple is not the issue for us here. However, as long as Buber regarded Rogers's view as naive, their discussion had inevitably to touch on this very basic issue of how one understands humanity and humanism. Buber's perspective involves our relations with a transpersonal, spiritual reality within a context that encompasses all of life, which we must now consider.

"Acceptance" on the part of the helper

Another issue in the dialogue between Buber and Rogers is the concept of "acceptance." As we have seen, acceptance is a central concept in Rogers's nondirective therapy, as opposed to directive methods consisting of advice, commands, prohibitions, and admonition. This concept is often employed to express a kind of education that encourages spontaneity, independent behavior, and self-help on the part of learners, rather than the active, coercive leadership of teachers that is characteristic of conventional education. The significance of acceptance tends to be obscured when the term is used too broadly and loosely. Thus, it will be to our benefit to examine closely Buber's conception of acceptance before relating it specifically to helper leadership.

In the Rogers–Buber dialogue, Maurice Friedman, the moderator, quoted from Rogers's works, pointing out that his "acceptance" implied an attitude of unconditional approval of all the attributes that characterize the other person at a certain point in time, and asked Buber to comment. Buber responded, "I would say that every true interpersonal relationship between two persons begins with acceptance."[26] He added, however, that in helping relations, both "acceptance" and "confirmation" are necessary. Confirmation, he said, encompasses not only acceptance of the way the other person is at any given moment in time, but also approval of the person's whole existence, including the potential to develop and grow in response to the reality of life.[27]

In response, Rogers stated that unless the helper can understand and approve of the other's potentiality, acceptance of the person as he or she is will be difficult since the person often appears to be in pretty bad shape. In other words, Rogers recognized the significance of "confirming" the potentiality of the other person's ability to change as a prerequisite to the positive acceptance of even the very negative attributes of the person. However, Buber's confirmation is *not* a prerequisite of acceptance. Rather, acceptance is a prerequisite of confirmation.

Buber then pointed out the need for a clear understanding of the difference between "acceptance" and "confirmation," but this topic was not fully discussed in the dialogue. Buber proposed the concept of confirmation because he believed that the helper should not

be satisfied with the achievement of acceptance. A question remains, then, as to how Rogers interpreted the concept of confirmation, given the distinction between the two concepts.

A discussion of Buber's concepts, included in writing he did immediately after the dialogue, reveals that Rogers's interpretation and understanding of confirmation — especially the part pertaining to potentiality — is different from Buber's interpretation.[28] Rogers understood "confirmation of potentiality" as recognition of an infinite variety of possibilities (capabilities) that each and all human beings have. What Buber meant by potentiality, however, was much more specific and not merely infinite general possibilities. The difference in their views of confirmation, it is quite clear, grew out of basic differences in their understanding of humanity itself and the nature of human development and personal growth. There may be a key here to assist us in our search for a third perspective from which to view the role of the teacher and to understand the teacher–student relationship. Thus, it will be worthwhile to go more deeply into what Buber meant by confirmation of potentiality and how it differs from Rogers's concept of acceptance.

In his writings on original separation and entering into relation, Buber said,

> Human personalities need confirmation because of the fact that they are human. Animals do not need confirmation because they are what they are without question. In contrast, human beings are surrounded by chaos from the moment of birth, waiting fearfully and timidly for the nod, for permission to exist to be given. And that nod can be given only by one human personality to another.[29]

This nod symbolizes the absolute affirmation of the whole existence of human beings, and that is the confirmation a human being needs. Through confirmation, a person's existence as a whole person is absolutely affirmed and the meaning of his or her existence in this world is attested to. For a creature destined to seek the meaning of his or her own existence, this confirmation is indispensable to life. Rogers must have felt deep kinship with Buber in this regard, since such absolute affirmation is especially important in psychotherapeutic relations.

However, what has to be made clear in this connection is that although confirmation extends absolute affirmation and acceptance of the other person's fundamental existence, it does not necessarily encompass approval of all of that person's attributes "as they are." Despite or rather *because of* the overall approval of the other's existence, certain of one's personal characteristics must sometimes be called into question. Therefore, we can detect a subtle and yet significant difference between Rogers's acceptance, a full and unconditional acceptance of all attributes of the other, and Buber's confirmation. *Unconditional acceptance* can be and often is interpreted to mean simply "let it be" — an attitude to which the advocates of "freedom" tend to subscribe. Approval of the overall existence of the other, but not full and unconditional acceptance of the way he or she now is, is the nature of confirmation according to Buber.

In *Distance and Relation* Buber sought to clarify further the concept of confirmation:

> One's relationship with truth is enhanced through relationships of other persons with the same truth. [Others'] relationship with truth varies depending on the personality of each individual. Each relationship develops in its own way. What is indispensable and inherent in the nature of human beings is the capacity to confirm each other's unique existence in authentic encounter, and to witness that the truth that his soul has found glows in a different way from that of other persons, which itself is confirmation of the truth.[30]

Here, we can see that confirmation of the other's existence is linked with Buber's concept of "truth" and deepened to become "confirmation of truth." Truth, as it is conceived here, is the power and the source of dynamic creation of Life in all its forms that has been supporting the harmony of our whole interconnected cosmos ever since the beginning of the universe.

Based on this understanding, Buber affirms that truth, as the fundamental power of creation, is at work in oneself and in others alike. In reality, this truth is one great power, but when it is realized in each individual, it works in different ways in response to each person's individuality. It is a human being's life mission and responsibility to confirm the individual work of truth through interpersonal and mutually responsive relations with others, and thus empower and realize the work of truth in its universal dimensions. And further, it is to participate in the creation of the world that is being generated through such responsive relationships.

By interpreting the concept of confirmation in conjunction with truth, as thus conceived, the confirmation of potentiality on the part of the helper (for which Buber calls) can be understood. In Buber's view, generation (growth, actualization) of a person is the process of realizing truth as a fundamental power of creation through that person.[31] To help a person in personal growth means to assist the person such that truth may be realized in himor her in a manner most appropriate for the person's individuality. Therefore, the helper must have the ability to ascertain the force that realizes this unique truth within the person and to discern its direction or, in other words, to "confirm" that force. It is in recognition of this force for realization of individual truth within each person that Buber argues for

"development," rather than "enforcement" as the appropriate attitude for educators in their relationships with children.

In Buber's view,

> the educator should reward herself as the helper, the facilitator, of this realizing force. She is aware that this power, this realizing force, was and is at work in her own life. And because she believes in the working of this realizing power, she will never force her will on another. In other words, she believes that each and every human being is endowed with that which is just right for her or him in a way that is unique to her or his personality. Methods which force a person to do or be a certain thing, therefore, cannot be tolerated. The only legitimate role for educators is one of facilitating the self-growth of this truth within each person.[32]

Thus, potentiality is understood as the realizing force or power of this truth within a human being. And it was within this context that Buber carried on the dialogue with Rogers.

We have discussed Buber's concept of confirmation of potentiality in conjunction with his concept of truth and understand that what Buber requires of the helper, in his or her responsibility as a helper, is the ability to discern the power (potentiality) to realize inner truth and to help this power develop in the direction specific to each person through responsive relations. In the beginning of this article, I referred to Buber's statement that the "opposite of compulsion is not freedom but bonding." We now understand this "bonding" to be the responsive relationship between the helper (facilitator) and the person through which confirmation of potentiality can take place.

Finally, in order to make the implications of the difference between Rogers's acceptance and Buber's confirmation very clear, we will need to understand the differences in their basic philosophies of human nature. In the dialogue, Rogers argued that the fundamental nature of human beings is not something that has to be controlled, as orthodox psychotherapy insists. To the contrary, it is something to be trusted and, if released, it will certainly work in a positive and constructive manner.[33] This fundamental view of human nature is closely related to Rogers's proposal of acceptance as a desirable and necessary attitude on the part of therapists. Rogers advocated unconditional acceptance based on his complete confidence in the innate instincts of human beings.

Buber, however, maintained that if we take a close look at what is called human nature, we will see that it is highly ambivalent, being shoved and pushed by both good and evil. In his argument, good and evil are not perceived as a paired concept allowing a choice between the two. Rather, evil is considered as "chaos" while good is regarded as "direction." In short, good is "the force of direction" that can organize the state of "chaos."[34] Thus, in Buber's view, human nature itself is neither good nor evil. It is sometimes absorbed in chaos (evil) and sometimes led by the force of direction (good). Therefore, human nature is a bivalent existence in which the two confronting powers of good and evil compete with each other.[35] The force of direction can be understood as the truth, as the creative force, or as potentiality within each individual seeking to realize the truth through him or her. The significance of confirmation of potentiality in contrast to enforcement and acceptance is here clearly revealed.

We can conclude this discussion of differences between acceptance and confirmation of potentiality by noting that Rogers and Buber both condemn the controlling and enforcing approach to helping on the part of the helper. But they do so for different reasons. Rogers does so because he perceives human nature as innately positive and constructive and believes it should be released. Buber does so, on the other hand, because he perceives in human beings a "truth realizing force" that awaits development.

These divergent views of human nature account for the different conclusions to which Rogers and Buber come in their perception of the role of the helper or teacher. Rogers emphasized nondirective, total acceptance as the proper attitude of the helper. Buber, in contrast, stressed the importance of confirmation that discerns the direction of the realizing force, the potentiality within the person, because human nature can fall into chaos and lose direction when simply "released." In Buber's view, chaos and force of direction are in constant battle within human beings. Thus, confirmation and assurance of the direction in which one should proceed are necessary when force of direction is losing its power. To attain this confirmation, relation with others is indispensable. In this relationship the helper has to be able to transcend nondirective acceptance and confirm and give direction to the one being helped.

Conclusion

Buber's insight into confirmation of potentiality, which is evident in his discussion with Rogers, is but one of the basic perspectives in education. Other aspects must likewise be considered in the teacher's daily relations with children. I encourage teachers to stop, review, and rethink their relations with children and their goals as teachers when they are faced with situations that cannot be resolved within a simple dichotomy of "compulsion or freedom," "leadership or spontaneity." Let us all stop for a while to confirm the direction we are heading together with children. For myself, I would like to proceed step by step, confirming the direction with my own eyes through each encoun-

ter, looking deeply into each child's eyes. What is most important in the growth of human beings is neither compulsion nor freedom, but bonding between persons.

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Nel Noddings Joins Editorial Board

The Editors of *Holistic Education Review* are happy to announce a new member of the Editorial Board — Dr. Nel Noddings. Dr. Noddings is the Lee L. Jacks Professor of Child Education and Acting Dean of the School of Education at Stanford University. Her areas of special interest are feminist ethics, moral education, and mathematical problem solving.

She is Immediate Past-President of the national Philosophy of Education Society and President-Elect of the John Dewey Society. She was a Phi Beta Kappa Visiting Scholar for the year 1989–1990. In addition to seven books — including *Caring: A Feminine Approach to Ethics and Moral Education, Women and Evil, The Challenge to Care in Schools*, and *Educating for Intelligent Belief or Unbelief* — she is the author of more than one hundred articles and chapters on various topics ranging from the ethics of caring to mathematical problem solving. Dr. Noddings, a well-respected and insightful speaker, has delivered more than one hundred national papers and keynote presentations throughout her career.

Healing and Teaching

Three Forms of Alternative Healing and their Implications for Teaching

by Gerald Grow

Three forms of alternative healing — energy healing, mental healing, and spiritual healing — offer important insights and opportunities for educators.

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This article will consider three approaches to alternative healing — energy healing, mental healing, and spiritual healing — each with its own view of what goes wrong with people, an approach to setting things right, and implications for education.[1]

Energy healing

This approach to healing is based on the view that a special energy moves through all things — a life energy that is the creative impetus for the universe, for all matter, and for the moment-to-moment feelings of each human being. This energy moves in pulsating rhythms that make up the seasons, the stages of the life cycle, the developmental phases of growth, the tidal rhythms of breath, the drumbeat of the heart, and the vibratory dance of the smallest particles inside each cell. Seen in terms of energy, the body consists of energy centers (*chakras*), energy pathways (*meridians*), and energy fields (*auras*). According to this school of thought, when energy circulates freely, people are healthy, happy, in touch with themselves, in direct energy-level communication with one another, and in tune with the universe. This energy has been called many names. Mesmer in the early nineteenth century called it "magnetism." The Yogic name for it is "prana." In Taoism and acupuncture, it is known by the Chinese term *chi* or *qi* (Japanese *ki*). Wilhelm Reich called it "orgone."

Each theory of healing has an explanation for the nature of human difficulty and disease. In this theory, for a multitude of reasons, life energy readily becomes blocked in human beings. The channels through which it flows can be stopped up, weakening the energy in one part of the body, building it to excessive levels in another.

Each healing system also proposes a cure: When life energy is blocked, it must be freed in order to bring about a healing of the problems caused by that blockage — problems that include acute and chronic diseases, personality disorders, mood afflictions, psychological aberrations, anger, frustration, depression,

cruelty, addiction, anxiety, indecisiveness, and all of the adaptations we make to these conditions.

Life energy may be released and rebalanced through a number of means. Acupuncturists use needles, pressure, and the precise application of heat to balance the flow of *chi* through elaborately mapped pathways called meridians. Applied kinesiology and polarity therapy rebalance the energy through precise touch. Tai chi and chi gung build, release, and balance life energy through elaborate, gentle movements and prescribed postures. Hatha yoga uses physical postures, breathing, mental exercises, and diet to build and balance the centers of prana and their channels. Reichian therapy (which I practiced for six years) and bioenergetics release blocks and cultivate the ability to experience the fuller flow of organismic energy. Reiki and theraputic massage manipulate muscles and move energy with the hands, not to remove muscular tension in a mechanical sense, but to clear the deep energy pathways of the body. The "healing hands" movement among holistic nurses uses touch and works with the energy field that surrounds the body.

In the ancient method of the laying on of hands, healing energy is transmitted from one person to another by touch, to reenergize or rebalance the afflicted part. The energy of healing hands can also be transmitted to others at a distance, and it can be transported by means of charged objects or a glass of charged water. Some healers use crystals to attract and focus this energy.

Perhaps the most direct method for cultivating life energy is through working with the breath — breathing in pure energy, breathing out blocks, inhaling the energy into special centers, breathing it from there into all parts of the body. Breath exercises can be found in yoga as well as many recent healing methods.

Implications for the teacher[2]

Consider the claims of energy healing: A life energy runs through all things. Its free flow leads to greater health and happiness, clearer thinking, more loving relationships, and even, according to some practitioners, to a good society. Its blockage leads to illness, misery, emotional problems, alienation, and violence. What implications would these beliefs have for education? How could a teacher use these concepts?

You cannot teach well unless you take care of your most important equipment — yourself. So the most important thing is for you to work on your own energy. Find some healing method that enables you to keep your own energy more free and flowing. Develop the awareness necessary for identifying tension and other blocks and cultivate ways of releasing them. As your own awareness grows, you will be better able to feel and work with the energy of others and the energy of a group. Hatha yoga and tai chi are widely taught methods for helping your own energy flow. Study what helps free your energy. Is it singing? Going for a walk in nature? A good talk with a friend? Deep relaxation to music? Some form of meditation? Cultivate the things that help and faithfully maintain a regular practice. Set up a support group among colleagues and friends who understand. Practice until you can choose to touch someone in a manner in which energy touches energy, without any overtones of coercion, need, sex, or even personality. It is easy to teach friends how to exchange shoulder rubs or foot massages, and your students will benefit from the relaxation these bring you.

Movement could be integrated into education in a way that helps free the flow of energy through the body, release and express emotions, integrate mental knowledge with body knowledge, and honor the rhythms of the body and the day. (This I understand to be the purpose of eurythmy in Waldorf education.) Most students probably learn better when that learning is integrated through movement, though normal classrooms are not well suited to working with movement. But even if there is not space to have students dance, create dramas and rituals, or do tai chi in a classroom, you can find room to do simple physical activities to energize, release, and balance. These might include stretching, bending forward and back, twisting side to side. Breathing is essential, and so is awareness. Exercises designed to build inner awareness and energy can be found in a number of books.[3] Most drama teachers can teach you warmup exercises and theater games that mobilize energy, breath, voice, and feeling — all of these mobilize learning. At least once, try blowing up twenty balloons, one by one, and asking students to keep them all in the air while at the same time you conduct a normal, orderly class discussion of the subject you assigned.

Many subjects can be taught kinesthetically — by having students talk, move, make gestures, use their hands, make things. Use gestures and dance as a way of interpreting readings and as a prelude to writing.[4] Touching is vitally important to students of all ages, though it can be difficult to touch adolescents in a manner that does not engage sexual energy. People read one another by touching; the whole quality of a teacher can be communicated in a single touch.

Energy through touch. If you choose to teach students openly to develop greater awareness of energy, some exercises can help. With high school students you might try this experiment in interpreting energy. Brainstorm a list of six scenarios in which the identical gesture might occur — a hand placed on the shoulder from behind. Scenarios might include warning someone not

to trespass farther, comforting someone in grief, congratulating a winner, etc. Have students pair up. The one behind chooses one scenario, vividly imagines it, then places her hand on her partner's shoulder. The one being touched "reads" the touch and guesses which scenario is being imagined. The toucher then chooses a different scenario and places the hand identically on the shoulder again. If students get good at this, make it harder by having the "toucher" bring his hand one inch away from the partner's upper back, without touching, and see if the energy of intention can still be read.

Here is another example of the kind of activities you might use to teach energy awareness. Have students sit quietly, comfortably straight, with eyes closed. "Imagine a pearly white cloud of silky energy floating over your head. Effortlessly, imagine a soft shaft of that energy shining down on your head, through your head, through your chest, to a glowing ball in your solar plexus. Breathe in the energy and feel it grow in your middle." After a few breaths, "Continue to breathe in the energy, and as you exhale, send it out your arms for several breaths." Then up to the head. Then all around the chest and belly. Down the legs. End with a shower washing all the energy out through the feet. Give your students a moment, then ask them to open their eyes and write about the experience. Discuss it and find out if any felt more clear and energized afterwards.[5] Through exercises of this kind, students and teachers alike can develop better vocabulary for describing energy level experiences.

Energy through art. Energy can be released and rebalanced through art, and almost any subject can be approached through drawing. The Waldorf method of "form drawing" can do wonders in helping students focus their scattered attention, bringing them into their bodies by utilizing the most fundamental of all stress relievers: focus on an intriguing task. (Though it was designed for use with elementary students, I know of one course in which form drawing was used to help junior college students focus.) If you have older students who are reluctant to draw, ask them to draw with big crayons using their unaccustomed hand (i.e., if right handed, use the left). Invite (or, using a more direct paradoxical approach, require) them to draw badly, to write badly, to speak clumsily; some of the energy blocked by fear of mistakes and by perfectionism can be released this way.[6]

Energy through humor. One of the most serious and reliable means of mobilizing hidden energy is humor.[7] Try electing a class clown each week, who gets five minutes a day to make everyone laugh. Designate one day each week for the clowns to make fun of teachers, parents, and other authority figures. Organize the humor interlude carefully and always bracket it with the same ritual, to facilitate returning to the business of the class afterward. Make a specific contract with students about when the clowning will occur, then always remember to honor it. Once or twice a month discuss the humor and student responses.

Energy through singing, chanting, and breathing. Few activities free energy, open emotions, and connect people as readily as singing. If this is feasible in your setting, enlist students to identify songs that fit the subject you are studying and have them teach the class to sing them. Unison or call-and-response chants are also powerful. Encourage students to express the emotions they feel toward the subject they are studying. Emotions are the fundamental way energy assimilates experience. Nothing is neutral; even the learning of mathematics elicits emotional responses ranging from anger to ecstasy.

The most direct way to connect with energy is through conscious breathing. Take occasional breaks to ask students to stretch, yawn loudly, and breathe deep. Yawning helps on several levels: it brings in oxygen, activates the autonomic system, relaxes, and lets students and teacher make gentle fun of each other.

Ritual. Many of the activities I have suggested work best when repeated and cultivated. It is a good idea to bracket off a section of the class period just for such exercises. Enter them through a single, standardized procedure — a simple ritual, perhaps based on stretching, breathing, relaxing, and centering. And end always with the same steps that return the class to the day's business. Writing for five minutes helps make the transition from an inner activity to the outer world.

Silent teaching practices. There is always something you can do to free the energy of a class without calling attention to what you are doing. For example, you can conduct the class while visualizing large balls of warm, caring, happy red light emerging from your heart and slowly floating around to graze everyone in the room. You can create and maintain the image of a waterfall of brilliantly sparkling, delicious, fragrant, bubbling light pouring down into the middle of the room and foaming over everyone in every direction, all through the class, bathing everyone in a sense of delight and hopefulness. If students are resistant, image the water rooster-tailing over a large rock, and the rock melting away before the benevolent force of the flow. Do these things while conducting class normally; do them with the part of your mind that is usually busy planning dinner, worrying about bills, struggling with student judo, or tempting you to daydream about winning the lottery.

Mental healing

Mental healing emphasizes the interpenetration of what are usually called "mind" and "body" and makes

use of the power of thought to affect the body. In the worldview of mental healing, people's deeply held thoughts make them ill or at least create the preconditions for disease and psychological problems. Healers work to remove deeply held resentments, to release unexpressed emotions, to assuage buried terror in order to build self-confidence and to plant in people a positive and hopeful view of their path through life.

Mental healers insist that, just as people can make themselves sick by the way they think, the way they think can make them well again. On a simple level, a person whose self-image has led to a destructive diet that has caused medical problems may improve the problem and the diet by changing the self-image — which is a way of thinking, an intention, a mental act. Psychologists teach people to reduce depression by changing the way they think. But mental healing travels further out the continuum occupied by these easily accepted cases, to claim that all disease is caused by how we use our minds and can be improved by using our minds differently. Mental healing departs even more radically from the normal view in that it holds that thoughts can change not only the body, but even the external world.

Energy-based healing methods rarely seem to employ mental activities — except for some visualizations. In energy systems, thinking is more likely to be considered part of the problem and precognitive energy flow, the solution. In mental healing, thinking is both problem and cure.

Self-talk and affirmations. One widely used form of mental healing works to replace habitual destructive thinking with habitual constructive thinking through the use of affirmations — "seed thoughts" — that are repeated with such intensity that they become regular, recurring programs playing in the unconscious. Affirmations can also be used to nudge unconscious negative thoughts to the surface so they can be identified. Affirmations have recently gained widespread respectability through the technique of "positive self-talk."[8] Self-talk, however, is based on the psychological view of the world that each individual is isolated within a separate personality, alone and talking to one's self. Affirmations, by contrast, belong to the healing view of the world, where the mind can affect the body and the world, and where separateness is an illusion. Some practitioners claim that affirmations can also be used to "manifest" physical realities, such as money and relationships.[9]

Visualization. Our culture's lack of appreciation for the power of the imagination is staggering. We can continue to inundate young children with images of violence, manipulative fantasy, and sheer weirdness, because our culture believes that the imagination is private, powerless, and basically irrelevant. Healers hold the imagination in great respect, trace many problems to its abuse, and often use the power of the imagination to heal.

Patients can do their own healing visualizations, or the healer can do them. Typically, the patient is taught how to enter a relaxed state, then how to create vivid visual images of the desired outcome. A healer may use visualization to diagnose the client's problems, then to treat them. Such healing is premised upon the belief that powerfully held images transmit beyond the mind of the person holding those images to affect the client's mind, body, and circumstances. Many healing methods are based on the belief that there are realms of the imagination where people's separate imaginations meet. Once you have experienced this directly, you see how powerfully the the "normal view" limits our concept of what is real. The possibility that one person's imaginings can directly affect the mind of another holds profound implications for education.

Healing visualizations can be learned from many books and tapes.[10] A form of visualization has been incorporated into mainstream medicine in the Simonton Center's work with visualization in the treatment of cancer.[11] Autogenic training, a systematic method of self-healing through visualization, has been widely used in Europe.[12] Other forms of healing employ the imagination through dreams, through personal journals, or through creative arts such as painting, sculpture, poetry, dance, and theater. Archetypal approaches, based on the work of Jung, use the healing power of the imagination as expressed through certain symbols that are thought to be universal.[13]

Implications for the teacher

Consider the claims of mental healing: Thoughts and images shape or even determine what people feel and think, how they experience the world, and their state of illness or health. Those thoughts and images transmit directly to others and can help heal them. What implications would these beliefs have for education? How could a teacher use these concepts?

The most important mental healing for you to do as a teacher is to work on yourself. Explore affirmations and visualizations until you find methods that work for you. Then examine the phrases you whisper to yourself and the images you hold about yourself and the world, and replace these with ones that support your deep life goals and bring you intuitive guidance.

Use mental healing to help your teaching. When alone in a deeply relaxed state, vividly visualize the class working together happily, vibrantly, deeply, caringly, with each student growing to full potential. Visualize specific problem students and talk to them in your

imagination. While visualizing, communicate your concern and caring. Ask for insight. Ask what this student needs and how you can help. Visualize the problem student changing, improving, coming into the fullness of being. Then let the image go, with faith that your mind is working on a higher level to improve the situation.

You can perform similar mental healings on problems with administrators and other faculty, but remember that you can't make anybody do something they don't want to do. You can, though, attune yourself and another person to a higher level of common goals that helps overcome problems.

Educators already use a form of mental healing when they work with a student's self-concept, or when they attempt to build self-esteem. Every time you say, "You can do it," every time you work to cultivate confidence, positive attitude, and students' belief in their abilities, you are practicing a form of mental healing.

Studying cultural images. If the images we hold about ourselves and the world are so powerful, what would be better than to study our culture's images of itself? And what better place to start than with our media image of ourselves?

In an appropriate course, students could use advertisements, television, film, music videos, and other sources of popular culture, to study their images of men and women and their gender roles, images of relationships, of values, of minorities. Students could ponder the influence of images of violence in children's programming and how advertisements make use of powerful images, symbols, role models, and affirmation-like phrases. Such exercises can help students free themselves from manipulation by media images and make the power of the imagination available for more constructive uses.

Self-talk. You could provide a valuable service by helping students learn to hear when they are using self-defeating self-talk ("I can't do *anything* right," "I *always* mess up in math"), to understand the mode of thinking that lies behind it, and to catch such thoughts on their own and replace them with more accurate and helpful statements ("I may mess up in math from time to time, but I am steadily improving as a result of my own efforts.") This is a healing act.

Art that makes us whole. Education tends to emphasize problematic literature that promotes critical thinking about societal problems. In contrast, there is a small, vibrant movement for the re-enchantment of the world,[14] whose adherents are trying to restore the belief that certain kinds of art can heal and unify us. Myths play a prominent role in this school of thought — myths as stories that make us whole and give our lives meaning, stories that give us images powerful enough to express what we are feeling in the present. From this perspective, art arises from the sources of transpersonal imagery and is a way of celebrating the depths of creative consciousness. Meditation with music would be a simple way to bring deeper levels of mind into the classroom in a constructive way.[15]

Mental healing in medicine. You could teach a unit on contemporary medical practices that use some methods of mental healing. Dr. Carl Simonton's work with imagery and the treatment of cancer comes from a medically respectable approach, and Benson's *Beyond the Relaxation Response* presents a form of meditation that is a medically acceptable method of stress reduction. Norman Cousins's books about healing, starting with his own experience with laughter, are another reputable source. Bill Moyer's 1993 PBS video series, *Healing and the Mind*, presents many of the themes raised in this paper as exciting possibilities on the forefront of medicine.

Spiritual Healing

Metaphysical Healing. Spiritual healing is based on the belief that life's problems are caused the erroneous, limiting, crippling way we believe things to be. It is concerned with our vision of the universe and our place in it — a field that since Aristotle has been known as "metaphysics" — and so is often called "metaphysical healing." It is the healing of the worldview.

Spiritual healers help people identify the large-scale limiting beliefs they hold about themselves and life and replace those with a more generous vision. In the classic approach to spiritual healing, the client's normal worldview is transformed by the infusion of an extraordinary alternative — an ecstatic, mystical vision of oneness with the Infinite. In this worldview, nothing exists but God, and God is health, happiness, fulfillment, perfection. Any appearance to the contrary is an error that must be faced and reperceived as an illusion and replaced with the direct perception that there is no reality but infinite love and perfection. In most cases, the client learns to practice this new mode of consciousness. Another spiritual healing practice requires nothing of the recipient; the healer "practices the presence" by seeing spiritual perfection everywhere. Such healing is based on a truly remarkable premise: One can heal others simply by seeing them in a certain way — so to speak, through the eyes of God.

Someone coming to this view for the first time is likely to find it strange, for it violates so much of what is considered reality and creates so many complicated simplifications. But it is a widely used form of healing, best known in the form of Christian Science, also used in Science of Mind and Unity, and considered in some schools of yoga to be the highest form of healing. Books

by Joel Goldsmith provide articulate modern descriptions of a spiritual healer at work.[17]

Spirit guide healing. Another form of spiritual healing that has a long history believes that the physical universe is the product of normally unseen spiritual forces. Practitioners call upon the assistance of spiritual beings or angels. Some of these healers (often known as "spiritualists") go into trance while the guides take over. Others consciously communicate with their guides. Spirit guide healing has a lively following in England, and spiritual entities play a central role in the philosophy of Rudolf Steiner (though they do not appear to be a direct part of the educational theory of the Waldorf schools.)[18]

Some spiritualist healers (for example, among the Navajo) attribute some diseases to malevolent action by spiritual forces, which must then be dealt with on a spiritual level. This is not a game for amateurs. Some people who cannot control the influence of such spiritual powers are called possessed or crazy;[19] some of those who can are called shamans.

Shamanism. An ancient method for the systematic use of the imagination has recently become widely known in the adaptation of shamanism for Westerners. Helped by the rhythm of monotonous drumbeats, shamans enter an altered state of consciousness characterized by vivid images in which they may receive assistance from spirit guides (often in animal form), discover things about people, meet one another and have shared experiences that both can later recall, receive inspiration, and perform healings. Shamanism is, in one teacher's terms, a traditional technology for developing intuitive guidance in life. It is one of the most vivid ways of discovering that there is more to the world than Westerners ordinarily believe. A system of "core shamanism" is now being widely taught around the country as a method of personal growth and healing.[20]

Reconnecting to the high self. One of the basic tenets of spiritual healing is that people can lose touch with their true natures, forget who they really are, and live a partial life whose limitations hurt them. All approaches to spiritual healing help people reconnect to themselves at a very deep level (the spiritual level) and realign their lives from that level. In some spiritual healings, clients are coached to reestablish contact with what is variously called the high self, the true self, being, spirit, the higher power, or the soul. This true self knows who you are and what you need to do in this life; it may even have an agenda that needs to be accomplished — for spiritual healing often implies a worldview in which souls are reborn many times, each time to learn certain lessons in a world that is a kind of school for soul-making. (Healing and learning are more closely related than you might at first imagine.)

Implications for the teacher

Consider the claims of spiritual healing: Being cut off from our true natures causes the major problems in our lives, for we then become addicted to unsatisfiable needs. The most important activity of life is to reconnect with our true nature and realign our lives around it. Healing our worldview helps to heal us. How we see others helps make them sick or heal them. There are spiritual beings who want to share their wisdom and power with us. What implications would these beliefs have for education? How could a teacher use these concepts?

Again, the most important place for you to start as a teacher is to work with yourself. Study how you view the universe and your place in it, and what effect that view has on your life. In what realms of life do you see yourself as creator? As victim? What would you have to change to see yourself as co-creator in all realms?

Educators know that their *behavior* toward students can have a crucial influence on them. Spiritual healing goes a step further and claims that the way you *see* other people — regardless of how you act — affects them directly. Not only can a teacher's beliefs hinder a student, a teacher's beliefs, independent of any action, can inspire, integrate, encourage, and heal. It therefore could be of utmost importance for teachers to develop the most expansive, inclusive, generous, and life-affirming beliefs about the nature of the universe and people, for students may be receiving the teacher's beliefs by direct psychic broadcast, hour after hour, day after day. And not just in your classroom, but all over the school, and perhaps all over the world.

Summon the spirit of a great teacher. Many cultures routinely call upon their ancestors, especially when teaching essential, traditional knowledge. If you have ever had a great and inspiring teacher, consider asking her to come psychically to consult, plan, and teach with you. Whether or not your great (and perhaps dead) teacher is "actually there" or exists only in your mind is irrelevant; what matters is the power that can be made accessible to you by this way of focusing your imagination.

Goal setting. Teachers and counselers engage in an activity similar to spiritual healing when they work with students on goal-setting, especially in that phase of the work that requires students to examine who they are, what brings them joy, and what they feel are their deepest purposes in life. The healing view also suggests teachers can help the student by visualizing the student attaining deep self-knowledge, true life goals, satisfying those goals, and becoming whole. Several authors

— Brian Tracey and Shakti Gawain, to mention two — have developed goal-setting methods that begin from rational or meditative self-analysis and move toward restructuring one's worldview using visualization, affirmation, and perhaps even spiritual healing techniques.[21]

Healing by presence. Some people claim to have been healed merely by coming into the presence of a certain person who is so powerful, holy, or spiritual, that healing naturally takes place in the vicinity. Everyone is familiar with this phenomenon on a more modest level: There are people around whom things go better, meetings are more productive, people naturally concentrate on deeper issues, and conflicts arise less often. Such people need not speak to be effective. Their presence alone helps. They communicate, by their very being, vital messages about what matters most in life. Those who heal by presence carry this ability to its utmost and radiate something that can cause others to change without a word being spoken.

You also teach by your presence. On a simple level, you see students in a positive way. Students know, by the way you look at them and speak with them, that you see them as valid, important human beings with great potential.

On a higher level, you serve as a model to your students — a model of learning, mature living, health, joy, creativity, a model of how to express emotions, how to think, how to speak, how to be a person in a body in this society on this earth, moving at your own pace through your own life-cycle, as they will do through theirs. Above all, you communicate the simple, enduring, and indelible message that life is worthwhile — a message of strength shaped by delight and gratitude.

At the highest level, you teach even when you do nothing at all. You teach by presence. For in your presence, they learn about the possibilities of life. Your presence teaches them what you hold close to your heart, what you have on your mind, how much room you make for things to happen. You teach by being with your students, by seeing into their hearts, seeing their accomplishments, failures, potentialities, their perfect and transitional qualities, their struggles and triumphs — and accepting them as they are in a way that inspires them to become more of what they can be.

In Western education, teachers are too often considered conveyers of information, or, increasingly, managers of the systems that convey the information. But the foundation of all knowledge is embodied knowledge, *presence* — a human being who has gained knowledge and lives it. Students learn differently and more deeply when they are in the presence of a person who embodies knowledge as a living, coping, caring human being. This simple truth has almost vanished from American education, though it is still known and valued — I have been assured — in India and other places. The study of healing shows us that education is not only about information and skills, but also about individual, profoundly interconnected people, living their lives in deep contact with one another.

The study of worldviews. Spiritual healing leads naturally to the study of worldviews. Worldviews are normally studied in college classes on comparative religion or cultural anthropology, but worldviews form the basis for the multicultural approach to education and can be studied at any age. The classic popular book on worldviews, their power, and the power of changing them, is Joseph Chilton Pearce's *The Crack in the Cosmic Egg*,[22] which is also a book about healing. Works on religion and anthropology would be helpful for older students, but an excellent starting point is to bring in guests who hold worldviews that your students would find unusual. Such people might be found among Native Americans, fundamentalist Christians, Hindus, Buddhists, Muslims, Rosacrucians, Rastafarians, Marxists, Jewish mystics, Jains, witches, palm readers, or people who grew up in distant lands where things are done differently. Start by having students write down their preconceptions in advance of the visit, then compare those with what they found.

The first payoff from such visitors is that they serve as a mirror. Students cannot know only one worldview; with only one, *it* lives *them*, simply and invisibly. Only when they learn a second worldview can their own become visible to them. In contrast to what the visitors say about their views of the world, students can question their own parents and friends about the nature of their own deep beliefs and casual assumptions, and they can identify the beliefs implicit in popular media, such as science shows on TV.

Ask older students to identify the worldviews implicit in the works of literature they are studying. For example, the attitudes to nature expressed by Jack London and Stephen Crane make a powerful contrast to the one expressed by Henry David Thoreau. While London and Crane tell stories, they also convey a vision of the world and our place in it — a sometimes grim and modern vision. It is good not to let such visions infiltrate students' own beliefs unnoticed, for they have, healers say, great power over us.

Ask of each worldview: What does it make easy that is difficult or impossible in other belief systems? What *exists* in it that is unreal in other worldviews? At this point, many teachers will probably take the postmodern route of critical analysis and investigate how different worldviews maintain elite groups in power. Yet, there are no perfect worldviews; to compensate, each traditional worldview contains methods

to help people live with the limitations of that worldview, such as religion, art, carnival, humor, and entertainment. At its most powerful, spiritual healing (like some forms of mysticism and Buddhism) transforms our very relationship to worldviews, by regrounding us in the ecstatic, holistic vision of a pre-worldview view, rediscovering who we were, as the Zen koan goes, "before we were born." Each new child summons us to reaffirm the transformative innocence at the heart of life.

Conclusion

The study of healing provides a model in comparison to which many normal assumptions about education become more visible. The types of healing discussed in this article — energy healing, mental healing, and spiritual healing — suggest practices for teachers and activities for class use. In a larger sense, healing redefines the task of education as not only to develop cognition, but also to cultivate energy; not only to impart facts, information, and skills, but also to heal ourselves, each other, and the world; not only to teach the mind to solve problems, but also to teach the imagination to create the world; not only to know and to do, but also to be.

Notes

1. If you are not convinced of the value of studying concepts that have been believed by many different people for a long time, "evolutionary hermeneutics" provides a good explanation. See Mihaly Csikszentmihalyi and Kevin Rathunde, "The Psychology of Wisdom: An Evolutionary Interpretation," in Robert J. Sternberg (Ed.), *Wisdom*, New York: Cambridge, 1990.

2. In order to keep the syntax simple, I have presented the "Implications For the Teacher" sections in "how to" format, addressing the teacher as "you." This is what I teach students to do in magazine-writing courses.

3. Tulku, Tarthang, *Kum Nye Relaxation: Part 2, Movement Exercises*, Berkeley, CA: Dharma Publishing, 1978.

4. Watch for forthcoming work by Linda Hecker and Karen Klein on a kinesthetic approach to teaching writing. Several of the teaching applications suggested in this article resemble those being explored by members of the Assembly on Expanded Perspectives on Learning, of the National Council of Teachers of English.

5. Exercises like this are found in many sources. A good version appears in Weed, Joseph J., *Wisdom of the Mystic Masters*, West Nyack, NY: Parker, 1968.

6. For more details, see my article on "Teaching Writing through Negative Examples," *Journal of Teaching Writing*, Winter 1987.

7. Cousins, Norman, *Anatomy of an Illness*, New York: Bantam; Klein, Allen, *The Healing Power of Humor*, Los Angeles: Tarcher.

8. Butler, Pamela E., *Talking to Yourself: Learning the Language of Self-Support*, New York, Harper & Row, 1981; Helstetter, Shad, *The Self-Talk Solution*, New York: Morrow, 1987.

9. Affirmations may be subliminal. A thriving industry sells audio tapes in which affirmations on a variety of subjects are inaudibly embedded inside sounds such as ocean waves or soothing music.

10. Shakti Gawain's *Creative Visualization* book and tape is an excellent introduction to visualization with a spiritual dimension (Berkeley: Whatever Pubishing, 1978). Psychiatrist Gerald Epstein, in *Healing Visualizations: Creating Health Through Imagery* (New York: Bantam, 1989), applies the technique within the medical model. For another doctor's applications of the method, see Martin L. Rossman, *Healing Yourself: A Step-by-Step Program for Better Health Through Imagery* (New York: Simon & Schuster, 1987).

11. Carl Simonton, *Getting Well Again: A Step-by-Step, Self-Help Guide to Overcoming Cancer for Patients and their Families* (New York: Bantam, 1980), describes the Simonton Center's approach to cancer treatment in which visualization, meditation, and emotional support play a central role.

12. Luthe, Wolfgang (Ed.), *Autogenic Training* (New York: Grune & Stratton, 1965).

13. Argüelles, José and Miram, *Mandala* (Boston: Shambhala, 1985) offers many illustrations of images that facilitate wholeness.

14. Gablik, Suzi, *The Re-Enchantment of Art* (New York: Thames and Hudson, 1991).

15. Bonny, Helen L., *Music and Your Mind: Listening with a New Consciousness* (New York: Harper & Row, 1973).

16. In mental healing, the "I" is in charge; in spiritual healing, a higher power is at work. Spiritual healing begins at the point where the objects of the "imagination" take on a life of their own, provide access to new knowledge, and work harmoniously within an enlarged vision of life.

17. Mary Baker Eddy, *Science and Health, with Key to the Scriptures* (Boston: First Church of Christ, Scientist, 1971); Ernest Holmes, *Science of Mind* (New York: Dodd, Mead, 1938); Yogi Ramacharaka, *The Science of Psychic Healing*, (London: Fowler, 1971 [1909]; and Goldsmith, Joel, *The Art of Spiritual Healing* (New York: Harper, 1959).

18. See, for example, accounts of his experience as a healer by Edwards, Harry, *Psychic Healing* (London: Spiritualist Press, 1946). An easy recent introduction is Samuels, Mike, *Spirit Guides: Access to Inner Worlds* (New York, Random House, 1974). The complex theosophic view is densely expounded in the following two sources: Bailey, Alice, *Esoteric Healing* (New York: Lucis, 1953); and Steiner, Rudolf, *Knowledge of the Higher Worlds and Its Attainment* (H.B. and L.D. Monges, trans.) (New York: Anthroposophic Press, 1947).

19. A Zen adept came to his master radiating newfound powers: "I have broken through!" he exulted. "I can read people's minds, heal the sick, move objects at a distance, be in two places at once, and travel out of my body!" "Do not worry, my son," the master reassured. "Just keep meditating, and this will go away."

20. Harner, Michael, *The Way of the Shaman* (New York: Bantam, 1982).

21. Tracy, Brian, *The Psychology of Achievement* (audiotapes) (Chicago: Nightingale-Conant Corporation, 1984); and Gawain, Shakti, *Creative Visualization*.

22. On the power of worldviews see Pearce, Joseph Chilton, *The Crack in the Cosmic Egg: Challenging Constructs of Mind and Reality* (New York: Julian, 1988). For comparative worldviews see Stevenson, Leslie, *Seven Theories of Human Nature: Christianity, Freud, Lorenz, Marx, Sartre, Skinner, Plato* (New York: Oxford, 1974). See also Redfield, Robert, "The Primitive Worldview," *Proceedings of the American Philosophical Society, 96*(1), Feb. 1952, 30-37.

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Stolen Moments

The Life of a Classroom Psychologist

Marvin Hoffman

A dedicated, caring teacher/ clinical psychologist's encounters with student emptiness and depression.

> When Julie arrived for her lunchtime counseling session with me Tuesday, she was not alone. She brought Melanie along for moral support. The contention was that she wasn't sure what Melanie [who had brokered this meeting out of concern for Julie's suicidal thoughts] had already told me and didn't want to repeat herself. What the heck, I thought. It ain't what Freud prescribed, but if that's what it takes to get her through, so be it.
>
> — Excerpt from the author's journal

Very little in my professional training as a clinical psychologist prepared me for that lunch hour encounter. Combat surgeons operate out of a field hospital after years of training in a pristine medical facility. Similarly, my mentors had never envisioned this brown-bagging violation of dearly cherished clinical principles. But this is the way it's been for the last eight years, since I assumed the hybrid role of classroom teacher and semi-official school psychologist.

The tortuous route I had followed since the end of graduate school led me further and further from the practice of psychology and ever closer to working directly in the classroom with children. When I arrived in Houston I was hired to teach in the district's only school with a full-time resident psychologist. In the magnet school with an unlikely population — gifted and handicapped students — Myron Friedman, a thoughtful, caring, and committed professional, had more demands on his time than he could absorb.

I was able to negotiate an additional off-period in my teaching schedule to assist him with his load. Together we added even further to the burden by planning new programs — support groups for students and parents, education programs on drugs, alcohol, suicide, stress reduction, and separation.

I was only beginning to recognize that a synthesis between the roles of teacher and psychologist was possible, and that in fact I had been a closet psychologist in the way I dealt with individual and group problems in my classroom. My longstanding interest in student writing often opened out into an exploration of personal and family problems with the student writers. The issues that students inevitably raise in their writing

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frighten many teachers who feel ill-equipped to deal with the contents of this Pandora's box they find themselves opening. They worry about the ethics of tracking children's fantasies and feelings without a professional hunting license.

Melanie and I had arrived at Jones High School at the same time — I a willing immigrant from my ex-middle school job, she an exile, forced out of the performing arts magnet high school (PVA) when they dropped instruction in a number of instruments, including her beloved harp. For Melanie it was an expulsion from Eden, and she was unwilling to forgive Jones for being a second suitor for her affections. PVA had finally seemed like home after a childhood of strangeness and alienation. Serious eye problems required a series of operations and long stretches out of school. It was the perfect crucible for the formation of an introspective, artistic, fantasy-rich self, for the experience of being forced back early on one's own resources that appears so often in the biographies of writers and artists.

The only remaining physical legacy of that dark time were the thick eyeglasses that guarded her wide eyes. Melanie wore no make-up and on most days dressed in black, in the best PIB (Person In Black) tradition. But there was always an extra little flourish, an affirmative statement beyond the basic black. Sometimes it was the little wreath of flowers she wore like a halo. Once while we were studying Hawthorne's "The Minister's Black Veil" she came to class with a black shroud draped over her indifferently tended hair. Through the entire lesson she sat unspeaking, an eerie but effective embodiment of the story's essence. Sometimes the embellishment was a subtraction; whenever she could get away with it her feet were bare, in clear violation of school rules. Another teacher, disdainful of the figure Melanie cut, called her a hippie. There was a lot more to her than could be encompassed in that label, but she certainly paid homage to her cultural and stylistic ancestors.

The terms of my relationship to Melanie called for a new label — *graphotherapy* perhaps. Melanie was one of the most prolific writers I knew. In the time it took others to complete a one page entry in their journals, she did five. A note of explanation accompanying an assignment became an essay in its own right. Although students could choose to keep their journals as private as they liked in my class, Melanie often slid hers over to me as she completed them, beginning a cycle of correspondence that soon became voluminous. There were letters left on my desk at the end of the day, notes attached to assignments, poems, and stories for my comment. In those early days when she was a student in my sophomore English class, we actually spoke little. Although that was no longer the case at the end of our second year together, we both still preferred to address more important issues on paper.

In the beginning those issues centered around the friends she had left behind, the lost intimacies, the shortcomings of her new school. Melanie often read those entries aloud in class, a provocative announcement that she found Jones lacking on all counts and disdained what it offered. The net effect was to keep a lot of emotional doors shut tight to her as her classmates heeded the message of emotional distance.

From what I could observe, the main links Melanie was forging were with a group of boys who gathered at lunch to carry on an extended game of Dungeons and Dragons. They were an odd, misfit lot led by a charismatic, somewhat sinister young man aptly named Demon (read *DE-MONE*). Melanie had a special affinity and understanding for people who were different, so these gatherings were an appropriate and convenient hedge against loneliness.

At the same time I felt myself being tested and measured against the supports that were available to her in the low moments at her previous school. With each written exchange, I could almost sense the invisible Pass/Fail grade being inscribed in the upper margin of my paper. In the best tradition of Holden Caulfield, students like Melanie have finely calibrated "shit detectors" whose alarm bells are easily activated by any hint of phoniness or insincerity. It is our loss that, like our early acute sense of smell, the sensitivity to genuineness atrophies with age in most of us.

Although I was never in school at the start of the day, the janitor always made sure to unlock my door first thing and make the room ready for my arrival. One day during that first fall I entered to find Melanie stretched out under the plant shelf by my window, the first of many times over these past two years when she sought shelter in my room from the demons pursuing her, forcing her to flee her normal round of classes. In a sense, this was my first hands-on test — and here is my report card, delivered by Melanie the day after:

> Thank you for offering help and taking "no" as an answer. And though I'm fairly experienced in such manners thank you for not asking the two classic questions I hate! "Are you OK?" Nah — I lie sprawled on a cold floor, head buried in arms, crying my body out as a way to show the world how happy and OK I am. "What's wrong?" Though more logical, less ignorant, and more helpful, still an awful question. Too broad, too probing and never answered. One at that point is beyond simply telling right out what is wrong, only that something sure isn't right.

As the time approached for my first class to arrive, it became clear to me that it was not good either for them or for Melanie to find her in this dramatic pose. I knelt

beside her and suggested that I might find her another safety zone to which she could retreat.

> And thank you for a place where I could pull myself together and for writing a note. It was needed and apparently well-written, for the nurse was very kind and helpful after she read it. I didn't; my eyes were prisms.... The time was well used and much needed. I was able to answer my mother's question "How was school today?" with a calm, bored "Pretty good" with no problem and no question.

By avoiding a whole series of potential missteps I had passed a critical trust test with Melanie.

It is hard to explain how a student can be present and disappear at the same time, but this is exactly what Melanie did during the months after Christmas vacation. Long stretches passed during which I hardly noticed this otherwise vivid, flamboyant young woman. Earlier, the same person had taken over teaching my class and riveted everyone's attention in ways beyond my pedagogical reach through the use of candles, background music, and an innovative seating arrangement. Now even her handwriting was fading, moving from pen to pencil, ever more lightly applied, as if even violating the surface of the paper were an intrusion.

Busy teachers and harried parents often look back with shame at what they haven't been noticing — all the missed signals. Whatever the reason for my obtuseness, it took me weeks to realize that Melanie was sinking from sight. Her academic work slowed to a trickle, and I suppose that was what first caught my attention. It was also where the confusion of roles between teacher and counselor came most sharply into focus. As a teacher I must exact the penalties for nonperformance and then hurdle the desk to clasp the student's hand and ask what the trouble is. That, in effect, is what I did with Melanie in a note I left at her place in our odd kidney-shaped arrangement of seminar tables.

Her reply came the next day, six pages of dim pencil, complete with time as well as date, as was often the case with her letters. The hour was always shockingly late, a testimonial to her troubled sleep.

> Dr. Hoffman, Yes, I've been rather to myself recently. A slipping back to a time of great self-consciousness, of not wanting to give anyone any weapon to my inner being. It took me a year at PVA and a summer of freeness to get to a level area. Now I feel myself slipping back, far back into a tunnel, the well of total oblivion from the outside world. I've stopped writing, stopped playing music, stopped caring about people or activities, of work of any sort. I do not want to be back where I was. I'm trying to move forward, but it's only surfacely. I'm forcing myself to get involved, to find something to care about, some kind of motivation. I cannot lie to myself nor can I force myself, bully myself into anything. I react the same way a totally outside force would, I rebel, I become very stubborn and unmoving, I become sullen. I ache very badly inside right now. The words blur as my eyes debate whether to overflow or not. I am sad and feel terribly defeated, the easiest of items are hard and impossible. I'm sleeping poorly, but am always tired. When I do sleep, it is haunted with demons of the night. I usually wake with a wet pillow and an even heavier heart. I could barely get out of bed this morning, finding it too much trouble, but mainly not seeing any use in doing so. Had my mother been up, I would have stayed home. My father was, though, and I simply refused to talk to him unless directly spoken to. I spend as much time as possible alone, yet yearn for company. Everything is a task, the rewards are all gone. I cannot see the beauty in life anymore. I really do not want to do anything, simply want to hit a state of oblivion. I consider suicide, but cannot think straight enough of how to go about it. Earlier, I removed all sharp objects (I keep several bladed weapons) from my room and reach, just in case I hit a period of completely illogical thinking that I can remember nothing of later. Just a small item I remember from last year. I cannot speak to anyone, not that no one would listen or that no one would understand, for I know you will, as will a few others. Simply that my mind and mouth are really not on speaking terms, so to speak. I cannot express my mind through speech. I caught myself at a good time, the line from hand to mind is open, my thoughts are close to the word state.
>
> Half the time I think nothing is wrong, I've just hit a rough bit. The other half, I feel 'tis deeper, that it may be getting serious, may be getting out of hand. Right now I feel the former. That's why I wrote my "symptoms" earlier. So you know the facts. I don't know how much more I can write. I do promise, however, to answer any response, in one form or another.

The letter is almost a textbook-perfect accounting of the symptoms of depression, and pre-suicidal thinking, though not one bit less poignant and wrenching for the pain it reflects. The remainder of the letter is a diatribe against her uncomprehending parents who are, in turn, too oblivious, too self-absorbed, and too Pollyannaish to intuit her plight.

In the teacher/therapist role entanglement, it is enormously difficult to sense when to step aside by letting students know that they need to seek help elsewhere. In spite of her trust in me and her willingness to be completely open, Melanie had an unerring sense of what was appropriate within overprescribed school roles. She wanted outside help as much as I insisted she needed it.

The problem was broaching that need to her parents. In spite of all the invective she heaped on them in her note, she was also inclined to protect them from knowledge of her trouble. Her mother's multiple sclerosis had been developing since Melanie was four, and she was

now able to get to parent meetings and other school events only with the help of a little motorized cart. Her father's academic salary did not allow much margin for expensive professional help.

Nevertheless I told her that if she didn't approach her parents with a request for help and an accompanying explanation of why she desperately needed it, then I would. Melanie made the move herself, partly out of desperation and partly from that inner core of strength and hunger to be whole that was sometimes masked by her depression.

Her mother called for suggestions of therapists, although her choices were limited by the constraints of her husband's health insurance. Her voice never lost its smiley, everything-is-moving-along-just-fine tone, although I wonder whether she didn't blame me for somehow forecasting these latest troubles.

After having broken the silence with her parents and setting in motion the search for help, Melanie bottomed out and she began showing signs of her old flamboyance and energy. The pencil gave way to a bold pen. Her movements were rapid and energetic. She was eating lunch with a new-found, older friend. Things appeared definitely on the upswing.

I was unprepared for the phone call from her mother informing me that Melanie was in the hospital. They had finally arranged an initial interview with a young psychiatrist who immediately recognized in her buoyance a sign of new troubles, not of health, particularly when they were linked with the earlier suicidal reports. He recommended hospitalization and medication. All this the mother reported to me in the same relentlessly cheery tone in which she might recount a pleasant lunch with a friend. At least Melanie was being taken seriously. All along she had feared people would suspect her of exaggerating.

Melanie was gone for a month, the time fixed not so much by the pace of her recovery as by the terms of her insurance. We corresponded while she was in the hospital, but her definitive statement on the experience came later, when she could reflect back on it from a position of relative strength.

> In the hospital there was a unanimous feeling among us that if we could but be released, all would be well. That if we could pass the "test" here, we would be rewarded with ideal lives from there on out. It was especially strong among the weakest (of course). I felt then, as I still do now, looking back, that I was one of the strongest. I had the understanding of all the inner workings, and knew exactly how this all was set up. I knew what they wanted, what they were looking for. I knew what would get me out. I was far too intelligent for my own good. Also, however, since it was my idea to get help in the first place (more or less. Most of these ones were dragged in screaming and fighting by police or a carload of relatives.) I didn't want to have gone through all this for nothing. But the system, like most systems, worked considerably better in theory than in actuality. I found all the stress, depression, need for deception, and role of "I worry about others and ignore myself" greatly enhanced instead of decreased. If I am not mistaken, the main idea is to get the kids out of the environment that helped cause these problems in the first place into a sterile, well-controlled environment where they will feel safe and concentrate on their problems. It wasn't. I felt my physical safety threatened immensely and just about constantly. If you can't feel safe, you can't trust, you can't open, you can't work on anything but keeping your skin intact. I am not a group person. I am one that needs privacy, needs time to myself, and enjoys one person's company at a time. Being in a group all my waking hours threatened to tear me apart on the very basic level of going insane from claustrophobia with the problems, emotions, lives of ten other people. It was a gang. Plain and simple. I was expected to fit into the group. O.K. I can do just about anything when I have to. I'd long ago achieved a state of "in but out," of being a part of the group while still being very separated. So I do. Except that I was not given the one item, the one basic right that I must have above anything. I do not expect to be liked, but I do expect, insist, to be accepted and respected as my own person. I have the right to believe what I wish, and to my own set of rules, morals, ideals, etc. I am not like anyone else and I refuse to act like everyone else. On this, I stood, stand, and will always stand firm. When someone is attacking my chosen way of life, saying that it is wrong, that it should be changed, I am the most stubborn thing. I am talking about the fellow inmates, and some of the staff nurses, not the doctors or therapists. It was this insistence, this refusal to give in to "the way of the gang" that utterly outcast me, making me enemy. Anything that went wrong was blamed on me, from the inside. And they had their own ways to punish those enemies.
>
> Despite this constant cat-and-mouse game (I played both, actually. Wasn't a purely defensive role that I played.), with my life and sanity for the prize, I did manage to do some work, some serious learning about myself. Which is why I am here writing this today, instead of decaying away in some plot of land. And I thought it was enough. I, too, had fallen into the trap of "everything is going to be just fine when I get out."

Of course everything was not just fine. Melanie had a shaky summer, including a long, lonely stretch in Wisconsin, helping out during her grandmother's recuperation from a serious operation. Toward the end of the school year, Melanie had developed an intense relationship with another student, Danny, whose capacity for nurturance and emotional vulnerability mirrored her own. The relationship sustained her through the difficult summer and a good part of the following fall.

Melanie managed to sculpt a schedule of electives for that second year that gave her at least one course

with me each semester. Thus she was able to continue her beloved and continuously improving writing and to maintain an emotional anchor in her academic day that reinforced the support she was getting from her relationship with Danny. The hospitalization for all that it lacked had somehow convinced her that she really wanted to live, that she would not stand by passively while the undertow carried her away.

This new determination was underscored by a bizarre experience that became the subject of one of her best poetic efforts. One day she was walking along a bayou near her house when a gang of youths on the other bank fired a rifle at her without warning, without provocation. This completely arbitrary, absurd brush with death convinced her that she had no wish to die. That her life could end so abruptly for no reason filled her with outrage.

When I was first drawn to psychology, I was given to romantic visions of epiphanies, turnings in the lives of my patients that were thoroughgoing and irreversible. Real life rarely yields such gains. And that has been the case with Melanie. She still endures frightening lows, sudden crises. The relationship with Danny ended when he shifted his attachments to one of Melanie's best friends. As hurt and bereft as she was by this loss, Melanie managed to come through it with her friendship with Danny and his girlfriend intact, even strengthened.

Soon after breaking with Danny, Melanie began a new relationship with Paul, a recent transfer from a parochial high school. Paul was an attractive, intelligent, and sensitive young man. He and Melanie shared both an enthusiasm for writing and a history of emotional difficulties. Several months earlier he had been hospitalized after a suicide attempt that finally convinced his parents it was time to arrange his transfer from the rigidly restrictive parochial school. Melanie and Paul exchanged writings and intimacies in class and at lunch for some time, each serving the other during difficult transitions — she from Danny and he to his new school.

Then it was over and another difficult time began for Melanie. More than anything else she wanted out of her house. She couldn't abide the restrictions on her movements imposed by her parents. She hated the hollowness and hypocrisy of pretending to be a functioning and loving family when neither was the case. Her mother's physical condition was deteriorating, and Melanie was carrying more of the household responsibilities. She took the longest possible route home from the school bus, delaying as long as possible the reentry into that hated world. Sometimes she just curled up on a lawn enroute home and cried. Tears came often as she explored with me the dead-end prospects of finding a way out of her house now without having to wait almost a year and a half until college. The stopgap nights with friends and the spare bed in a University of Houston dormitory were not the answer.

But through all of this, Melanie never crumbled, never talked suicide. She could recognize this time that she needed professional help before things got any worse; she had to confront her parents with that need. She would have to face shattering her father's illusions that all of her problems were behind her and her mother's anger and jealousy over drawing on the family's resources again to pay the fees, but she recognized that her very survival was at stake.

She never came to the same standstill in her work that had preceded last year's hospitalization. And she did not disappear. In fact she was taking great pleasure in giving nourishment and support to others. In writing class she was discovering her gift for editing. In individual and small group sessions, others came to rely on her comments to guide them in revising their work. Her friend Julie was even needier than she during this period, and Melanie helped carry her through some frightening times, despite her own fragility.

Again our work together looks like a squatter's shanty, hammered together out of notes, letters, journals, poems, lunch hours, before-school meetings, dinners, car trips — not a conventional therapy hour among them. Melanie has been fortunate to have some of that kind of traditional help as well, but those therapists have been handicapped by their inability to see Melanie at her best, displaying her strengths as well as her pathology. And it is those strengths that have kept her from sinking as low as she did last year.

I will let Melanie have the last word in this excerpt from an introduction to a poetry anthology that she compiled on the subject of loss:

> Now, finally, I have learned how to keep my hands off the wound, to allow the time to heal, to let the healing do its job. To let the past be past and to accept the fact that I can do nothing for the past. I can only affect the here and now, the present. This is a tribute to what I am leaving behind.

It was no accident that Julie had appeared in my room accompanied by Melanie. They were significant — and turbulent — forces in each other's lives and continue to be so even three years after the events described here, so Julie deserves her moment center-stage. For me there are two Julies: the one she presented to me as her teacher, and the one as her "therapist." Even after years of training and experience I have to be reminded that the self others set out for public display is often no more substantial and sturdy than a two-dimensional Hollywood stage set.

In my first year at Jones I served as an adviser to the school literary magazine. Every Monday during lunch hour I would sit with the prose editors to read and rate submissions for the annual publication, which bestowed almost as much status on our literate population as participation in football does elsewhere. Julie's style in the editorial groups was tough and caustic. When she didn't like a submission, which was often, she slashed her way through the piece, pointing out weaknesses, deriding shallowness. This she did almost without drawing a breath, as if the lethal injection had to be administered with one steady thrust of the plunger.

Julie's appearance was as blunt and unadorned as her manners. Her uniform consisted of jeans, work shirt, and work shoes, a distinctly masculine statement on her broadly proportioned body. She wore no make-up, took no special care with her shoulder length hair. This is who I am, her appearance said; if you don't like it, the hell with you.

In the fall of her senior year, Julie, a National Merit semifinalist, signed up for my creative writing class. Her primary goals were to finish a novel she had been working on for years, and to begin a fantasy work based on an imaginary world she had created. Everything about the way she comported herself in class exuded arrogance. She chose a table all to herself in our little circle and wrote through the whole period, ignoring presentations of work from her classmates, except for periodic slash-and-burn operations reminiscent of the literary magazine assaults. Julie never shared her writing with the class. She did show great hunks of it to me, but it was clear from her limited revisions that she was not overwhelmed by my suggestions. The novel's protagonist was a teenage boy severely brutalized and abused by his alcoholic father who, unbeknownst to anyone except the boy, was also responsible for the mother's death. Structurally and linguistically it was the work of someone who had read widely, enough to have mastered an impressive range of vocabulary and literary devices.

I was surprised when Julie signed up for another of my electives the second semester. Her response to me seemed contemptuous, but I was not alone in that. Julie's tendency to refer to me and to her other teachers by no more than our last names ("Hoffman says ...") without the softening introduction of a Mr. or Ms. or Dr. carried a clear message about what she thought of us.

Julie appeared to be her usual prolific self — journals, poems, parts of stories — but I should have realized sooner that something was wrong. Nothing ever quite got finished. Plans laid out at the beginning of the week fizzled. She was becoming more elusive when I pressed her for work that I could comment on and help her to revise. Her grades in other classes plummeted, forcing her to step down temporarily as literary magazine editor.

Which brings us to the unorthodox lunch-hour meeting with Melanie and Julie in my classroom. Melanie called me at home. She did this only when her personal situation was desperate, and even then only to make a date to see me in person at school. She disliked the phone as much as I did, but also maintained a keen sense of propriety about intruding on my personal life. This time the call was not for herself, but on Julie's behalf. She had spent the weekend at Julie's apartment, fearful about leaving her alone because there had been talk of suicide. The talk had reached that dangerous level of specificity where particular implements and methods were mentioned. Melanie was right to treat Julie's situation as serious.

This kind of hit-and-miss counseling in combination with regular teaching responsibilities leaves little time for record keeping and note taking. As I recall, we discussed the suicide threats and the urgency of finding some professional help. I told her that I would be willing to see her for lunch-hour meetings in the meantime, but that this was only stop-gap. Her needs were too great and my relationship with her as teacher and extracurricular adviser were already too complicated to bear yet another layer.

Why did I agree to these meetings at all, and why did I violate my own fundamental rule about contacting parents when there was even a hint of suicidal possibility? Julie was a wary and guarded person. She did not open herself to new relationships easily. Her attachment to Melanie was a real breakthrough and allowed an intimacy that existed nowhere else in Julie's life. On the several occasions during class when they asked permission to go off to a private place to talk, I granted that request. I risked being taken advantage of but trusted Melanie not to betray my confidence.

Without Melanie's endorsement Julie would likely have seen me as an untrustworthy adversary. That she would put herself in the hands of a complete stranger seemed highly unlikely to me, so in spite of my exhortations to seek *real* help elsewhere, I sensed that it was going to be me or nothing, at least during the three or four months before graduation. So we conspired to share this convenient fiction that I was only holding the fort, knowing all the while that reinforcements were not on the way.

I don't know if Julie was actually eighteen at this point, but it was clear to me that in fact she was no longer a dependent child. Julie's father had left so early that does not remember him. From what I know of Julie's mother, she was the dependent partner in their relationship, and Julie worried about how her mother

would fare when it was time for her daughter to go off to college. It was hard to see what benefit could come from bringing Julie's mother into the situation.

Something happened several weeks before our meetings began that, in retrospect, broke an emotional log jam and led up to the suicide threats and what followed. Julie's grandfather, a man with whom she had had little contact in recent years, died. Her reaction was out of proportion to the peripheral role this man had played in her life. He became the subject of a journal entry, the only one she volunteered to read aloud all year, a poem, and numerous references in classroom discussions. Somehow his death seemed to bring to the surface all that was missing, everything that had gone off course in her relationships. In our first session alone Julie spoke repeatedly of having decided around age thirteen that she was different, superior, and that she therefore needed to cut herself off from classmates, friends, and family. She turned to writing, reading, and listening to music. The novel she completed the previous semester probably had its start at that time.

Looking back, Julie realized that she had managed to paint herself into an emotional corner. She was lonely. She wanted love and friendships but the strategies she had developed for keeping people at bay were all too effective. No one wanted to venture too close to that fiery dragon's breath. Only one middle school teacher had managed to break through to win Julie's trust; beyond her lay an emotional wasteland.

In our second or third session together, Julie unloaded a bombshell that might have come as more of a surprise had I not already intuited it. From an early age, eight or nine, until her teen years, Julie's older brother had been sexually abusing her. They were often alone in the house, their mother off supporting them by working as a bookkeeper. For a long time Julie stopped trying to fight him off, realizing that the physical odds were against her. Resistance was possible only when she was older and stronger, enough of a physical match to make her threats to do him physical damage credible, and canny enough to use her verbal whip to disparage his sexual prowess.

It is a sign of our collective sickness that we can hear such stories and respond with a jaded ho-hum. Not another one. We should have known. My daughter once reacted to the all too familiar tale of a Holocaust survivor with a similar emotional yawn, and I could barely contain myself from leaping across the table to shake some feeling back into her soul.

The classroom was locked. In the halls the lunch crowd emitted an agitated animal sound. Soon the bell would ring and that beast would surge back into my classroom, leaving me and Julie no space for a transition from these dark revelations to the mundane world of grades and assignments. I admired Julie for the courage to entrust these secrets to me, particularly in such unpromising surroundings. She was matter-of-fact, unemotional in her telling, but the snarl was gone. Risking vulnerability had softened her, and although I was never fully comfortable with Julie, it was easier to see past the dragon who had first faced me across the table.

There was little anger directed at her brother for those years of brutalization. He lived in an apartment some miles away with a girlfriend, and Julie and her mother still saw him often. One day before class Julie unpacked from her bag an Israeli army gas mask that her brother had bought at an army surplus store. He was concerned that a part might be missing and Julie, aware of my knowledge of Hebrew, had offered to enlist my help in solving the mystery. Why had he bought such an object? How could Julie be helping this wretch who had stolen so much from her by brute force? Julie had learned to defend herself by compartmentalizing her emotions, closing off the flooded compartments to keep the whole ship from sinking. That was also how she was able to avoid feeling any anger toward her mother, who had failed in the ultimate parental responsibility of protecting her child from harm.

There was plenty of anger all right — displaced, generalized. Here are two of Julie's poems from the period, virtually dripping with rage.

Ode to a Bitch

I fell on my face
Helped on by your boot,
Burrowed down and wormed away.
It was the best thing I'd ever done;
The mud and animal shit
Were far kinder to my face (to me)
Than you ever were.

Another Fun Poem

By a maniac in a checkered blouse
With long hair and beaming green eyes
And no love of fallacy symbols.

Yes, its another fun poem
that tickles your sides with razors
Rubbing your tummy with a wire brush
(Oh, how I'd love to walk on your back with real Stiletto heels!)

Yep, another fun poem
for the sadists and masochists
who masturbate themselves and each other
with air-hammers.

Other poems were frontal attacks on male sexuality, not unlike what she must have subjected her brother to, and equally open paeons to the female sex organs and masturbation. One set of these poems came with a note attached wondering whether the material bothered me.

I wrote back that I was comfortable enough about my own masculinity to be able to look at the poems and judge them on their literary qualities, which were mixed. She also submitted some of these poems to the school literary magazine where common sense and political exigencies made them unprintable, as Julie knew they would.

Through these periods Melanie was deep into her relationship with Paul. Julie lost no opportunity in her writing to express her contempt for him. He was competition for Melanie's affections, and it was clear that Julie's attachment to Melanie went far beyond traditional friendship. Julie had no trouble acknowledging this. She considered herself bisexual, although it was never clear to me what experience, if any, she had on either front. Altogether on her own during our sessions Julie arrived at the insight that her attraction to women was linked to the abuse she had experienced at her brother's hands.

This epiphanic insight was the kind I spoke of earlier, the one I dreamed of as the culminating event transforming the patient's life. Such is rarely the case. I suppose it was a step in getting control of an emotional life that had brought Julie to some disastrous impasses. But it could not negate the fact that riding close to the surface was a pervasive and corrosive sense of the meaninglessness of life that threatened to transform every event and every relationship into a hollow mocking of itself. Looked at through one face of the prism, a situation might be fraught with significance; turn the prism one twist and it was all pointless.

Melanie was an important bridge to the outside world for Julie because she was on intimate terms with this existential vision. Although the intensity of the ties between them waxed and waned, they were able to hold on to each other without any complicated sexual ties, even after the end of Melanie's relationship with Paul. There was an asymmetry of need between the two; Melanie had emotional lifelines out in numerous directions, while Julie was investing everything in Melanie, but the imbalance was never exploited for cruel and hurtful purposes.

Although Julie was a National Merit semifinalist, this did not protect her against the senior year panic over college admissions, which added yet another dimension to the year's turmoil. She had been somewhat cavalier about grades and applications. What if she had screwed up and would not be accepted anywhere? In her mind she carried the general outlines of a life plan — college, graduate school, and an academic career that allowed her the time and freedom to pursue her writing. If no one would have her now, not only would she be stuck at home, but her entire life plan would be derailed.

Acceptance notices from two respectable schools — one in a small academic community, the other in a large, active city — eased the anxiety a bit. Now our discussions centered around the choices and the disagreement she and her mother were having over what might be best for Julie. Her mother demonstrated a great deal more worldliness and savvy than I had been led to expect when she proposed that Julie secure places in both schools by mailing two deposits, and then won Julie over to the view that the larger, less isolated school suited her needs better.

For all of her intellectual sophistication and hard-bitten cynicism, Julie was an inexperienced and frightened little girl. She had been on her own very little and the prospect of college far from home — both choices were thousands of miles away — was daunting. It was in this direction that many of our final discussions turned. It was a forward turning, an anticipation of the future, which stood in sharp contrast to the gloom of the early meetings where we seemed to be examining the question of whether there was to be a future. Julie was still in need of some kind of long-term help to explore the deeper wounds, which were sure to open again under new stresses, but there was no denying that in our jerry-built relationship, which was sometimes hard to recognize under the name therapy, we had moved to higher, safer ground.

From the time I first began teaching I introduced my students to a silly primitive ritual which took hold in such a powerful way that I have never abandoned it. It goes like this: On the first day of each month, on first seeing someone you must greet him or her with the word "Rabbit!" This ensures a month of good luck for both of you. In my classroom I solve the problem of numbers by writing "Rabbit!" on the board on that day, so all my students are covered.

On the first day of our last month together, I arrived in school to discover that Julie had already been and gone off for some out-of-school appointment. When I pulled out my desk chair, I discovered that she had left a proxy — a little blue stuffed rabbit. No note. Just Julie's name. I don't think I've ever received a gift from a student in which the act of giving itself was so fraught with meaning.

In that last hectic week before graduation, all semblance of a real schedule collapses for the seniors, so I never had another regular class with Julie. I barely saw her long enough to thank her for the rabbit and promise that I would display it at the first of every month from here on in. She responded with a smile I had never seen before, a sunny, uncomplicated little girl's glow of pure satisfaction.

I saw her once more, at graduation, on the steamy steps of a university auditorium — a scorching summer

afternoon reserved only for hell and Houston. Julie wore her yellow robe over some disreputable outfit — it must have been shorts and a t-shirt — a final opportunity to thumb her nose at the establishment. We gave each other a big hug. I don't think it was lost on either of us that in our decorous professional dealings there had never been the slightest physical contact between us. Like the rabbit, this too signaled how far we had come.

One more thing. I was, after all, still Julie's teacher. In that capacity I need to report that in the end, she was able to pull together a most interesting and unusual anthology of poetry interspersed with a running commentary addressed to me. The poems had been worked over, revised, taken seriously. There were the harsh, venomous pieces I included earlier, but there was more. Here is a final poem, so unburdened from the negative weight of the earlier poems, yet perhaps concealing an emotional significance deeper than its flashier counterparts.

> Here's one I don't know if I showed you or not. It was inspired by a Cheese Puff that looked like a beckoning finger.

I Ate the Source of My Inspiration

I looked at it
Pondering
For a moment
Questioning its appearance
Its implications
Symbols
Felt my mind grasp
At an inspiration
The first words
of an idea.
I considered
Toying with a twinkle
Chasing the idea
Onto my paper
Planting it on the first line
And seeing what grew
Across the page —
Then I ate it.
Its image inspired my mind
More than its taste
inspired my tongue.
Then I wrote a poem about it.

For me, that's the last word on therapy and teaching.

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Education as a Healing Art

William Anderson

Education has a unique opportunity to help heal the growing traumas of childhood, but to do so, it cannot neglect the spirit and it must be focused on the child, not the system.

Bill Anderson is a drama specialist in Evanston, Illinois. He has taught process-centered education for thirteen years and is currently looking to bridge the gap between healing and education.

The children I see are hungry. They search to be filled with sustenance but are not. The system of education does little to feed them. The children with whom I work are predominantly African American and of low socioeconomic status. Many of them come to me scarred, and the scars have become all too common.

I can recall one family of children whose mother left them alone for a week. She said she asked her sister to check in on them every once in a while. The children were ages ten, eight, and six, and there was an infant in diapers. The eldest, diagnosed as severely learning disabled, was taking care of the others. How he was able to get himself and his brother and sister to school at all was amazing to me. The unfortunate infant, with no school to go to, was left alone in a crib with soiled diapers and no food.

Another family moved from a shelter to live with their grandmother while the mother, 25 years old, had her fifth baby. There was no father. The grandmother, it was discovered, would beat the children to get them to behave. The eldest child was eleven, the youngest a baby at home, and the others two were five and seven. One morning I came upon the five-year-old walking to the office late. She was finishing a package of Starbursts candy and was about to open a bag of Flaming Hot Cheetos. I stopped her and told her not to eat them until after lunch. She became angry and told me it was her breakfast. Later that day I discovered why she was late for school. While walking to school her brother and she had decided to try to strangle a cat.

As I sit down to write this I discover that a twelve-year-old girl I taught last year has been shot four times with a .457 magnum. She was descending the stairs on her way to school. A despondent neighbor shot her and then killed himself. Thankfully she will live; I doubt she will be the same.

These are merely a few of the stories of abuse, neglect, and abandonment. There are many more throughout American society. To be poor or African American is not a prerequisite, however; the abuses are bound neither by color nor by economic conditions. But the result is the same: a population of scarred children.

The system of education could be a system of healing, but on the whole, it does little to address the nature of these scars. Indeed, often it only compounds the

wounds. The public school system seems to be operating in a paradox of sorts. It states that its mission is to promote the growth of children, yet it negates the way a child strives to grow.

The child has a strong need for honesty and fairness — a desire to be recognized, to be seen and heard, to make contact, to discover self, others, humanity, and spirit. The current system of education concerns itself with passing on bits and pieces of information that it likes to label as *knowledge*. Although this might be calisthenics for the human brain, it does little to address the needs of the child. Necessary skills, such as reading and writing and arithmetic are looked on as ends, not as means to an end. So much emphasis is placed on them that little else is given importance. The child as a developing human being often is lost. I think of the wounded children I see, and I know that more is needed than the acquisition of skills.

The wounded child searches for that place of safety where he or she can be free to be a child. Let down by the adults in his or her immediate family, the child becomes wary of the adults in the world and often approaches them with apprehension. Being wounded the child often comes from a place of anger. The belief that adults know best is not enough to provide clarity when the child's heart feels that something is missing. Let down, the child searches for something deeper and often rebels against a system that purports to be in the child's best interest.

The child is often asked to sit at a desk at attention as information is passed out. The child, being a kinesthetic learner, responds on an emotional level as if being suffocated. Knowing that the information will be tested adds to this trauma by creating an inner anxiety. It is little wonder that children are being diagnosed as having attention deficit disorder. To further compound this experience, the child is told that this information will have some bearing on his or her future and therefore the child must pay deep attention.

The child sees little relevance between his or her world and that which is being placed before him or her, and is caught between a lie and a hard place. An injustice is being propagated against the children of today. Little wonder we begin to see our world erupting in violence and anger. People are hungry but are not being fed.

The emptiness of spirit needs to be filled. Even the mention of spirit is enough to set people off into little compartments of ownership, ready to do battle — *my* view of God versus *your* view. The point is missed. Spirituality is nondenominational. It is. These skirmishes are enough to prompt educators to back away from the real work that needs to be done in education. Like the dog who chases its tail, the powers that be address the "problems" of education and are too foolish to realize that the "problems" are merely symptoms, symptoms of a spiritually depleted and hungry mass of people.

For a process of healing to take place, we must first acknowledge that children are in need of healing. We must then bring ourselves to the true nature of the child, for it is here that healing and true education will begin. The child is wonderful in the true sense of the word, *full of wonder*. The child seeks to discover. From birth the child strives to grow, to become, as if by genetic code. We must begin to care for this sense of wonder and create an environment that accepts the child for who the child is and what he or she has to offer.

I think it a mistake to act as though I the teacher were the font of knowledge and wisdom and that through my lips will come the necessities of school and life. For within the child lies a resource to be drawn from. I have often come upon the phrase that we as teachers are "getting children ready for the future." Pity though if *this* is getting ready for life as it unfolds before us. This idea of getting the child ready for the adult world takes little account of the child and the child's world. We must begin to realize that the child cares little for the adult's world; the child is too busy with his or her own world. When we approach the child from the child's world there is an opportunity to touch and begin the process of healing. We must begin with the recognition of both child and wound; inner knowledge and inner wonder. To meet the child is the beginning. We must create an environment and experiences that allow the child to be him or herself while exploring self, others, and the world. This is a precious task and must be done with an awareness of just how precious it is.

My son is now sixteen months old. It has been a wonder to see him develop. There is a continuous process of change as his systems kick in. From gross motor skills to fine motor skills, each new development is a foundation for the next. I have watched as he practiced new skills such as standing or climbing up and down stairs; tirelessly he repeated each skill until mastery was obtained and then moved on to the next challenge. I marvel especially now that he has learned to walk, which has opened up a world of possibilities for growth and learning. He is now an explorer. Touching and tasting all that he sees, he reaches out to the world. All the while his brain patterns the information, and he builds his picture of the world as he experiences it. My son is now exploring language and communication. So many experiences can only lead one to want to say something about them. I listen attentively as he gestures and speaks his language, words I cannot yet understand but know someday I will.

This is the picture of the child as a natural, learning being. This process is innate and continues throughout the child's life. But the process is not effortless; in fact, it cannot be complete without failure. *Failure* is that which enables mastery to be attained. In trying we fail, and in failing we continue to try. Discouragement does not yet exist in my son's experience. Frustration perhaps, but it is a frustration that drives him on. It is a healthy frustration. Driven by his inner desire to discover and learn, he takes his failures in stride and builds on them, knowing that somehow the process will lead him to his desired goal.

I believe that our current educational system contributes to the masking of natural growth. The pressures to score high on tests create an atmosphere of anxiety that stifles the free flow of exploration. The focus becomes the grade. This product orientation is contrary to the nature of the child. We are and will be in process all of our lives. It is through process that true education can be obtained. The process is of the continual discovery of self and the expression of self in the world. It is of making contact with others, finding the connections between one another. The discovery of these connections takes us to spirit, and the path to spiritual consciousness is the essential "thing" that is absent from education. The absence of spirit leaves us hollow.

Public education must change its view of what will lead one to becoming educated. We all see the disease of our world — the killing and robbing, the poverty and starvation. The anger and hostility, mistrust, and fear are all symptoms of a society out of balance. It is a world steeped in the material. A people lost and searching to fill their hunger through obtaining, fooled by the erroneous belief in products. The initial change in mindset must be toward a belief in more than matter. The idea of a spiritual consciousness leads one to recognize self as one truly is. The healing through spirit takes place in the moment of recognition of self as loved and whole. There is nothing but being — being connected to the godhead, to the world, to others, and to self.

We in education must begin to aid the child in the journey toward self-discovery and expression. To ignore the child as a spirit denies that essential part of being that promotes fullness. The accomplishment of this connection requires time and space. The child must be given freedom to explore in a nonjudgmental and accepting environment. Acceptance of who the child is at the moment is vital, for it allows the child to discover the lessons to be learned. These lessons go beyond the curriculum mandated by the state. When, in public education, is the child given the opportunity to gain acceptance and recognition just for being? The school day is filled with tasks for which praise is given, *if* completed in the way that the system deems correct. Not, mind you, for the child but because of the task completed. I liken it to a dog jumping through a hoop and receiving a biscuit. The aim seems to be the taming of the child. As if one must be taught what is essential to be human. Herein rests a lie of great proportions, for the child knows already. It is within all of us from birth, by nature if you will. As Saint-Exupéry said in *Le Petite Prince*, "What is essential is invisible to the eye, it is only through the heart that one can see rightly." The child is aware and seeks to make sense of the adult and the adult world. The wounded children who have been abandoned or abused begin this adventure with erroneous information. The child left alone in the crib, the child fed Starbursts, the child caught up in random acts of violence must be given alternative models from which to draw guidance. In our current system this is a losing battle.

The process is one of becoming aware, the awakening of the child to his or her heart and inner voice, the ability to act on and communicate his or her purpose. The process is a spiritual journey within that leads one also to the awareness of that guiding voice (the godhead). The process can lead to a healthier human being and the beginnings of a society of fulfilled individuals.

This presents a problem in our current educational system, which seeks to validate itself and so must be able to *prove* that it is working. To do so it must test and the results must be good. But what is tested? The cycle of dysfunction is off and running. The product, as measured by the system, becomes the goal. Lost is the process. Again, a process-centered curriculum holds within it some answers. But we must begin to have faith that through this process-centered education, the basic skills and tools necessary to function within our society will not only be fostered but also *affected* by the freer and less anxious learning environment in which they occur, an environment that awakens the child's inner self.

It has been my good fortune to be a part of the educational system yet remain apart from it. As a drama specialist for over a dozen years, I have had the opportunity to explore working through a process-centered medium. I believe that drama can offer some insight into working toward more child-centered ways and changing the way we think about education. Several years ago I began working on the idea of an egoless classroom at the same time that my colleagues became very involved in "teaching" drama (the skills involved, the theatrical presentation). I became increasingly uneasy about what I saw. The state mandated that the arts be implemented in the schools. My colleagues became ecstatic; drama was to be ensured throughout the state. Committees were formed and given the task of developing statewide curricula and state run tests.

My frustration grew as I saw what was happening. The freedom inherent in the dramatic process was being squeezed out. The spontaneous and dynamic nature of what works in drama was being categorized to be tested later in the year. The point was being missed, and the system was approaching something free-flowing as if it were something to be measured and tested. The freedom inherent within the very nature of drama was to be lost.

I began to realize even more that what I did neither was, nor ever would be, a subject to be imparted and then tested. My concern was not that my students got "it" and were good at drama, and that hence I must be a fabulous drama teacher. I allowed myself the beauty (and joy) of failing — of allowing myself not to know everything. I became less important for what I knew and more important for who I was. My role changed. I felt less anxious. This feeling was validated by the realization that what we did during class was all there was. It was for the moment and then gone until the next week. Because no one was to be tested, the children also relaxed. My purpose shifted. I was there to accept and allow whatever happened. The problems encountered, the solutions derived. I became more of a facilitator whose task was to help the children form their ideas and come to resolution (solution). The children were given the freedom to explore their creative process. The structure enabled the recognition and acceptance of ideas as just that, ideas. I was able to praise the children for their work in the process and give positive feedback for who they were and what they had to offer.

The creative process mirrors our own life process. Within it we are asked to make order from chaos, to create and express meaning, to make sense from the senseless. The ability to find meaning and create order leads one to a more balanced life. It is here that the wounded child learns to gain mastery over the chaotic world by which he or she has been victimized. The opportunities provided enable the child to experience and later transfer the examples of order to his or her life.

It is within this creative process that we are also led to the divine. To find that balance and then be able to feel it enables one to have contact with that which orders all. To feel that the world is in fact orderly, balanced, purposefully directed is to come in contact with spirit. This connection with spirit and realization of guidance and support can lead only to safety. To be safe is to be fearless. To live without fear is to begin the process of healing. These are the moments that we are within the holy instant — that moment of being in the presence of the godhead.

To be present in that moment is to be healed. To live in a world without fear is to live in a world without attack. A world without fear is an environment of true freedom where we are free to discover truly who we are and what our purpose is. It provides an opportunity to become connected with ourselves, the world, and the divine. This connectedness satisfies the hunger.

Shouldn't education lead one to that place of discovery? to healing? Isn't it time we spent the years of education bringing the child to a more honest relationship with self, others, spirit, and the world? The drama curriculum offers opportunities to meet these challenges because it is child centered and its process hinges on the child coming into contact with self and others in an honest way. Let us look more toward the process of development and discovery that is the child and begin to structure an education that is akin to it: a structure that is sure to lead the child to his or her connectedness through spirit to all things, a structure that addresses our need for healing and provides for the fearlessness and freedom for this healing to take place.

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A Spiritual View of Child Development

James Moffett

If there is a spiritual dimension to human development, what implications should it have for education?

How learners use an individualized learning system and how counselors advise them depend considerably on aspects of general child development and human growth. It can be helpful for educators to know how psychologists conceptualize this on the basis of scientific research, but I urge two qualifications. First, customizing education automatically accommodates each learner's particular manifestation of general child development — in fact, evinces it — without the risks of applying generic concepts of growth to individuals. Much harm has been done trying to fit all children into a sequence of stages necessarily rendered even cruder as practiced in a mass institution than as distilled from research. The beauty of truly individualizing is that educators don't necessarily need to have in mind in advance a particular sequence of stages but can even let the students show them the right stages for each. When students respond to prearranged stimuli, what we learn mainly is the presumptions of those who programmed the curriculum. But when each student establishes a pattern of choice to which the educator responds, then the learning environment itself becomes a natural laboratory in which to refine any notions of human development.

Still, we educators will always have some assumptions about growth and therefore will be influencing the decision making of the students we counsel. So in one way or another we do have to allow for theories of growth.

My second qualification concerns scientific parameters. What may be true enough in one framework may mislead in the next larger or smaller framework because inaccuracy or inadequacy may result as the context expands or contracts. Thus descriptions of child development made by scientists may be valid and even acute as far as they go, that is, for the given material framework, but may seem limited or blunted from a metaphysical or spiritual perspective. They might be deemed not so much wrong as incomplete — but still misleading.

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Comparing scientific and spiritual views of child development

Comparing Rudolf Steiner's teachings about child development with concepts of it as described by psychologists demonstrates the issue. Founder in the 1920s of the Waldorf schools, which now play an important role in the alternative school movement, Steiner split off from the Theosophists to establish his own spiritual organization, Anthroposophy. He combined a scholarly education in traditional science and philosophy with clairvoyance and spiritual discipline, which he considered a science also. Whether or not one believes in clairvoyance and can accept Steiner's sometimes astounding utterances, his ability to see at once from both spiritual and material perspectives makes it worthwhile to at least entertain his ideas of child development, especially if one wishes to supplement scientific concepts with a spiritual perspective.

Interestingly, Steiner's notions confirm far more than contradict these concepts, but he embeds our commonly held ideas of growth in a context, very strange to most of us, that would explain our ideas in far greater depth and would sometimes indicate different ways of proceeding in education, if we accepted them. Even a Freudian-based theory such as Erik Erikson's eight developmental stages between infancy and mature age would not belie what Steiner says. These crises of trust, autonomy, initiative, industry, and identity (the first five, into adolescence) derive, like many other scientific descriptions of growth, from physical, social, and cultural phenomena as interpreted by a sensitive therapist reflecting on rich clinical experience (Erikson, 1950).

The work of cognitive psychologists fits even better, up to a point. Typically, as in Jerome Bruner's (1966) enactive, iconic, and symbolic stages — cognizing through the body, then images, then abstract symbols — children grow from concrete to abstract. These correspond roughly to stages of biological, social, and ideational maturation, as with most other theorists also, including Erikson. Children internalize exchanges with material objects and people into thought and language, creating an inner speech and inner life, according to social psychologists Lev Vygotsky (1962) and George Herbert Mead (1954) and also to "genetic epistemologist" Jean Piaget. Piaget's five stages consist of sensorimotor (age 0–2), preconceptual (2–4), intuitive (4–7), concrete mental operations (7–11), and formal logical operations (11–15) stages (see Maier, 1965).

These and virtually all other scientific theories of development share a movement toward complexity that is resolved by continuous integration of stages. As perhaps best described by Heinz Werner (1948), the human organism gradually breaks down its initial global perception through a process of differentiating itself from the environment and then outer and inner things from each other. This analysis is countered by a constant effort to synthesize, to reassemble reality by the abstract, hierarchical organization of the mental life. Globalism corresponds to what Piaget and Vygotsky call egocentricity — self-centeredness not as mere selfishness but as an orientation of perception, emotion, and thought that fails to distinguish self from other, inner from outer. Werner "finds the same structural principles to hold in the mental life of 'primitive' men, children, and of certain psychotics. In all these groups he discovers essentially the same utilitarian concreteness of mental life, characterized by syncretism, synesthesia, animism, conservatism, and magic" (Allport, 1948, p. x). Through cultural anthropology Werner does expand the perspective on human growth, but for him these traits indicate an earlier stage in mental development, whereas Claude Lévi-Strauss (1962) regards them as alternative, not necessarily prior or inferior, modes of knowing. This more positive view of syncretic, animistic, or magical thinking brings us closer to the attitude of Rudolf Steiner.

With a peremptory authority that is disconcerting for those of us not endowed with clairvoyance, Steiner founds education on the process by which an individual spirit incarnates into the material plane. According to him, the stages of child development derive from the gradual nature of incarnation, which is phased over the years of youth by the fact that human beings comprise multiple bodies or vehicles, each of which has its own time to incarnate. These bodies constitute together what may be thought of as a vibrational spectrum of multiple realities making up both nature and human nature.

Steiner treats four of these bodies, the other three of the traditional seven being too inconceivable for practical exposition except as developments of the first four. Two of these are the familiar physical body, whose incarnation we call "birth," and the etheric or subtle body ("double," *doppelgänger*), also physical but detectable only as an aura and only by some people. The third is the astral body, nonmaterial and associated with emotion and intuition, clairvoyantly detected as a luminous ovoid aura of shifting colors. The highest is the egoic body, vehicle of the soul, the spiritual *I* that remains across incarnations.

Each body or vehicle works on the ones below, first while still withheld from the material world and only loosely connected to the physical person, then becomes increasingly active on the material plane as it gradually incarnates. Steiner recognizes three main stages of child development of seven years each. During the first stage, the physical body outgrows, under the governance of the slowly incarnating etheric body, the origi-

nal physical inheritance begun in the womb. By the time the second teeth are in, about age seven, the individual is creating a new body more or less its own, and the now fully incarnated etheric body is developing under the governance of the still hovering astral body. The awakening of the reproductive organs accompanies the incarnating of the astral body during puberty, and both are completed about age fourteen, after which the egoic body is incarnating, up to about twenty-one, the traditional age of "majority."

This process determines the traits of each stage, which depend on the particular work being accomplished by each vehicle as it incarnates or governs another's incarnation. Before the second teeth, says Steiner, the individual is one large sense organ that barely distinguishes self from world, inner life from outer. This hypersensitive organism is directly and indelibly imprinted by the environment, to a degree never later repeated except perhaps in some extraordinary state of consciousness. The child does not merely receive sensations but "incarnates" them so that they are almost literally absorbed into the soul and into the body, causing permanent casts of mind and, when negative, specific illnesses much later. According to all of this, *imitation and example* constitute the characteristic learning mode of these first seven years, especially the first half.

This is exactly how Maria Montessori describes this age in *The Absorbent Mind* (1967) and accounts for her insisting on a prepared learning environment for the "preschool" years. The people and the objects surrounding the child have such a lifelong impact, both she and Steiner feel, that they should be carefully selected — the people so as to establish warm and loving social bonds and to set the best example by their nature and behavior, the objects so as to exercise and stimulate senses and muscles. The children should be licensed to explore and manipulate the environment. Steiner recommends lots of singing and dancing, and both educators emphasize the arts to develop movement and to educate the senses. This is the stage Bruner designates as "enactive" and covers Piaget's "sensorimotor," "preconceptual," and "intuitive" phases.

Like Burton White (*The First Three Years of Life*, 1975), most developmentalists and pediatricians now believe also what these spiritual educators — along with that soul scientist Freud! — understood at the beginning of the century, when childhood was regarded as indifferent: The most important formation occurs soon after birth, and preschool learning conditions influence later life more than schooling because they affect more the inner being, the life core. Although Montessori influenced enormously American nursery schools and kindergartens, which now feature sensorimotor learning, a stimulating environment, and healthy self-expression, the pressures of ambitious parents and institutional accountability work constantly to push verbalism, testing, and priority "subjects" downward into these play years. Now governments sponsor "early childhood" programs that too often address more the letter than the spirit of these innovative insights.

The animism, syncretism, synesthesia, and magical thinking, which even a later researcher like Heinz Werner is still apt to treat as *only* primitive, immature, and pathological, is in accord with Steiner's characterization of early childhood, but for Steiner this global perception makes for a natural *"Homo religiosus,"* precisely because this child experiences body and spirit, self and world, as one. The educator's task is to "give over to earthly life what in the child has come to us out of the divine-spirit world" (Steiner, 1982, p. 39). This notion that the child comes "trailing clouds of glory" was rendered definitively in poetic form by Wordsworth and taken seriously by the Transcendentalist Bronson Alcott, who transcribed in *Conversations with Children on the Gospels* how his students at the Temple School in Boston interpreted scripture. Similarly today, psychologist Robert Coles (1990) has recorded the religious observations that his child subjects have made.

According to [Steiner], the stages of child development derive from the gradual nature of incarnation, which is phased over the years of youth by the fact that human beings comprise multiple bodies or vehicles, each of which has its own time to incarnate.

Entertaining this spiritual interpretation of well accepted childhood phenomena may prove useful to educators in considering the now also widely shared idea that preschool children command an extraordinary creativity that shortly disappears, as expressed in the titles *The Magical Child* and *The Radiant Child* of psychologists Joseph Chilton Pearce (1977) and Thomas Armstrong (1985), both of whom count so-called psychic abilities among these talents. A second-grade teacher reported in the professional magazine *Learning* that his pupils often said they saw "lights" and auras in or around the bodies of people and other living

things and colored forms floating in the air (Peterson, 1975). Drawings they made of these were included in the article, and one appeared on the cover. This teacher had done six years of investigation with such children in school and summer camp and combined this with theoretical research to produce a master's thesis on this subject. When a four-year-old boy walked into my living room and looked at my yoga teacher (an Indian swami) he paused, pointed, and exclaimed, "He must be a king — he's got stars all over him!" One can get an idea from a diary that a clairvoyant Victorian boy kept of how such an ability might be real and also of how it might be lost if adults put it down to wild imagination, as in his case (Scott, 1953).

The point is not that educators should necessarily believe in clairvoyance, telepathy, and other extrasensory powers but that any frame of reference for educational planning should allow for, not rule out, such possibilities. If real, these powers would be extremely important not so much for themselves as for what they would imply about human nature and capacity, including the understanding of other childhood creativity. After all, even Freud, who tried poignantly hard to be a good materialist, reluctantly came to believe in telepathy because of experience with his patients, and came up with the speculation — far-reaching for developmental theory — that telepathy may have been humankind's medium of communication until supplanted by speech.[1] Just as the human embryo passes from a single cell through the evolutionary scale of animal orders, the child tends to recapitulate the development of the human species, as Werner and other anthropologically oriented developmentalists indicate. But the subconscious nature of the earliest experience renders adults amnesiac toward this stage when, because of the very diffusion between inner and outer, we are at once most egocentric and most attuned to other people, creatures, and perhaps frequencies.

According to Steiner, after the replacement of teeth, which begins the child's assertion of individuality against inheritance, the outside environment can influence the now fully incarnated etheric body, which has an affinity with the plastic arts. As part of neural development, the rhythms of breathing and blood circulation now need to be harmonized, which calls for music and poetry. Children of this stage are artists. They also become more self-aware and distinguish themselves from the outer world, which they are eager to learn about. With selfhood comes a great memory capacity, which is bound up with the molding of the etheric body. Combined, these trends mean that the time is right for study of nature and society, but through artistic not intellectual modes, especially soul-satisfying pictures and parables, imagistic stories that *symbolize* knowledge.

As I interpret Steiner, animism is transmuted into an identification with other creatures and the earth; syncretic or global perception into a holistic ecological perspective; synesthesia into integrated arts; and magical thinking into creative imagination. Note that these aspects of "primitive" thinking are there to begin with but become more "cognitive" and "artistic" as the child becomes self-conscious and socialized. All this jibes well with Bruner's "iconic" stage and Piaget's "concrete operations," which are mental but not formally logical, that is, internalizations of physical and social operations strongly based still on imagery.

Steiner repeatedly warns educators not to rush literacy and discursive learning. Subject matter and ideas that have been assimilated through the senses and arts, and through human interaction, will be worked over by the intellect when the time is right. Students should learn to write from drawing and painting and do so before learning to read, because interpreting text requires more abstractive development than transcribing your thoughts, which will naturally stay within your own range of reasoning.

During the second stage, "discipleship and authority" replace "imitation and example" (Steiner's terms) as the principle learning interaction. The spirituality of still being attuned to the cosmos turns into a reverential attitude toward key adults, who may exert enormous influence for good or ill. Most educators, including myself, would feel prostrate with inadequacy before the high spiritual criteria that Steiner sets for teachers. Clearly, a major problem is how to muster from our adult world and set before youth something worthy of its reverence, on pain otherwise of losing a major growth force. Only an assumption of remarkably evolved personnel could justify entrusting children to the same main teacher for eight or so years running, as Steiner recommended for his Waldorf schools. But the same problem prevails in stage one: How many parents can serve well enough as examples for such impressionable creatures to imitate?

With oncoming puberty the astral body is incarnating and hence open in its turn to influences from the earthly environment. Since it is the emotional or feeling vehicle, its association with adolescence makes sense, as anyone who knows the volatility of the thirteen-year-old can testify. It also has a special affinity for music and rhythm, which play a formative role in the body, especially in coordinating the nervous system, breathing, and blood circulation. "The astral body with its musical activity beats in time with the etheric body which works plasticly" (Steiner, 1982, p. 81). During puberty and the establishment of sexual identity, the

intellect comes into its own, says Steiner, in consonance with Bruner's "symbolic" or discursive stage and Piaget's "logical operations."

Between puberty and adulthood, the third seven-year period, the egoic body is incarnating. It works through words and ideation. Intellect, logic, and independent judgment come fully into their own. Twenty-one represents adulthood because we then belong fully to ourselves in the sense that all of our vehicles are now in place, congruent, and the one that bears our "I" from one incarnation to another is now installed in the physical body.

Of course this whole development is cumulative, so that no earlier traits or capacities are lost, though they may be transformed or covered over.

Using the spiritual view

Educators lose nothing of scientific understanding by considering this spiritual view of growth, which doesn't contradict science but goes beyond it. But what do we have to gain from this "beyond"? It has helped me to think about some important learning issues that material psychology doesn't seem to deal with, even though some involve common practical problems.

Females, for example, mature sooner than males, and so are often regarded as adults at eighteen rather than at twenty-one. Boys commonly lag behind girls during most of the school years. Steiner says that this is true because males incarnate more deeply into the physical plane and therefore take longer to mature. Because it is metaphysically founded, Steiner's description of development is consistent across his explanations of apparently disparate phenomena. Thus one gender difference he sees is that the imagination is more developed in females; in males, the will. This is a difference between inner and outer orientation and therefore helps explain why males should incarnate more deeply into matter. Without exaggerating such traits into gender stereotypes, we can see for ourselves this difference in children's behavior, boys being from birth notoriously more difficult to control as they manipulate the environment and girls attending more to feelings and the inner life. Of course we have to understand this contrast as between male and female *tendencies*, which are differently blended in a given individual, each sex bearing, in Jungian fashion, the potential of the other. Only individualizing learning will accommodate sexual differences — mostly ignored in modern schooling.

Steiner says that small children are boisterous and clumsy and scream a lot because they experience tremendous difficulty adjusting to physical embodiment. Accustomed to the unconditioned freedom of the spirit world, they unconsciously expect to live here as there and so undergo enormous frustration. What adults regard as "restless," "hyperkinetic," and "inattentive" derives considerably from the trauma of transition, birth being only a more obvious dramatization of the long invisible process of incarnating. All while suspending belief, we may test out the explanatory power of incarnational development by trying to apply it to realities like these that we know all too well.

For years I have pondered a universal learning problem that observant teachers and parents of elementary children never fail to notice. A big learning slump occurs about the end of third grade, at or after age eight. Formerly enthusiastic children become listless and don't like school. They seem to forget what they knew, and their scores go down. Bright turns dull. What's happened to my child? But it happens in at least some measure to virtually every child at this time — at least in this culture.

The problem not only is important for practical reasons but also raises significant issues about the interaction of biology with culture. How much does some inevitable, inborn schedule produce this slump, and how much does acculturation in general or some acculturation in particular account for it? It is scientifically difficult to factor out these variables. You can compare growth in different cultures, but everyone grows up in some culture that cannot be filtered out from biological determinants. Perhaps partly for this reason, research has very little to say about the problem. It's possible that the very holistic complexity of the slump makes it hard both to frame as a problem and to investigate by traditional science.

Several things occur simultaneously at that age that may each play a part. The two hemispheres of the brain, which have been functioning alike, as in other mammals, differentiate into the specialization described in the well known and ongoing literature on split-brain research. Like any such big change, this unsettles the organism. Also, the thrill and challenge of getting out of the home and among other people has worn off. The socializing and acculturating process has started to suppress the originality and creativity of the preschool and primary school child, who now becomes conflicted between self-expression and conformity. This is the age, after all, when self-awareness replaces the fusion of self with world.

For its part, school begins to drop play and the few art activities and focus on discursive subjects like social studies, science, and literacy in isolation. The specialization that begins within the self-contained classroom culminates in middle school or junior high with the traumatic fragmenting of education into separate classes with separate subjects, teachers, rooms, and hours, from which few students fully recover. The physical dropping out of many students at this time

consummates the inward dropping out of the dispirited stage foreshadowing it.

Suppose for a moment that the child does incarnate from the spirit world but that this radiant infant, this creative dynamo, this natural *homo religiosus*, eats of the tree of knowledge by becoming accommodated to matter, acculturated, and self-conscious, and is then barred from the tree of life, cast out of Eden. The third-grade slump would then be a stage in The Fall, the descent into matter, in which case Wordsworth's ode "Intimations of Immortality from Recollections of Childhood" may be the best treatise ever written on child development.

Our birth is but a sleep and a forgetting:
The Soul that rises from us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing Boy,
But he beholds the light, and whence it flows,
He sees it in his joy;
The Youth, who daily farther from the East
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended;
At length the Man perceives it die away,
And fade into the light of common day.

The whole ode is encapsulated in this stanza, the opening lines of which clearly refer to serial incarnations, as do an astonishing number of passages in Western literature and philosophy.[2]

Too often we prefer to read these references as flowery speech and poetic fancy than to take them seriously. "Shades of the prison-house" catches our child's feeling by the time of the slump, and "beholds the light" may well refer to clairvoyance, since in the opening stanza Wordsworth says there was a time when everything "To me did seem/Apparelled in celestial light." The "vision splendid" of Youth aptly renders adolescent idealism, a resurgence of the child's natural spirituality after the revitalization of puberty accompanying the incarnation of the astral vehicle. The Man later falls into disillusionment as this vision is obscured by "the light of common day." I invite the reader to revisit this poem in the inner light from which it was written, forget it as an example of Romanticism, and pay close attention to what Wordsworth is saying in each of the lines as they build across the stanzas this spiritual view of the human cycle.

But do things have to happen this way? How much do all efforts to describe growth, including spiritual ones, reflect merely things as we know them, growth as deformed by materialistic culture and not necessarily as it might occur under changed conditions? Must the individual be "haunted forever by the Eternal Mind" (as Wordsworth writes in a following stanza) without regaining access to it, always rattling the locked gates of Eden but never finding the lost paradise before death? These questions rephrase the question of how much human development is unalterably programmed by our biology and how much merely determined by culture, which humankind can change. Maybe, for example, the slump does not have to occur if communities create a learning environment that avoids or offsets those cultural factors that dispirit the child.

Premature verbalism surely counts among these — the pushing for early literacy to meet a state standard or to allay parental anxiety, both unnecessary. The question is not whether small children *can* learn to read and write but whether they *should*. Literacy should enter each individual's program at a time that best befits that person's total growth and learning pattern. Part of excessive early verbalism concerns the tendency of our culture to overvalue naming and stating things, as if ticketing and talking up reality necessarily increases understanding and utility. Einstein did not talk till he was three; Buckminster Fuller stopped speaking for a year before inventing the geodesic dome; and much practical evidence suggests, including the effects of wordless contemplation, that language can seriously interfere with intuition and creativity. It may in fact kill extrasensory capacity, in keeping with Freud's speculation that speech supplanted telepathy. Adults usually talk children out of "seeing things" so that if indeed clairvoyance exists, children lose it.

One theoretical explanation for the specialization of brain hemispheres about age eight or so is that by then language comes to so dominate consciousness that the only way our spatial, kinesthetic, rhythmic, and intuitive "intelligences" can save themselves is to claim a part of the brain for themselves at the cost of separation. Hence the so-called nonverbal, artistic, creative hemisphere connected to the left hand in right-handed people. Imagine what happened to left-handed children when teachers used to make them write with their right hand. This practice, we trust, has now disappeared, but it stands for the much broader sacrificing of the nonverbal, intuitive part of our human being to discursive learning.

Along with forced literacy and excessive verbalism, our culture violates the very development from concrete to abstract that constitutes the most widely agreed upon feature of mental growth. The whole point of delineating stages as Piaget or Steiner has done is to indicate how necessary these are and how educators must allow for them. But under various social pres-

sures, our schools have rushed too soon to higher abstractions and spoiled the abstracting process that is central to discursive learning itself. This error takes the form of teaching too much nomenclature and taxonomy, as in the sciences, for the concrete knowledge that students yet have of the things in nature referred to. As Montessori emphasized for small children and Caleb Gattegno (1963) demonstrated even for adolescents, arithmetic and math can be learned through manipulable materials that embody abstract relations and principles. Gattegno uses Cuisenaire rods, which he introduced into America, to teach even algebra. Though such things as geoboards, blocks, rods, and other manipulables have become familiar in U.S. schools, now blessed as "hands-on" learning, they are still eclipsed by the ponderous math textbooks, which increase rather than diminish the abstractness of math that poses the main problem for learners.

The concept of hierarchical levels of abstraction has been a central one for me in working with educators in the language arts. In an early work I proposed correspondence between stages of mental growth and levels of abstraction as especially defined for educational purposes (Moffett, 1968). Though very well received, this proposal has always been hard for schools to implement because allowing children to dwell as long as needed in the more concrete realms of thought and discourse makes their work look less "advanced" than teacher and parents think it should. Adults feel better if students are reading certain classics, even if they don't understand them well yet and the experience turns them off from literature. It looks better if students are writing "essays of exposition and argumentation," even though they do these mechanically, plagiaristically, and ineptly just because they have not been allowed to work their way up to this level of abstraction through more concrete kinds of discourse like letters and journals, personal narratives and reportage, informal essays and reviews. In trying to "cover" too much material too fast, history textbooks synopsize the human story to the point of devitalizing the narrative and of stereotyping the experience. Literature is historicized and scientized with conceptual handles that format it to courses and exams.

This conversion from right to left hemisphere, from the imagistic and intuitive mode to the taxonomic and conceptual mode, typifies the way schooling hustles children up the abstraction ladder to comply with society's misguided, overly male notion of progress. Not honoring equally all stages of the concrete-to-abstract development actually short-circuits intellectual advancement and thereby shortchanges the learners.

Finally, some advantages of a spiritual perspective like Steiner's concern ideas for which scientists offer no parallel, mainly those clustering around incarnation. Here we have a circular problem. If we don't believe in clairvoyance, because we feel we haven't experienced it, then we may react to Steiner's description of development with great skepticism, if not alarm. If people like him who say children are incarnating from the spirit world are not themselves clairvoyant, then why should we believe children are? If, on the other hand, we think at least some children have extrasensory powers, then Steiner could be clairvoyant and therefore seeing true. That's one circle.

The other is that we may not believe in clairvoyance and incarnation precisely for the reason that the process itself of incarnating induces amnesia as materialization and acculturation — "the light of common day" — obscure spirit. To put it the spiritual way, as higher vehicles enter matter, they become temporarily subjugated by it, and the *I*, fully centered after adulthood in the physical vehicle, cannot know its real nature and origin unless, through some gift, it retains consciousness of its higher vehicles or, through special education, regains such consciousness.

Whether regarded as incarnation or not, the notion of passing from a relatively unconditioned state to a highly conditioned state seems to me very valuable for educators to contemplate. Never will people be as open-minded again as in infancy, when we're so absorptive and receptive, unprogrammed yet, that we'll believe anything. Life does seem to be a process of gradually committing ourselves to people, circumstances, behaviors, views, and ideas that progressively narrows what we are able to see, think, and do. Much education, in fact, consists of trying to offset this by finding out things and having thoughts that go beyond these commitments ("travel is so broadening"). Since spirit may be defined as an absence of conditions, and incarnation as the acquiring of conditions, it could be useful to think of education as deconditioning, as undoing the epistemological effects of cumulative material commitments without undoing the commitments themselves. In other words, we should be able to materialize, join the human race, become a member of a certain family and other social groups, spend time certain ways, choose a profession and mate, live in a particular locality, and let ourselves undergo all sorts of other experiences and conditions but not let our inner life shrink to fit these external limits. For this double process of simultaneously committing ourselves externally while liberating ourselves inwardly, the model of incarnation and reawakening does justice to the practical realities of everyday life.

The notion of multiple bodies or vehicles corresponding to plural realities might illuminate some commonly recognized psychological phenomena. A major issue in this old cosmology concerns the interrelationships among physical, etheric, astral, and egoic bodies. The relative solidity and stability of most adults, for better or worse, owes to the "settling down" of bodies after complete incarnation. This state would be very different from earlier stages when the vehicles are "at sixes and sevens," as growth is often described. The fact that a young person's bodies are loosely related to one another, not all "in their place," and becoming congruent with varying degrees of difficulty may help explain how "getting it together" works or fails to happen.

So-called hyperkinetic behavior might indicate a looser connection than with some other children between the physical body and the others, which, remember, each govern the one below even while "hovering" before their own incarnation. Autism may represent some recalcitrance on the part of one or more of the higher bodies to enter the material plane, leaving the child uncommitted to the physical world except to repeat mechanical behavior as in bumping the head, sticking obsessively to routines, or reciting set litanies. Often bright and creative, autistic people may be "old souls," highly evolved individuals, who are reluctant to leave the spirit realm for earth. Thus disconnected from the astral (emotional) body, say, the autistic earthling feels little and does not relate to others. Schizophrenia may consist of an invasion, on the other hand, of the mind by another realm of reality such as the astral world, to which the astral body gives access. Though some schizophrenic "hallucinations" may indeed be fantasies projected as real, owing to a confusion of inner and outer, others may be sights truly coming from outside the person but not from the material plane. Much clairvoyance is said to be uncontrolled and unconscious. Balance and interplay among vehicles would be critical, and imbalance and disconnection might account for much.

The very looseness obtaining among the bodies as they successively incarnate would produce a state conducive of unusual experiences such as are often attributed to childhood. The lack of consolidation plus the late arrival of the egoic body itself postpone the formation of this spiritual *I*'s material counterpart, the human self or "ego structure." Since it is this incarnated *I* that filters and structures experience, this labile state would make the child more impressionable by earthly influences and at the same time more open to the extrasensory channels by which telepathy and clairvoyance would operate.

In speaking today of experiences of near-death, of anesthetic or certain other neurochemical effects, and of childhood trauma such as severe physical and mental abuse, we resort increasingly to some notion of "going out of the body." Both the early psychoanalytic concept of "dissociation" and the more recent concept of "multiple personality" assume some splitting of the individual, but what splits off from what? It is no more scientific to speak of mind and body separating during trauma than it is to say the astral or egoic vehicle withdraws from the physical vehicle and hovers nearby, as in the classic near-death or operating-room account of looking down on one's body from above. For one thing, we have little idea of what we mean by "mind" in these cases, and secondly, some of the "mind" obviously remains present and conscious during, say, the moments of trauma even though amnesia may set in afterwards. In a multiple personality, different "minds" or personages succeed each other in ignorance of each other.

At any rate, the mobility of the vehicles during youth might help explain, in a unified way, some phenomena now accounted for in piecemeal fashion or just shunted aside. That emergent adolescence is turbulent we take as commonplace and joke about on sitcoms; and grades seven and eight are the Siberia of the school years, the "terrible twos" returned with a vengeance. Is that thirteen-year-old "elementary" or "*junior* high"? All right, that's just the stormy transition into puberty. We leave so-called poltergeist phenomena to sensational movies. But why are those flying objects and electrical high jinks, which have been witnessed for a long time by many sorts of people, reported to occur in the presence of youngsters of this particular stage of growth when, according to this spiritual view, the astral or emotional body is penetrating into the physical? The creation of a disturbing energy field as a special temporary aura around the person might be one effect of the astral vehicle penetrating the physical in cases where the particular conditioning of the person makes the onslaught of sexuality more emotionally turbulent than usual.

I do not intend by these examples of my own tentative thoughts within such a framework to persuade the reader of either these explanations or of the incarnational theory that prompted them. I mean merely to suggest how such a theory might apply in useful ways to some old problems and might introduce into our deliberations some matters new to education that have been tabooed in our society, partly because our scientific paradigm could not account for them. The subject of human development needs some master concepts that can apply beyond artificial splits into "cognitive" and "affective" and beyond specialities like learning psychology or psychotherapy. Humanistic and transper-

sonal psychologists like Charles Tart have drawn from beyond traditional science, including from spiritual traditions and parapsychology, in efforts to deepen the understanding of ourselves. Steiner's account of child development and human evolution, though personally perceived in its details, accords profoundly with a universalist cosmology that is older than the Vedantic literature that transcribed it.

But ideas that mature thinkers entertain seriously elsewhere in our society, and have in the past, are tabooed or pooh-poohed in the field of education, no doubt because of both its pragmatic orientation and its political sensitivity. Ironically, public education has failed pragmatically and politically as well as spiritually. It needs ways of thinking about growth that speak at once to *all* human phenomena; that apply equally to physical, emotional, intellectual, moral, and spiritual levels; and that can deal in the same framework with disparate problems at different ages, such as those I have used as examples above.

Cultural bias

Some current cultural biases underlying our notions of child and human development need questioning. Literacy and discourse, verbalization and conceptualization, for example, are always considered desirable, whereas it's entirely possible, even likely, that in the growth of both civilization and the child these are bought at a price we don't reckon. In a more sophisticated and practical perspective, we would acknowledge that trade-offs occur of one mode of knowing or being for another — let's say of intuition for intellection, perhaps telepathy for speech, certainly socialization and acculturation for originality and openness.

Another bias is that a later civilization or an older person represents a higher value. Isn't growth always toward a desideratum? Doesn't nature know what it's doing? But human nature is variable because we have more freedom than other creatures and can develop toward good or evil. If to "mature" is to harden in thought and feeling as well as in arteries, to lose idealism in favor of materialism, and to become like everyone else, what sort of growth is that? Concepts of development involve plural possibilities and values.

Descriptions of "child development" can mirror quite accurately what has happened and what is happening but not necessarily what may happen. After admitting that growth as we know it may include priceless losses, we become then free to ask if tragic trade-offs can be avoided. Why can't we socialize and remain unique, learn to talk and read and think but stay intuitive, develop muscles and senses along with "extrasensory" or "paranormal" capacities, become a realist and stay an idealist, keep spirit right on into matter? Whatever we believe or disbelieve, educators have to keep the meaning and the possibilities of growth open for the young. How good was our own education that we should know what the limits of reality are?

Finally, among these possibilities is that the *I* is an individual spirit, represented by the egoic body and incarnated as a soul, and does indeed exist independently of a physical body and cannot only be "born again" in the original sense of reawakened while in the flesh but also born again and again.... Imagine that looking out of those fresh children's faces gathered in school are individuals who have long histories, unique to each, of which we, and they too, know nothing. Should this be true, it would give a new, not to say harrowing, meaning to the idea of individualizing education; far from being similar neonates awaiting impressions, differing only in genes and environs — already quite enough, God knows — these children would differ also in having patterns of experience accumulated across plural lifetimes of which the continuity or destiny has its own meaning and requirements for fulfillment. If nothing else, this point of view would accord children the respect that is due them. We cannot continue treating children as nonpersons until *we* make something of them.

Suppose, in other words, that each lifetime is itself a stage of growth. In this case, one incarnation unfolding across such stages of growth as we have been examining would in turn partake of another growth continuity, entirely unique, taking place across plural lifetimes. Furthermore, since neither student nor teacher ordinarily knows what an individual's cosmic history has been, no one can plot a curriculum for it in advance. Educational needs have to manifest themselves through the decisions learners make as they go about trying to fulfill their present promptings as influenced by interaction with others.

So though aimed at traditional goals, the completely customized learning system would serve perfectly for this possibility as well. By its very nature of self-realization, spirituality inherently calls for the same thoroughgoing individualization that most efficiently accomplishes worldly learning. For this system to work, however, advisors must array for students enough avenues of thought and action for them to be able to work out how they may best realize all aspects of themselves, whatever these may be.

Notes

1. Both of these points about Freud are discussed by Arthur Koestler in *The Roots of Coincidence* (New York: Random House, 1973), p. 101, where he refers to Freud's essay "Psychoanalysis and Telepathy" (in the 17th volume of Freud's collected works).

2. This stanza of Wordsworth's poem is included in *Reincarnation: An East West Anthology* (Head & Cranston, 1961), a book that contains

hundreds of texts by famous Western thinkers and literary figures and even practical creators such as Thomas Edison, Henry Ford, and Luther Burbank, showing that they all believed in or took seriously the idea of reincarnation.

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Healing the Wounds of Masculinity

A Crucial Role for Educators

by Rob Koegel

Eisler and Loye's analysis of "domination" and "partnership" in *The Partnership Way* provides a framework to help male students move beyond the destructive pressure to "act like a man."

Rob Koegel holds a Ph.D. in sociology and is a professor of sociology at State University of New York at Farmingdale. This article emerged from his longstanding interest in promoting multicultural education, applying feminism to his life and teaching, and creating an equitable society in which partnership prevails and diversity is valued. Reprint requests should be sent to the author at the Sociology Department, College of Technology, SUNY Farmingdale, Farmingdale, NY 11735.

> The silence intensified after a teenage male student softly said, "Many young males in our society are like animals caught in a steel trap: They 'cut off' parts of themselves to survive." Finally, another male expressed the feelings of the class when he replied, "It's hard to admit, but you're right."[1]

Injured and defensive, male students often develop habits of survival that damage how they and their female counterparts live and learn. Educators committed to nourishing the wholeness of students therefore are compelled to study social forces that diminish students' lives. My own teaching experience suggests, however, that the training of educators rarely focuses on the challenges, pressures, and price of growing up male in American society. In this discussion I will describe how social relations based on fear, force, power, exclusion, and conformity lead many boys to devalue and hurt other males, females, and themselves. I will then show how Riane Eisler's and David Loye's (1990) work on "domination" and "partnership" provides a healing model that contributes richly to holistic education. Finally, I will offer some suggestions for healing the wounds that many males suffer and inflict on others.

The construction of masculinity

Recent sociological research suggests that "men are not born" but "are made."[2] For centuries, the construction of masculinity in our society has been shaped by its opposition to femininity (Gerzon, 1982). In 1975, a second grade boy told researcher Rafaela Best, "I'll starve to death before I'll cook." The following year the boys in his class developed a "macho code" based on one precept: "Whatever females did, that was what the boys must not do. A boy had to overcome and root out anything in his own actions, feelings, and preferences that could be viewed as even remotely female" (Best, 1983, pp. 80, 78). This polarized conception of gender left most young boys of that generation with two choices: to be either a "real man" or a "sissy." Over the past twenty years, feminist writers, educators, and activists have questioned gender relations and worked to transform them (Biklen & Pollard, 1993). How much

has changed for young American males of today? Having taught teenage college students for fourteen years, I am convinced that males clearly have more options than before, but most are still pressured to stay within what Paul Kivel (1992) appropriately calls the "act like a man box"; and that many males are confused about the meaning of masculinity but have little chance to explore their concerns in a supportive environment.[3]

Consider the issues raised by the following examples. To what extent are they relevant to the lives of the males with whom you work? What do they reveal about the varying social forces that constrain the development of males? What can they teach us about the causes and costs of male violence in our society? How can they sensitize us to the relations of power that shape males' interactions with one another and with females? Above all, what knowledge about the "wounds" of masculinity might help educators who view teaching and healing as inseparable?

The construction of masculinity begins in the family. Yet despite two decades of change in family and gender relations, much remains the same. The mother or another woman is typically the primary caretaker, and boys tend to identify with and be most attached to her. Many fathers are unwilling or unable to nurture their children, and "not seeing your father when you are small, having a remote father, an absent father, a workaholic father, is an injury" (Bly, 1990, p. 38).[4] Still pressured "to act like a man," most boys are afraid of doing anything defined as feminine. It is easier for sons of nurturing fathers to cultivate their "whole" being rather than those aspects narrowly defined as "masculine."[5] If fathers were more involved in caring for their children — if most fathers provided love, tenderness, acceptance, and empathic support — young boys would not be forced to sacrifice their identification with mother and renounce their "feminine" characteristics. Indeed, Miedzian (1991, chapter 4) cites several studies which suggest that active and nurturing paternal involvement in childrearing encourages boys to be more empathic and less violent. Sadly, neither our culture, economy, nor polity supports this kind of paternal caring.

The narrowness of the "act like a man box" not only restricts the lives of males who manage to fit into it, but also excludes and devalues those who either cannot or will not do so. Deeply invested in a certain conception of masculinity, many males put down males who do not conform to it. Some males are not accepted as "real men" simply because of who they are and how they act. For example, any male who is gay, thought to be gay, or has stereotyped feminine traits and interests is considered to be less of a man. Frequently, boys who are physically weak, overweight, short, or frail are ridiculed in school and brutalized on the street: "The ensuing feelings of powerlessness and inferiority last a lifetime and create a scar that will not heal unless carefully attended to" (Montuori & Conti, 1993, p. 47). In sum, the predominant form of masculinity in this society encourages males to be intolerant of alternative ways of being masculine. But if a male's identity is built on the rejection of different forms of masculinity, how can he accept, let alone affirm, social differences of race, ethnicity, or class?

Young males cannot assume their manhood; rather, they must prove it. Constantly judged, many males feel vulnerable and insecure — the very traits they are not supposed to have or express. Not surprisingly, boys often feel like impostors: "We fear that we are marked, that somewhere, someday, someone will discover the shameful secret that we are not all-powerful" (Kivel, 1992, p. 113). Few males escape this internal and external pressure to prove their manhood, but most have great difficulty resisting it and dealing with it. Driven by the need for approval and safety, males often hide in "the box" and attack the masculinity of others. For example, one of my students found Paul Kivel's attempt "to stay safely hidden in the box, only poking my head out to label other boys queer so attention would be off of me" (1992, p. 32) disconcertingly familiar: "It was the story of my life," my student said. "I hurt other boys because I wanted to protect myself." Reflecting the model for handling conflict surrounding him, this student, like most of the male teenagers I teach, believed he had but two choices: to hurt or be hurt.[6]

Boys spend far more time watching television and movies than in any other activity, including school (Healy, 1993, p. 14). Therefore, the question is not whether males' perceptions of masculinity are shaped by mass media, but *how* they are. Clearly, the images of masculinity presented by the media are not uniform. However, the aggressive and often misogynistic heroes in cartoons, movies, and television programs "teach" boys about the rewards of "manly" domination (Miedzian, 1991, pp. 169–279). Males "learn" from songs, toys, television, movies, and video games that sexuality, power, and male identity are connected to imposing one's will and inflicting pain. In sum, the mass media invite males to identify with the "manly" desire "to hurt, to conquer, to embarrass, to humble, to outwit, to punish, to defeat, [and] to move against people" (Brannon & David, 1976, p. 26). How are schools responding to these "lessons"?

As they grow older, boys increasingly reduce girls to sexual objects. A recent survey of 1,700 sixth to ninth graders uncovered beliefs that have alarming implications for sexual practices: 51 percent of the boys

surveyed believed a man "had the right to force a woman to kiss him if he had spent a 'lot of money' [ten to fifteen dollars] on her," and 65 percent of the boys thought it was "acceptable for a man to force a woman to have sex if they have been dating for more than six months" (Miedzian, 1991, p. 243). A 1991 survey of junior high school students found that a majority believed that a woman was "asking" to be raped if she wore "seductive" clothes at night (quoted in Coontz, 1992, p. 199). In another survey, "51 percent of college men [polled] said they would rape if they could get away with it." Since "one in four female college students experiences rape or attempted rape, and 84% know their attackers," it appears that many males believe they can rape with impunity (Steinem, 1992, p. v). Why?

In the process of learning to "act like a man," males acquire "justification" for their behavior. For example, boys learn from their fathers and the media that "real men" always "take sex when and where they can get it" (Best, 1983, p. 6). The "training" males receive and the belief systems they internalize encourage them to engage in, and to condone, oppressive behaviors toward both sexes. Paul Kivel's discussion of what he calls "layers of denial" examines how these cultural blinders excuse abusive treatment of women. As you read the following passage, keep in mind that these blinders are used to justify harmful behaviors against males as well:

> There were so many layers of aggression, blame, and denial in my thoughts and actions that there was no way I could see the effects of my actions on the women around me. Anything they did or said I automatically reinterpreted to serve my needs. ... There was no way I could hear or understand the terror, pain, shame, anger, betrayal, and long-term scars women had from "normal" dating behavior. (Kivel, 1992, p. 57)

The manly ideal many boys embrace is built on a stereotyped view of the "opposite sex" that casts females in a subordinate role. For example, boys learn from the media, their families, and much of their schooling that females take care of males and serve them, that such care is a manly prerogative. One student constantly found the sink in his (divorced) father's kitchen overflowing with dishes when he visited. "Don't worry," his father said. "My girlfriend does them when she comes." Even though more and more married women with children under age eighteen work outside the home, most still do the bulk of the family and household labor (Hochschild, 1989).

Many boys believe, consciously or unconsciously, that the difficulty of acting like a "man" will be compensated, that they will eventually be able "to regain connection to others (especially women) from a position of control and superiority" (Chancer, 1992, pp. 134–135). This belief in male privilege is not unfounded. Despite the struggle of the women's movement to transform the male monopoly of power and to create a more humane society, gender equity does not exist in the United States. Major institutions of power are still primarily occupied and controlled by men; the masculine world continues to be viewed as superior to the tasks and traits society considers feminine; and the traditional asymmetry between men's and women's domestic responsibilities remains (Hess & Ferree, 1987).

Boys are drawn to what Myriam Miedzian (1991) calls the "masculine mystique" because they are attracted by the dominance and superiority it promises. Over time, they become *psychically invested* in it (J. B. Miller, 1976, p. 23). Typically threatened by equality, many males can relate to females only from a position of perceived superiority (Campbell, 1986). For example, I know of a college graduate who broke up with his fiancée two weeks before their wedding day when he discovered that she earned more money than he did. Many of my teenage students are unwilling to give up the power and the privileges they believe males enjoy at women's expense.[7] Most of my male students have little understanding and less respect for males committed to equitable gender relations. When I ask them why a man might be a feminist, the most common answers my male teenage students give are that he is gay, less of a man, or a traitor.

How can educators respond?

The prevailing form of masculinity in our society makes an alarming number of male and female students "at risk" of having their physical, sexual, emotional, intellectual, and spiritual development violated. How have most educators responded to these threats to our students' well-being? If the experience of the college students I teach is at all representative, the answer is *very little*. Virtually all of the teenage students taking my sociology and education courses agree on two crucial points: first, that students of all ages desperately need a safe place to explore the pressures, problems, and alternatives they have as males and females; and second, that this rarely occurs in the classroom.

Why don't more educators address the causes and the consequences of what I call the wounds of masculinity? Two compelling reasons come to mind. It is no secret that most parents, school boards, and administrators consider these charged issues to be irrelevant, inappropriate, or too controversial to build into the curriculum (Britzman, 1993). Not surprisingly, most school structures provide little room and less support to explore the relation between gender, sexuality, and power (Sears, 1992).[8] These external blocks are usually

visible and nearly always powerful. Like many educators, I have often worked in schools that closed rather than opened the psychic space necessary for critical reflection and appreciative dialogue to flourish. Addressing the social and psychological processes that make gender a category of domination and subordination is time-consuming and emotionally demanding. We need school structures that provide more safety, support, curricular flexibility, and control for educators. Educators need organizational structures that empower them rather than infantilize them.[9]

There is another less visible but equally powerful block. This obstacle exists within us, in our fear of opening up emotionally volatile issues for discussion (Koegel, 1993). Most educators (myself included) lacked the opportunity to process our feelings about controversial subjects as children and students. Must we also deny our students this opportunity, or can we create the safety educators and students need in order to move into risky terrain? Moving toward the edge of our own experience is difficult. We often pull back, for fear that we are giving up all control. But, as Daniel Kirkpatrick reminds us, we can "begin by acknowledging that being at the edge is not only all right, it is an essential step toward making education relevant to our changing world" (1993, p. 122). Creating a classroom climate that supports the risks involved in "edgework" is an "essential step" in healing the wounds of masculinity. Focusing on the significance of partnership and domination in our lives and in our society is another.

The analysis of domination and partnership in Eisler and Loye's (1990) book *The Partnership Way: New Tools for Living and Learning, Healing Our Families, Our Communities, and Our World* provides a rich resource for "edgework." Students immediately recognize the pain and fear generated by the coercion, control, and gender inequality of what Eisler and Loye call the "dominator model" (p. 9). Few students, however, are as familiar with the mutual respect, empowerment, and more egalitarian "linking" of males and females found in the "partnership model" (p. 10). Most are intrigued by the implications of these "models" for their relations at home and school as well as with friends and lovers, but they have difficulty identifying the distinct emotional and behavioral patterns associated with these models. *The Partnership Way* lists some "key words" (See inset on this page) that can be used to help high school and college students explore how the partnership and dominator models shape our psyches, relationships, and society (p. 183). Educators of younger students could substitute more age-appropriate terms.

There is a direct link between a "dominator model" of social organization, the "act like a man box," and existing "wounds" of masculinity. As Eisler's (1987) historical analysis suggests, a dominator society is shaped by "masculine" traits of aggression, control, and domination.[10] Its organizational structures are based on force, confrontation, manipulation, intimidation, distrust, and conformity (Kreisberg, 1992). Not surprisingly, many males develop character "armor" to defend them against physical and emotional danger and to help them to dominate rather than be dominated (Gerzon, 1982, p. 159). This "armor" not only leads males to control and hurt other people; it also undermines their development. David Loye notes that many males have the same symptoms as people suffering from alexithymia, a disease that impedes the expression of emotions. Whereas alexithymia is produced by brain damage, Loye believes that the pain and repression caused by "the training of the stereotypical dominator male" has similar consequences: It creates a blocking of empathy, tenderness, caring, and sensitivity (Loye, as quoted in Montuori & Conti, 1993, pp. 43, 86). If Loye is correct, then a dominator social organization causes the narrowing of affect and the blunting of empathy characteristic of many males in this society. These dominator dynamics build "walls" around males and push them into narrow "boxes."[11]

Key Words Comparison of the Dominator and Partnership Models

Dominator Model	*Partnership Model*
Ranking	Linking
Rejection of Differences	Respect of Differences
Male Dominance	Gender Partnership
Power Over	Power To/With
One-sided Benefit	Mutual Benefit
Win/Lose Orientation	Win/Win Orientation
Destruction	Actualization
Violence against Others	Empathy with Others
Sadomasochism	Mutual Pleasure
Coercion	Participation
Control	Nurturance
Negative Conditioning	Positive Conditioning
Fear	Trust
Manipulation	Open Communication
Conformity	Creativity
Alienation	Integration

A partnership mode of social organization, in sharp contrast, is shaped by a more egalitarian "linking." "In this model — beginning with the most fundamental difference in our species, between male and female — diversity is not equated with inferiority or superiority" (Eisler, 1987, p. xvii). Both sexes are equally valued and differences between and within the sexes are affirmed

and embraced. A partnership mode of social organization does not eliminate conflict and power relations. Rather, it transforms them by providing social forms and cultural supports that help people engage with, learn from, and respond to different modes of being. The cultural standards and organizational structures that shape human development invite males and females to nurture one another. These mutually enhancing relational dynamics help people to respect diversity. By providing safety and support for differences, a partnership mode of social organization also nourishes creativity. Rather than forcing males and females into narrow "boxes" and wounding them, it creates openings. Unfortunately, we live in a society shaped far more by dominator dynamics than by partnership dynamics. Those of us committed to more humane, collaborative, and caring ways of being and relating have, therefore, a most compelling reason to create what Ira Shor and Paulo Freire (1987) call "a pedagogy for liberation." What resources might the concepts of partnership and domination offer for such an endeavor?

Eisler and Loye (1990) suggest that in journals and class discussions, students use the partnership and dominator models as a lens to make sense of their attitudes, beliefs, experiences, and social structures that shape their lives. This ongoing process enables them to realize that both models are present within each of us, though in differing degrees. Some of the exercises in *The Partnership Way* (p. 55) facilitate this process. Consider the possibilities of asking students,

- When have you been dominated? What did it feel like?
- How did you cooperate with this?
- What do you think you might do differently now?
- When have you been a dominator? What was that like for you?
- What were its advantages? its disadvantages?
- When have you participated in a partnership? What was that like for you?
- How do you think you received social support for a partnership relationship?
- How do you think it was opposed or undermined?

These questions invite students to delve into their feelings about, investments in, and experiences of partnership and domination. By sharing the experiences we have had or observed, we can try to figure out whether they fall into the partnership or dominator paradigm and how they might be handled differently. I have also done this with television shows, movies, songs, and advertisements.[12]

This exploration helps us to examine six issues that Eisler and Loye (1990) believe to be central to the healing process:

1. The degree to which we are constrained and conditioned by social forces shaped by the dominator model.
2. What these forces are and how they work on and within us.
3. Why we might want to develop more partnership in our lives, our society, and the world.
4. What this would look like and feel like.
5. What personal, relational, and institutional resistance we can anticipate.
6. How we might create new visions, pathways, and social supports to help us to shift toward the direction we wish to go.[13]

Students need to feel that change is not only desirable, but also possible. The belief that a healthy alternative exists requires intellectual *and* emotional change. I therefore encourage students to process their perceptions and experiences in pairs, within small groups, and in the class as a whole. Sharing in a nonjudgmental setting has empowered many of my students to engage in the self-reflection, the risk taking, and the "shadow work" that occurs when we are willing to move to our edges. By looking again and again at the tension between domination and partnership, students can address their most deeply felt fears, hopes, and concerns. This creates an opening in which self-awareness can develop and personal change can occur, as the following examples from two sociology courses suggest.

One male student responded to our heated debate about cultural relativity by saying, "I don't care if other societies accept homosexuality. I think it's sick, and any faggot who comes my way is going to get hurt." Interestingly, this student was deeply opposed to what he called "the injustice system" — the many ways our society leads people to mistreat and oppress one another. After acknowledging the intensity of his feelings, I asked if he saw any connection between his response to gays and the "injustice system." Startled, he replied, "Are you saying that I'm part of the injustice system?" "I'm not sure," I answered. "What do you think?" He said that "the possibility was too 'mind-boggling' for him to look at." I supported his decision, noted how hard it is to look inside when we don't know what we'll see, and invited him to do so when it felt less charged.

Three weeks later, during a discussion about whether people can transcend their social conditioning, he said, "Sure we can. I did." With a smile on his face, he told us that some of his friends used the word *faggot* while hanging out at a club the other night. "What did

you say?" a few students gasped. "I asked them not to use that word around me," he answered. The class applauded the courage that enabled him to take such a significant step. He not only changed; he also acted in a way that encouraged others to question their attitudes. Cultivating an awareness of how we perpetuate domination creates an opening in which change and healing can begin to occur. So does the ability to interrupt longstanding behavioral patterns, both in oneself and in others. This is why speaking up and challenging oppressive attitudes and behaviors is vital to this process.[14]

After reading an early draft of this article, a student shared his struggle not to abuse women. He spoke in class about "different voices" inside of him, some of which encourage him to mistreat women. "There comes a time when a man and a woman are either going to have sex or not," he said. "If the woman says no, I hear 'voices' in my mind." One clearly says: "She just said no. Respect her. Back off." But, he added, there are other voices that say, "Don't stop, she really wants it. A real man would overwhelm her, turn her no into a yes, and make her happy he did so. What are you, a wimp? Take what you want, she's asking for it. Why else is she alone with you?"

Our readings, discussions, and the student's journal reflections helped this student to realize that these "voices" came from what he called "his training to be a dominator." This insight enabled him to identify the source of his conflicts and the new direction he wished to take. The feedback he received from other students showed that his struggle was shared by other males and respected by both males and females. Exploring the link between what Jungians call the "personal shadow" and the "collective shadow" was not only painful; it was also liberating and healing. As the student put it, "Seeing how my dominator training messed me up hurts, but it has also helped me. Because I'm more conscious of what shaped the 'demons' within me, I feel more together. I'm more at peace with who I am and how I want to live." Addressing how he internalized dominator modes of being encouraged this student to move toward greater partnership with self and with women.

This semester has barely begun, but the challenge of shifting from a dominator dynamic to a partnership one has become central to the discussions in another sociology class. In the middle of a charged conversation about male privilege, an African American student admitted, "I love my mother and sisters more than anyone else in the world." But, he insisted, "There's no way I'd give up the power I have as a male, though I know it hurts them." Several female students were outraged. They couldn't believe he could be so uncaring. "That's the way human nature is," he replied. "Everyone's out to get what they can, and males can get more if women get less."

"How do you think your mother and sisters feel about this?" I asked. He did not know. "Would you like to hear how females experience male privilege and power and what they feel about it?" He did. Some female students spoke of the pain of being denied the chance to pursue interests that are not considered "feminine." Other females discussed how it felt to be viewed as the "second sex," to be treated as inferior, and to be reduced to a sex object. Still others talked of being afraid of and hurt by dominating males. He and other male students listened, although not without difficulty.

Knowing the pain this student experienced from racism and his work on campus to eliminate it, I asked if he "saw any parallel between male resistance to gender equality and white resistance to racial equality." In a voice that was full of emotion but barely audible, he said:

> I know it's wrong, but it's hard to let go of what you have, especially when you've got so little. Why shouldn't I try to keep the privileges I have, even if it hurts others? If things are more equal, I'll lose power. What else will I lose? If things are different, who will I be and how will I live? How will this change help me?

What haunting questions! How would you have responded? I immediately shared my respect for his willingness to hear and feel the pain of his "sisters." I wondered if his ability to speak honestly, to listen openly, and to explore the feelings this created was part of the process by which change occurs. In the discussion that followed, and in subsequent classes, we have wrestled with several questions: How are males and females "wounded" by the relation between gender and power in our society? What are the gains and costs of having "power over" others in a dominator society?[15] Who benefits from having more partnership in their lives and in our society? Is it only females, or are there advantages for males as well? How does personal and social change occur?

There have been no easy answers or quick fix solutions to these difficult questions. Nor do I expect there will be. Rather, students in this class are engaging in "the mess of problem solving" (J. Miller, 1990, p. 55). As one student put it, "This class has shown me that there's too much domination and too little partnership in our lives. It hurts to be aware of this, but at least we can see things for what they are. Maybe we can change." Some students feel that personal and institutional change is possible. Others fear it is not. But most are grappling with the internal and external forces that undermine their wholeness. These students are not only in "the mess" of questioning the relations of dom-

ination; they are also searching for ways of living differently, healing their wounds, and moving toward partnership.

Conclusion

Despite differences in approach or philosophy, all holistic educators share three crucial concerns: to nourish the development of the whole student; to engage with the "wholeness" of their human experience; and to educate them for a more humane world that will support rather than hinder their highest potentials. Students, as John Holt (1970) was fond of reminding us, can only move out into the world from where they are in it. Unfortunately, the lives of many students are shaped by relations and social structures that are oriented more toward domination than toward partnership. Not surprisingly, students often become overwhelmed by and invested in dominator modes of being and relating. Addressing the interplay of partnership and domination in our lives, relations, and society is not only central to the process of healing the wounds of masculinity; it is also vital to the work of holistic educators. Can holistic education be fully holistic if we do any less?

Notes

1. This dialogue took place in an Introduction to Sociology course I taught at SUNY Farmingdale in 1993.

2. A growing literature reveals how masculinity is constructed within diverse social contexts by different cultural groups. Forms of masculinity thus vary by class, race, ethnicity, sexual orientation, and age (Kimmel & Messner, 1989, pp. 10–11). Space limitations here preclude discussion of how different kinds of masculinity are produced and experienced in the United States. You may wish to examine the section entitled "Variations among Men" in Kimmel and Messner's book *Men's Lives* (1989).

3. For an insightful discussion of the changing expectations, experiences, and conflicts of young women, see Ruth Sidel's *On Her Own: Growing Up in the Shadow of the American Dream* (1990).

4. Many children do not see their fathers at all. A recent National Survey of Children revealed, "Close to half of all children in mother-headed households had not seen their biological father during the 12 months preceding the survey, and another sixth of the sample had only seen him once or twice in the past year" (Furstenberg, 1988, p. 203).

5. For more information on how conventional childrearing arrangements constrain male development, see the work of Dorothy Dinnerstein (1977), Nancy Chodorow (1978), and Lillian Rubin (1983).

6. I am not suggesting that *all* males engage in anti-gay activity. Most do not. But whether because of discomfort, distaste, or peer pressure, many males make jokes and comments that put down males who are gay or have "feminine" traits and interests. Only a few actively challenge the "symbolic violence" that makes *some* males extremely vulnerable to abuse and makes it unsafe for *all* males to step outside of "the box." Most males either participate in hurtful practices or, by their silence, help to perpetuate oppressive behaviors and the social climate that supports them (Blumenfeld, 1992).

7. My students' resistance is not unusual. Indeed, as Riane Eisler reminds us, "Throughout recorded history violence against women has been the androcratic [male dominated] system's response to any threat of fundamental change" of gender relations (1987, p. 153).

8. This lack of support from school structures is compounded by the narrowly "apolitical" focus of most teacher education programs. As Liston and Zeichner note in *Teacher Education and the Social Conditions of Schooling*, preservice training tends to fail educators in two respects: It does not prepare us to understand "the glaring inequities, injustices, and inhumanities in our society." Nor does it develop ways of creatively weaving these issues into the more narrowly defined curricular materials we are required to "cover" (1991, p. xviii). See also Ron Miller's discussion, "We Need a Holistic Education Teacher Training Program" (1993, pp. 107–109).

9. This crucial issue deserves fuller exposition than I can provide here. Janet Miller's *Creating Spaces and Finding Voices: Teachers Collaborating for Empowerment* (1990) and Seth Kreisberg's *Transforming Power: Domination, Empowerment, and Education* (1992) are two rich resources for the interested reader.

10. I placed *masculine* in quotation marks to stress that this use of the term does not refer to an intrinsic, unchanging nature of men. Rather, as Eisler and Loye (1990) noted, it is the *traditional* "dominator stereotypes that associate 'real men' with aggression, heroic violence, lack of feeling, and other 'hard' traits, and only women with 'soft' traits like caring, nonviolence, and compassion." I agree with Eisler and Loye that there are "many caring and compassionate men"; that "women, as well as men, are capable of violent and uncaring behavior"; that what is decisive is the nature of cultural standards for "masculinity" and "femininity"; and that these standards would be different in a partnership society (Eisler & Loye, 1990, p. 179).

11. For a general overview of this issue, see works by Mark Gerzon (1982), Michael Kimmel and Michael Messner (1989), and Paul Kivel (1992).

12. In her article "Unlearning Myths that Bind Us: Students Critique Stereotypes in Children's Stories and Films," Linda Christensen (1991) offers a model for educators to help students evaluate the messages of popular culture critically. One could easily do the same with literature, mythology, drama, or history. "Stale Roles and Tight Buns," a video and slide show by the men's cooperative OASIS (Men Organized Against Sexism and Institutionalized Stereotypes), examines the media's images of masculinity (for information, call 617-782-7769). And Jean Kilbourne explores the impact of advertising images on society's view of women in her superb video entitled "Still Killing Us Softly" (call 617-354-3677).

13. Eisler and Loye wrote *The Partnership Way* (1990) as a resource for those interested in moving from a dominator mode of social organization toward partnership. It was inspired by Riane Eisler's work about our partnership origins and the shift to a dominator form of social organization. Grounded in historical developments, *The Chalice and the Blade: Our History, Our Future* (Eisler, 1987) challenges conventional understandings of what has been, is, and can be. *The Chalice and the Blade* and *The Partnership Way* have nourished and stimulated me more than any other books I have read.

14. Because the subject of homosexuality is emotionally charged and controversial, many teachers are understandably reluctant to confront students who engage in the homophobic name calling that pervades most American schools. But since this name calling is a form of oppression that is no different from other bigotry, one hopes that educators would address it as much as possible. As Gordon put it, "Teachers have the right, indeed the obligation, to alert their students to all forms of oppression" (1992, p. 4). Drawing on her experience in elementary schools, Gordon offers different ways of opening up discussions about homophobia. She invites students to imagine how it feels to be a member of a group that is called a "name"; to explore how it feels to be the name caller; and to develop the psychic resources needed to function independently when we are ridiculed or pressured to conform to arbitrary group norms.

15. This issue is crucial to the challenge of moving from domination to partnership and is applicable to concerns about race, gender, and class. For a brilliant exploration of the resistance of males and whites to lessening or ending systemic forms of privilege, see Peggy McIntosh's (1988) "White Privilege and Male Privilege: A Personal

Account of Coming to See Correspondences through Work in Women's Studies." (For information, call 617-283-2838.)

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Unthinking Educational Technology

A Feminist Imperative

Suzanne K. Damarin

Before rethinking, energizing, and transforming educational technology, we must uncover and examine the validity of its assumptions and curricular contexts.

> Feminist scholarship and feminist activism proceed not through a sterile, planar dialectic of thesis, analysis, synthesis, but through a dynamic process of unthinking, rethinking, energizing, and transforming. At its best, feminism creates new life forms out of experiences as common as seawater and insights as electrifying as lightening. (Bush, 1983, p. 152)

The purpose of this article is to begin a feminist unthinking–rethinking–energizing–transforming of the project (phenomenon, activity, effects, etc.) we call educational technology. As Corlann Gee (Corky) Bush indicates above, the activity of unthinking requires that we resist the traditional, the habitual, and for many of us, the almost automatic, tendency to begin an examination of "educational technology" (the thesis) by breaking it into constituent parts ("education" and "technology"), analyzing these separately, and then rationalizing their synthesis. An unthinking of educational technology requires that we unthink this inherent procedure, not only in our instructional design models, but also in many of our critiques (e.g., Nunan, 1983), and in those studies that attempt to relate specific technologies to educational goals. Every analysis based on the independent listing and correlation of objectives with media and methods has the effect of reifying some set of educational goals or objectives and of validating some set of media, materials, and hardware or software technologies as the logical completion of the reified goals.

Such an analysis fragments the domain of discourse, changing its focus from educational technology per se to a set of concerns about the elements identified in the analysis. Many of these are relevant to the interests of women; for example, the question of whether computers are less appealing and effective for females than for males is of some importance to women seeking equal opportunities to learn specific content, but it begs the question of what we mean by *effective*. Moreover, each analysis invites further analysis and further fragmentation; having identified a specific medium or category of materials, we can ask more specific questions: How is sexism replicated in that medium? and, How might the sexist elements identified be eliminated?

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The point is that in this type of examination we are deeply engaged in "thinking educational technology"; at each step of the analytic procedure, the previous, more inclusive construct is accepted and implicitly valorized. The higher order construct shapes the ways in which we think about its parts and the questions that we form. Therefore, if we wish to *unthink* educational technology (and I do), we must resist the tendency to break it into parts. This "first unthinking" reveals that educational technology not only forces on us a fragmented view of the educational process and of the content or topics of education, but also tends to split itself apart for purposes of both research and self-analysis. The instructional systems design models which are fundamental tools for developing educational technology require that goals, tasks, learners, and media be separated conceptually. To understand and improve the technologies of teaching and learning thus designed, researchers attempt to manipulate one of the separated variables while controlling the effects of the others. If we are to "unthink" educational technology, then we must reject this deliberate separation and struggle instead to deal with a coherent whole.

A holistic view of educational technology

The problem of describing educational technology has been addressed by the Association for Educational Communication and Technology (AECT) — and the result is a lengthy definition:

> "Educational Technology" is a complex, integrated process involving people, procedures, ideas, devices, and organization for analyzing problems, and devising, implementing, evaluating, and managing solutions to these problems, involved in all aspects of human learning. In educational technology, the solutions to problems take the form of all "Learning Resources" that are designed and/or selected as Messages, People, Materials, Devices, Techniques, and Settings. The processes for analyzing problems and devising, implementing, and evaluating solutions are identified by the "Education-Development Functions" of Research-Theory, Design, Production, Evaluation, Selection, Logistics, and Utilization. The processes of directing or coordinating one or more of these functions are identified by the "Educational Management Functions" of Organization Management and Personnel Management. (AECT, 1977)

Implicit in this definition, although it is not explicitly recognized, is the idea of systems:

> Systems can be defined as deliberately designed synthetic organisms, comprised of interrelated and interacting components which are employed to function in an integrated fashion to attain some predetermined purpose, Therefore, the best way to identify a system is to reveal its purpose. (Banathy, 1968, pp. 2–3)

Taken together, these definitions confirm the essential character of educational technology as having to do, not with existing holistic phenomena, but rather with a multitude of ideas, agencies, procedures, and artifacts that are brought together and integrated to create "solutions to problems." Although the source and nature of the problems is unspecified, the means of dealing with them and of evaluating their solutions are listed (somewhat cryptically, using terms that are defined separately in the AECT glossary). The problems to be solved through educational technology must, then, be those problems that lend themselves to potential solution and solution assessment through integration of the listed mechanisms into "deliberately designed synthetic organisms." The definition specifies no particular purpose for the systems created; the purpose must be assumed to arise from the context in which educational technology flourishes. In our society that context is the technocentric view that technology can enhance all aspects of human life. But the view that all dilemmas and problems lend themselves to technological solution is patriarchal, in that technology is linked both historically and in current practice with masculine authority (Wajcman, 1991).

Although the definition of educational technology specifies little about purpose, it provides a wealth of information about elements to be used in designing and developing applications for the tools and techniques of the technology. Beginning with the assertion that educational technology is a process, the definition specifies the elements of the process, the forms of the problem solutions, and the assignment of tasks to the constituent parts or practitioners of the field. Analogously to the ways in which science is defined by "the scientific methods," educational technology is defined by its processes. And, analogous to the claim of science to seek an understanding of our universe in all its aspects is the definitional claim of educational technology to deal with problems "involved in all aspects of human learning." Continuing with this analogy, feminist unthinking uncovers ways in which the feminist critique of science can inform a rethinking of educational technology.

Speaking from diverse perspectives, a number of feminists have addressed the questions of whether there can be a feminist science and, if so, how it would be characterized. Among these thinkers/unthinkers, epistemologist Sandra Harding (1986, 1987) has not only critiqued "malestream" science from several perspectives, but also identified three essential characteristics of a feminist approach to science: (a) the theorizing of gender as a variable of consequence, (b) the valuing of women's experience as a scientific resource, and (c) the positioning of the researcher in the same critical plane as the researched.

Analogies to Harding's observations make visible three areas for feminist rethinking of educational technology. First, the attention of educational technologists is directed, by the definition and practices of the field, to "all aspects of human learning" — and thus away from the humans themselves. That is to say, the mechanisms and laws by which learning is thought to occur most efficiently become more important than the demonstrable knowledge and learned behaviors of real, live people who differ in ways (including gender) that are consequential. Moreover, *people* are counted among the "learning resources" that can be "designed and/or selected"; and the specifically human, specifically gendered, and specifically personal is ignored if not suppressed in educational technology. In this view, computer software, books, films, and teachers are comparable in that each may be selected (or rejected) as the "optimal" delivery system for a particular instructional sequence; moreover, teachers can be designed or "scripted" through processes of teacher engineering.

Second, educational technology clearly ignores or rejects the experiences of women as the majority of teachers and as the 50% or so of learners who have experienced "human learning" in educational settings. (I shall return to these points later.) Third, educational technology is clearly developed, not in the critical domain of the classroom, but in a laboratory using the "top-down" methods characteristic of computer science. Beginning with goals, technologists consider idealized learners who meet some set of specifications as they design instructional packages. As the definition of the field indicates, the learning resources, educational development functions, and educational management functions that support the process of educational technology are also developed independently and apart from any specific learner or group of learners. In sum, the feminist epistemological critique of science has clear analogies in educational technology and suggests several important avenues for our unthinking of it.

The ecofeminist critique of malestream science brings feminist unthinking to science and technology, not from the perspective of epistemology, but from that of women concerned about the environment. Carolyn Merchant (1980), one of the "mothers" of ecofeminism, frames her historical analysis of science and technology in the set of concerns common to environmentalists and feminists, stating, "We must reexamine the formation of a world view and a science that, by reconceptualizing reality as a machine rather than a living organism, sanctioned the domination of both nature and woman" (p. xvii). Not only have ecofeminists continued to be engaged in the unthinking that Merchant began, but they are also engaged in rethinking and transforming science and technology. As Irene Diamond and Lee Quinby (1988) put it, "In place of current scientific theories and practices imbued with questionable notions of certainty, objectivity, and domination, ecofeminist discourse emphasizes indeterminacy, interconnectedness, and nurturance" (p. 203). Ecofeminist considerations invite us to consider whether educational technology perceives the reality of "all aspects of human learning" as more like a freestanding machine than as a living social organism, and to unthink this perception. How are educational technology practices of "analyzing problems and devising, implementing, evaluating, and managing solutions" rooted in more general notions of certainty, objectivity, and domination? How do these practices sanction the domination of both nature and women (and men)? Can we rethink educational technology in ways that emphasize indeterminateness and the uncertainty of all "human learning," interconnectedness of (school) learning and lived experience, and nurturance of "the learner" as a real, live, gendered individual person?

Thus, feminist epistemologies and ecofeminism (together with other feminist theorizing) provide vocabularies, analogies, insights, and energy for the unthinking of educational technology as a process for the design and development of educational interventions, learner deficit models, negative reinforcement strategies, and other "learning resources" — many of whose very names invite us to continue feminist unthinking of the definition and components of educational technology. Despite the importance of these issues, they do not encompass feminist concerns with regard to educational technology, for these issues all reside within the narrow view of educational technology as an isolated endeavor that might be improved, if not perfected, in and of itself. More important issues arise from the examination of educational technology in other contexts and from other perspectives. One of these contexts is that of the user.

Educational technology and its users

Feminist critiques of technologies have contributed substantially to the technological literature by examining the effects of innovations on the practices and the lives of technology users, particularly when those users are women. It is instructive to the unthinking of educational technology to consider an example of this work that has been especially effective in unthinking the media "hype" promoting household technologies with promises of "less work for mother." Feminist unthinking of the notion that the automatic washing machine is purely and simply a boon to women has uncovered numerous effects on the lives of women, in addition to the obvious: that washing any given load of clothes is a lot easier than it was (Cowan, 1983). As a direct result

of the new technology, the activity of washing clothes is no longer a scheduled activity restricted to a particular day, but takes place "as needed." Generally speaking, people have more clothes in need of washing and in need of special attention as they are laundered. Standards for laundering have changed, requiring "colors brighter and whites whiter than white." Clothes washing today is a solitary activity, rather than the peer group or mother–child activity it was in the past. Thus, the automatic washing machine has changed substantially the daily lives of women, imposing new standards, schedules, and structures on them. At the same time, however, the "social credit" for laundering has been denied women by the notion that the automatic washer, not the woman who operates it, takes care of the wash.

Educational technology invites and requires unthinking from the viewpoint of the user analogous to the unthinking that feminists have applied to household and office technologies. Such unthinking might begin with examination of both the purported benefits of the technology for the user and the changes that the technology imposes on the users with respect to standards, schedules, social structures, and social credit. As we begin this examination, however, a prior question arises: Who are the primary users of educational technology? Several categories of users are apparent: school systems and their administrators, teachers, children in classrooms, independent students, military trainers, job applicants, trainees in business and industry, and a host of others who are engaged, in one way or another, in seeing to it that some (particular) "human learning" takes place. Recognizing that this diversity of users does affect the nature of the technology, the present discussion will address only the effects of educational technology on users in schools.

Within the context of schools, there are three clearly separate categories of major users of educational technology: school administrators, teachers, and students. Administrators (superintendents, curriculum supervisors, principals) use educational technology as means of implementing local, state, and national educational policies; of standardizing instruction and evaluation; of realizing certain measurable efficiencies; and of meeting parental and community demands that schools be "modern" and "effective." Teachers use educational technology partly as a result of administrative mandates and partly through the selection of instructional media and materials for particular goals and topics of the curriculum. Students are the "end users" of educational technology and use it most often as directed by administrative mandates and by individual teachers. Thus, school administrators (primarily male) impose educational technology on teachers (primarily female); in turn, both impose educational technology on students of both sexes. Although there is a need to unthink the idea that administrators are "free agents" in this hierarchy of use, I will focus on the teacher and the student as users of educational technology.

Teachers as users of educational technology

A feminist unthinking of the effects of educational technology on teachers must begin with the observation that currently and historically the overwhelming majority of U.S. public school K–12 teachers are women. Indeed, school teaching has been closely identified with women since Catherine Beecher's 1846 identification of teaching as "woman's true profession." Until the current wave of feminism, the occupational choices available to women were three: secretary, nurse, and teacher. In this statistical and historical context, current criticism of school teachers (whether originating from the Holmes Group's [1986] arguments for reform of teacher education or from Heinich's [1988] arguments for replacing teachers with educational technology) must be viewed at least partially as suppression of whatever unique qualities and values women currently bring to teaching. Exactly what qualities these are is not fully known, although nurturance and "the continuation of mothering" are often counted among them (Grumet, 1988; Laird, 1988; O'Brien, 1989). Feminist pedagogies highlight the importance of the individual teacher listening to the voices of individual students as she practices the art, not only the science, of teaching.

Like many other technologies, educational technology has been developed largely outside the domain of the user, in this case the teacher, and without the benefit of her wisdom as to how technological advance might help in the pursuit of her art. Instead, the products and processes of educational technology are delivered in fully developed form, sometimes with mandates for their use and sometimes simply as materials that might be useful. Although teachers and teacher's magazines complain of it, I am unaware of studies about how this lack of communication affects the classroom usability of these products. However, feminist studies of comparable practices in relation to office computerization clearly indicate that, had the women workers been consulted during the design of the specific systems they are required to use, the result would have been systems more appropriate both for the immediate user and for achieving the overall goals (Suchman & Jordan, 1988; Zuboff, 1988). An unthinker needs to ask why teachers are not major actors in the specification, design, and development of educational technology. Is their exclusion simply an example of what Mary O'Brien (1989) sees as the continued exploitation of teachers by the

establishment *because* they are women? Is it an extension of Barbara Garson's (1988) observation that "the underlying premise of modern automation is a profound distrust of thinking human beings" (p. 261)? Or is it that the goals of educational technology are so discrete from the goals of teachers that the experiences of teachers are irrelevant to the design of educational technology?

If the design process of educational technology denies the value of the teacher's experiences as an information resource, then the implementation processes will affect the structures, standards, and schedules by which the teacher plans and performs her work. Computer-managed instruction and competency-based testing elevate the importance of some types of learning while limiting the teacher's choices and involvement within the instructional process; thus, they deny the value of any wisdom or insight she may have gained from her years of teaching. The possibilities for flexible planning of activities that are finished only when students reach some sort of closure on the topic are diminished by the need to use computer labs, broadcast television, or scarce hardware on an often fragmented schedule not of the teacher's making; and chaos and the feeling that nothing is ever completed are the results. The inability to preview materials as students will experience them, either because of their prior unavailability or because complex branching precludes any examination of the full range of possibilities, renders the teacher less knowledgeable with respect to students' actual experiences and at a loss for helping students who experience difficulty making connections or who encounter any sort of software failure.

In short, the structures, standards, and schedule of the teacher's school day become out of her control. The delivery of information, and the modeling of the use of this information, are increasingly removed from her; often the information provided to her students is not even readily available to her. Research on the effectiveness of educational technology denies the importance of the teacher's work, "meta-analyzing" her contributions out of the picture. As many writers on the future of schooling have observed, the teacher is increasingly a manager and facilitator. Her position becomes very much like that of the woman-as-laundress of our example. As schedules of instruction become more complex, as the standards for student acquisition of "competencies" increase in number, and as expert systems, intelligent CAI, telecommunications, interactive video, multimedia, virtual reality, and other new or enhanced technologies decrease the teacher's familiarity with the topics of instruction, apparently she will still be charged with the management of "human learning activities." That is, she will be responsible for seeing that "human learning" takes place. But will she receive social credit for teaching when students learn? Or will "educational technology" take care of that?

Students as users of educational technology

The language of educational technology tends to deny the essence of the real, live person who is the "end-user" of the technology. No longer a *student* (who studies), this person is positioned within educational technology as "the learner" (Taylor, 1987). The generic learner does not behave but exhibits behaviors, is not able but has capabilities, does not look at things but is presented with stimulus material, does not perform but meets criteria, and so on; in short, "the learner" is positioned as nonautonomous and passive by the language, attitude, and demands of educational technology. Similar positions are held by army recruits enduring the rigors of boot camp and by fraternity pledges undergoing hazing; it is a male position. Sally Hacker (1989), in her feminist examination of the communalities of military training and engineering education, theorizes the importance of such positioning to the continuance and reproduction of patriarchy. Further unthinking is needed to extend Hacker's work into an examination of school education and of educational technology; however, in the meantime, we should not lose sight of the influence that the field of military training has on the forms and functions of educational technology. Among the many agencies providing education or training in this country, the armed forces have the largest enrollment, the greatest commitment to technology, and by far the largest budget; most school applications of educational technology are spinoffs of techniques first developed and tested under the aegis and funding of the U.S. Department of Defense.

Beyond the positioning of students, educational technology reproduces patriarchy because it inherits and reproduces all of the gender biases of its root fields and of the fields of "human learning" to which it is applied. Biases inherent in learning psychology, in the various technologies of media and materials, in educational measurement, and in the gendered subjects of school instruction interact multiplicatively as they are brought together in educational products for student users. A brief recap of some of these biases and their effects can inform our unthinking. Uncovering the ways subject matter is gendered has been the major project of the field of women's studies. Although the gender biases inherent in the canons of literature and the study of history have been examined most fully, the work of many feminists scientists and epistemologists has uncovered serious bias in the sciences. It seems that no field of study is immune to the presence of clearly gendered content, if not in the major concepts and

underlying principles of the field, then in its illustrative examples, its canonized exemplars, or its applications. The effects of gendered content on female students can be numerous: the undervaluing of female potential, cognitive dissonance, and the confounding of cognitive and affective learning. Consider, for example, the plight of the pubertal young woman learning in biology class that females are "unfinished males."

The gendering of psychology merits special consideration because educational technology (a) derives principles from psychological learning theory and (b) implements practices on the basis of psychological measurement. The gendering of psychology is especially pernicious because one stated intent of the field is to study and understand sex differences. As early as 1903 (when psychology was still a very young field), psychologist Helen Thompson Woolley argued that the discipline was plagued with sex bias, especially in the area of sex-differences research. Since that time, numerous scientists have expanded on Woolley's observations. Recent feminist writings on the topic include Corinne Squires' (1989) analysis revealing that feminist psychologists have found psychology to be non-egalitarian at all levels. Not only are the researchers primarily male, and the subjects (who are the objects) of study historically male, but also the methods and theories are biased in gender-specific ways. For example, the standard methods of psychological investigation vary with the (prior or presumed) gender correlates of a trait under study; presumed "male" characteristics are studied using high-status, active experimental methods, while presumed "female" characteristics are studied using lower status, passive methods such as questionnaires and observation. Thus at the level of investigation, methods and gender are confounded. Margrit Eichler (1988) has identified four primary problems of sexism that characterize psychological (and educational) research: androcentricity, overgeneralization, gender insensitivity, and double standards. As shown in her analysis, these problems manifest themselves in all stages of the research process, beginning with the choice of value-laden topics for study and culminating in the sexist choice of interpretations and languages used to report results. Eichler observes that the use of the null hypothesis, and the labeling of results as "significant" only when the hypothesis is rejected, creates a literature of difference. As a consequence of this research practice, all "significant" results in the psychological study of gender must point away from samenesses of the sexes. As Allison Jaggar (1987) and other feminists have argued, the overall effect of sex-differences research (and the publicity surrounding it) is to rationalize and reproduce inequality.

Procedures and practices of educational technology tend to play a considerable role in the reproduction of inequality. The educational research on which educational technology relies is saturated with studies of sex differences, so that when studies reveal no sex differences the researcher is almost obliged to follow up with some sort of aptitude–treatment–interaction study that will uncover a variable whose interaction with sex can "clarify" and "deepen" our understanding of how gender operates in relation to the original question. Such studies form the starting point for most research on instruction and the development of instructional procedures, and are also used in relation to research contributing to cognitive psychology and expert systems. After a difference in the measured performance of two groups is identified, representatives of the groups are studied in more detail with the objective of determining characteristics that are present among the high performers and absent among the low performers. These characteristics are valorized through their designation as new instructional objectives. Instruction is then designed to help the low achievers reach these new objectives.

The process is recursive in that it can be repeated with new objectives, thus dividing the instruction into smaller and smaller bites. Whenever the high achievers are predominantly male (as they are frequently in math and science, especially), one effect of the process is to program females to behave like males. Another noteworthy effect of the procedure is that, because instruction is modeled on the spontaneous behavior of the achieving male, he is in no danger of losing his status as an achiever; if anything, his status is increased with the number of objectives that he can meet effortlessly. The implications for the female are entirely different; already caught in the recursive refinement of male objectives, her responses to a "learning situation" go unnoticed, and they are neither categorized and named nor reified as objectives. Whatever her reasons for so responding, and whatever the process of responding may have contributed to her personal learning (building her cognitive structure, if you will) remain hers alone, to be supplemented with the new "more appropriate" learning.

In summary, educational technology as used by students is thoroughly saturated with the biases of its root disciplines and curricular contexts. Gendered subject matter has different meanings for females than for males, and therefore is likely to elicit different responses and different strategies for dealing with it. When these differences result in measured differences in performance with respect to standards derived from the male definition of appropriate learning, the process of educational technology intervenes with products

designed to instruct females on the details of male behavior in response to the topic. Initial interpretations and learning by females go unrecognized in the educational technology system (although they remain with the female). These gender biases and effects permeate all of education; however, by eliminating "noise" such as indeterminacy, ambiguity, and inefficiency from the instructional process, educational technology has the potential to perpetuate these biases in their purest form.

In different ways the contributions of the teacher user and the female student user to the teaching–learning process are denied by the increasing use of educational technology. For the teacher this denial takes the form of simultaneously decreasing her authority with regard to the content of instruction, increasing the level of ambiguity in her day-to-day activity, and depriving her of social credit for the increasingly complex job that she performs. For the female student, denial is more subtle. Although the learning resources that she uses may be free of overt sexism, the deeply gendered characteristics of the learning environment and of her daily experience work together to deny her cognitive autonomy.

This unthinking of the effects of educational technology on its student and teacher users is but one beginning; a different unthinking or a further unthinking might bring to bear feminist research on women's ways of knowing (Belenkey, Clinchy, Goldberger, & Tarule, 1986), which posits a new and female-grounded stage theory of learning. It might spring from a feminist analysis of the politics of education, or from a feminist deconstruction of educational equity. Additional contextual studies of educational technology should examine effects on other users, as well as the positioning and meaning of educational technology in social, cultural, historical, environmental, and other contexts. Analyses similar to the user analysis of this study should consider users from different races and classes within our society. In short, the above discussion comprises but one of the many ways in which it is both possible and essential for feminists to unthink educational technology.

Rethinking, energizing, transforming

Feminist unthinking, like postmodern deconstruction, shatters myths of value neutrality and frees us from the tyranny of absolutism; it allows the rethinking and reconstruction of texts and technologies from new value bases. Feminist unthinking is not a form of Luddism, but begins with the premise that technologies are neither wholly good nor wholly bad. Technologies are products of the societies from which they emerge, and our society is patriarchal. It is no surprise, therefore, that feminist unthinking begins to unravel ways in which educational technology is deeply gendered and massively sexist. The question for feminist educators is whether unthinking its myths reveals educational technology to be so heavily valenced toward the masculine that it can have no place in a feminist society, or on the other hand, suggests ways in which it can be rethought as a more feminist technology.

The unthinking of the previous pages evokes several questions that might guide feminist rethinking of educational technology, among them the following: Can the monolithic hierarchical structure of "educational technology" be rethought as a group of diverse "technologies of education"? What technologies of education would teachers invent, and how would they use them? How can we reinvent a technology of education based on some of the new feminist research on the psychology of women? How can the power and flexibility of the computer be used to make the experiences, writings, and products of women (as well as men) available to students as valuable learning resources? How can multiple technologies be used in the education of students with multiple interpretations of texts, experiences, and reality? How can educational technology foster students' understanding of the interrelation of perceptions and phenomena, and of indeterminateness? What is the place of technology in a nurturing educational environment? How can technologies be used in ways that do not deny the realities and needs of the individuals using them? To take these questions seriously is to find energy and to begin to transform educational technology.

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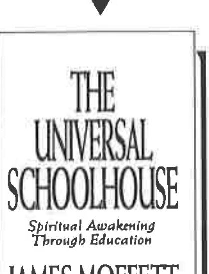

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The Construction of Text in Young Children

Origins and Influences

W. Nikola-Lisa

The natural world, myth, ritual, dreams, memory, and imagination all play a role in the way children construct the texts of their lives.

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> Whatever we do in our lives, we make text of our lives. Whether or not our stories belong to the shared patterns of the great, true stories — the myths — they are the texts from which we find out our relation to the divine, to one another, and to the self.[1]

In one concise thought Sexson sweeps away most of the metaphoric associations typically ascribed to the guiding genius of Western culture — the rational mind. Whereas the bulk of scientific theory and critical commentary has persistently emphasized a mind-as-machine image, Sexson urges us to do otherwise: to conceive of the mind as a narrative device.

Of course, Sexson is not alone in this conceptualization. Jaynes considers the act of "narratization" as one of the few essential qualities of consciousness.[2] Bartoli, in her brief review of the literature, cites a number of scholars of language, folklore, and psychiatry who also support this critical view.[3] And, Bruner, perhaps the most vocal in this area, has long argued for a reconceptualization, seeing in the "narrative mind" the central core of what makes us distinctively and overtly human.[4]

This essay, following up on these interests, takes as its specific focus an exploration of some of the origins and influences of text construction in the young child. An exhaustive list has not been aimed for; in fact, some of the more obvious influences have been overlooked in order to explore less acknowledged — and understood — sources. To serve this expressed purpose, moreover, the term *text* has been given a generic designation (i.e., personal narrative dream text, recorded memory, recollection, etc.).

Reading the text of the world

Aboriginal people, prophets, and children alone are capable of reading the text of the natural world: the skeletal remains of a sacrificial ox, the broken shards of ancient seashells, the fanning movement of windblown trees. These are "primary" texts, but not primary in the conventional usage meaning reduced or controlled.

These are primary texts which reveal primal experiences in close connection with the universal order of things.

Young children come to school with a half decade of experience reading these texts. Young children come to school as "experts" after having fingered through the rubble of their environment, handling vast inventories of broken bones, loose feathers, glass fragments, and smoothed-over stones — the "sacred relics" of their pre-school experience. Imagine their confusion when we — discerning adults that we are — introduce "our" texts to them, holding them up as original, primal expressions of what we believe to be "their" fundamental reality, a reality shaped by the fine seam of experience woven between the self's inner urgings and the world's first budding presence. It is a seam often made invisible by young children's uncanny ability to blend perfectly with their surroundings. The great American poet Walt Whitman said it best when he wrote:

> There was a child went forth every day,
> And the first object he looked upon, that object he became,
> And that object became part of him for the day or a certain part of the day,
> Or for many years or stretching cycles of years.
> The early lilacs became part of this child,
> And grass and white and red morning glories, and white and red clover, and the song of the phoebe-bird,
> And the third-month lambs and the sow's pink-faint litter, and the mare's foal and the cow's calf.[5]

And why are young children born with the ability to read the text of the natural world? — because they are born with the ability to enter into it fully. There is, in the words of Cobb, a direct overlapping of the systems of nature with the perceiving nervous systems of young children, an overlapping that precipitates "the sheer unbounded psychophysical experience of nature as cosmos."[6]

In their earliest experiences with the world, marked by instances of joy and elation, young children do not "construct" text as much as they "become" text. In the confluence of the "energy of spirit" and the "spirit of place" they amplify the presence of that convergent energy through the hypersensitive instrumentation of their sensory system. Lewis illustrates this point in the documentation of a two-and-a-half-year-old child's "pounding poem," pounded out at the child's pegboard spontaneously one morning:

> Bang goes the workman
> Bang goes the workman
> Hammer's going
> Bingo, bango, Bingo, bango
> BINGO, BANGO.
> Bingo, bango,
> Hammer is a hammer,
> Bingo bango
> Bingo bango
> Swing your hammer
> Bang with your hammer
> Bang with your hammer
> Bango, bango, bango, bang.[7]

Here is an example of a truly synchronous event, a "lived-in" text, which, for our sake, has been transcribed into "conventional" poetic form. Although the transcription remains (and delights us to no end), the true "text" — the child's actual pounding and "poeming" simultaneously — exists only within the child's muscular memory where, at some distant point, it may still surface, albeit in a reconstituted form. This "act of text," where there is a natural feeling of continuity between the emerging self and the environment, as Cobb points out, is overtly poetic (i.e., aesthetic) in nature:

> In childhood, the cognitive process is essentially poetic because it is lyrical, rhythmic, and formative in a generative sense; it is a sensory integration of self and environment, awaiting verbal expression. The child "knows" or recognizes in these moments that he makes his own world and that his body is a unique instrument, where the powers of nature and human nature meet.[8]

In this appreciation of the poesis of childhood, Cobb treads upon what most institutionalized forms of recovery — art, religion, and psychotherapy — recognize: that all of our strivings at some level are aimed fundamentally at recovering that initial sense of wonder or elation gleaned from our first encounters with the universe. Text — as an act of encounter with the world — begins its residence in our life as the remembered relationship between self and world. Text — as "texture" — is as much a part of ourself as it is a part of the originating and natural environment.

Myth and ritual as sources of text

The influence of myth on contemporary culture, as Jung, Eliade, and Campbell have shown, is pervasive.[9] It continues, even amidst the deconstructivist attitudes of post-modernism, to penetrate human culture at all points. And, it does so primarily, according to Eliade, because of three central characteristics: its exemplary nature, its universality, and its emphasis on creation. Although we have consistently applied these attributes to the mature form or adult aspects of culture, they can serve as guidelines for understanding the cultural (and textual) life of young children as well.

In its exemplary nature, myth establishes effective models of being in the world. These exemplary models, first enacted by supernatural beings, dictate the nature of all significant human activity — work, education, marriage, diet, art, etc. The effect of recounting or imitating such exemplary acts is to enable practitioners

to detach themselves from "profane" time in order to magically re-enter "sacred" time.

Young children, open to myth's exemplary status — but not always conscious of it — exhibit a decided receptivity to ritual enactment prompted by the central images of the prevailing mythic structure of their cultural heritage. However, whereas aboriginal people "knowingly" evoke the sacred through ritual acts performed in a process of identification with the original exemplary event, young children enact the world of myth because their early texts are — by force of their own development — "scripts for action."

A case in point involves a six-year-old boy I observed one evening burying a dead bird he had found. With great care he wrapped the still-warm body in long strands of grass. Setting it aside, he dug a shallow tomb. After lowering the corpse into the freshly-dug hole, he bowed his head offering what appeared a brief benediction — then filled in the hole. As a final act, he stuck a crudely-fashioned crucifix into the soft ground to mark the spot of his sacred enactments.

The power of this young child's ritual action lay in the latent, but transformative nature of his cultural experience, of the predominant myth of his upbringing — in his case, the myth of Christianity. His script or text, in short — however much a part of his own life — was a borrowed script or text. Not that his response wasn't "authentic"; indeed, it was. At the same time, however, it was "filtered through" the prevailing mythic structure of his embracive cultural experience.

In its universal aspect, myth is pan-cultural, not in specific form but in the constellated design of its prototypical elements. Over eons of time these elements have exerted a formative influence on the development of the psyche and appear regularly in myth, dream, religious imagery, art, etc. These prototypical elements, what Jung called the "archetypes," are instinctive trends that become universally adaptable to specific cultural experiences, and are "as marked as the impulse of birds to build nests, or ants to form organized colonies."[10]

Within the domain of emergent text expressed by the young child such archetypal imagery also appears. Although, as in the case of the young boy cited above, much of it appears within the context of an inherited cultural milieu, often such imagery surfaces from the depths of the unconscious uncontaminated by a particular cultural context. Jung cites the case of a ten-year-old girl who, one Christmas, gave her father a series of drawings taken from her dreams when she was eight. The haunting and uninterpretable nature of the drawings prompted the girl's father to seek out Jung's advice.

What struck Jung, after considerable analyzation of the symbolic material, was the non-Christian origin of much of the imagery. In critically analyzing the young girl's work, Jung traced the symbolism back to the primitive mythic structure of the "hero and rescuer" motif. In summing up his remarks regarding this case, Jung wrote:

> The production of archetypes by children is especially significant, because one can sometimes be quite certain that a child has had no direct access to the tradition concerned. In this case, the girl's family had no more than a superficial acquaintance with the Christian tradition. Christian themes may, of course, be represented by such ideas as God, angels, heaven, hell, and evil. But the way in which they are treated by this child points to a totally non-Christian origin.[11]

In its creational aspect, myth represents an account of a reality coming into the world (i.e., an account of the supernatural breaking through into temporal reality). Myth establishes the world as it is today and determines our relationship to it. This is myth's cosmogonic aspect; it is that aspect which provides an explanation for the origination of the world of natural phenomena.

Young children sensitive to this cosmogonic or creational aspect of myth find great joy (and some perplexity) in musing about the world's origins and mechanics. Who made the sun? Why does the moon follow me as I walk? Is there a bottom to the sea? These questions, and many more like them, are asked repeatedly by young children. However, whereas traditional developmental psychology — supported by the extensive research of Piaget and his associates[12] — sees these musings as so many exhibitions of immature thought processes (i.e., animism, artificialism, magic by participation, etc.), philosophers interested in young children's cosmogenic queries see these delightful ponderings as representative of a unique philosophical naivete.[13] As texts, these early musings reflect more than merely immature cognitive processes, they reflect an abundance of humor, philosophical puzzlement, and a distinctive sense of the cosmic.

> At lunch, the children talked about "the beginning of the world." Dan [six years, one month] insists, whatever may be suggested as "the beginning," there must always have been "something before that." He said, "You see, you might say that first of all there was a stone, and everything came from that — but [with great emphasis] *where did the stone come from?*" There were two or three variants on this theme. Then Jane [eleven years], from her superior store of knowledge, said, "Well, I have read that the earth was a piece of the sun, and that the moon was a piece of the earth." Dan, with an air of eagerly pouncing on a fallacy, "Ah! but where did *the sun* come from?" Tommy [five years, four months] who had listened to all this very quietly, now said with a quiet smile, "I know where the sun

> came from!" The others said eagerly, "Do you, Tommy? Where? Tell us." He smiled still more broadly, and said, "Shan't tell you!" to the vast delight of the others, who thoroughly appreciated the joke.[14]

As myth has a profound effect on the mature forms of human culture, we should also expect it to have a strong influence on the lives of young children. As a source of text in young children it exhibits itself in fresh, organic forms: It becomes a part of their daily actions, it works its way into their life of fantasy, and more often it provides a basis for meaningful social interaction. As Sexson argues, myth is an ongoing, dynamic "psychological structuring of the depth imagination," which is never impersonal, but rather deeply personal as it binds together past archetypal patterns and present fragmentary experience.[15]

Dream as text

A rich source of text in all of us are dreams. Interpreted through the centuries variously as prophecy psychic revelation, instinctual gratification, dreams have become, since the advent of Freudian theory, a fruitful area of speculation and study. As a source of text in young children, however, dreams have been grossly overlooked in both their significance and predominance.

Much of the work on young children's dreams again comes from the extensive inquiries of Piaget and his associates. Like Freud, Piaget found that the dreams of young children often are the direct realizations of simple wishes and desires, and only through time do they develop a hierarchy of symbolic complexity. Uncomfortable with the limited aspects of Freud's gratification theory, however, Piaget gave much wider meaning to the concept of "wish" regarding it — in light of the dynamics of his own general developmental stage theory — as an aspect of "assimilation of reality to the ego,"[16] an act which, by definition, makes dreams closely related to young children's symbolic play. As Klinger notes, through his studies Piaget was drawn to the ultimate conclusion

> that as play symbolism becomes more complex with age, so does dream symbolism, changing from an emphasis on "primary symbolism," in which objects are represented in a consciously recognizable form, to "secondary symbolism," in which the significance of the symbols is not understood by the dreamer.[17]

Still, in all, Piaget's conception of the role of dreams in the cognitive life of young children is quite conservative, reflecting a distinctive Freudian influence.

The significance of dreams in adults and children alike, however, took on a much wider importance in the work of Jung. Jung first of all expanded Freud's notion of the psyche to include not only the "personal unconscious" but the "collective unconscious" as well. With this expansion, symbolic thought in general took on a wider, richer meaning as it became the basis for a kind of "primitive awareness" — through the influence of archetypal imagery — of primordial inner realities.

Such a structural realignment of the psyche had important implications for the interpretation of dreams. Rather than seeing dream content exclusively as idiosyncratic distortions of latent desires typically issuing out of early childhood trauma, Jung placed the symbolic content of dreams within the larger framework of psychic evolution. In short, there was always something larger (something vastly unknown) operating in the dream. Thus, children — as well as adults — could have deeply significant dreams that went far beyond mere wish-fulfillment: "Because a child is physically small and its conscious thoughts are scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche.[18] Jung, in fact, gives an account of one of his own dreams to reiterate this point:

> The vicarage stood quite near Laufen castle, and there was a big meadow stretching back from the sexton's farm. In the dream I was in this meadow. Suddenly I discovered a dark, rectangular, stone-lined hole in the ground. I had never seen it before. I ran forward curiously and peered down into it. Then I saw a stone stairway leading down. Hesitantly and fearfully, I descended. At the bottom was a doorway with a round arch, closed off by a green curtain. It was a big, heavy curtain of worked stuff like brocade, and it looked very sumptuous. Curious to see what might be hidden behind, I pushed it aside. I saw before me in the dim light a rectangular chamber about thirty feet long. The ceiling was arched and of hewn stone. The floor was laid with flagstones, and in the center a red carpet ran from the entrance to a low platform. On this platform stood a wonderfully rich golden throne. I am not certain, but perhaps a red cushion lay on the seat. It was a magnificent throne, a real king's throne in a fairy tale. Something was standing on it which I thought at first was a tree trunk twelve to fifteen feet high and about one and a half to two feet thick. It was a huge thing, reaching almost to the ceiling. But it was of a curious composition: it was made of skin and naked flesh, and on top there was something like a rounded head with no face and no hair. On the very top of the head was a single eye, gazing motionlessly upward.[19]

Jung was little more than three-years-old when he had this dream, and it remained to preoccupy him all of his life. Although we can mark Jung as a special case, a man hypersensitive to the inner world of dream images, and appreciate his deep psychological insights, still what is striking here is the textual aspect of the dream. The dream lingers in consciousness both as a deeply emotional experience, filled with its own psy-

chological intensity, *and* as a story, a story giving meaning and continuity to life.

In the life of young children, dreams take on this storylike quality with a certain degree of naturalness as dream images transform themselves readily into dream texts. Lewis, a long-time collector and publisher of young children's poetry and prose, offers this dream text of a six-year-old boy:

> Last night I didn't have a good night's sleep. I went to bed and a ghost came in at 8 o'clock. First he went into the bathroom and brushed his teeth slow with my toothbrush. Then he pulled the covers out on the side where I usually get out and in and then he pulled the covers out on the side where I don't usually get out and where if I do I fall kaboom! That's why I fell kaboom this morning.
>
> I saw all of the ghost. He doesn't have any legs. He's white and about as tall as me. And he didn't beat my brains out either. I was sleeping like this — snore, snore. That's why he came in. He heard me and came through the window. Good thing a skunk didn't come in.[20]

What is immediately striking, beyond the child's candidness and subtle humor, is the literary form that the dream has taken in the mind of the young dreamer. The dream — like any story — has a beginning, a middle, and an end. Like the two-year-old girl's "pounding poem," the dream verbalized immediately begins to take on the semblance of literary form. But what of the dream imagery? Did it have such an even unfolding? Was it storylike in the mind of the young dreamer?

Sexson argues that dream texts — as opposed to dream imagery — naturally take on their own life: in using "conventionalized 'literary' formulas" to report our dreams we signify literary events rather than strictly psychological ones.[21] In the case of the boy above, we shall never know precisely what intrapsychic images made up his dream (or what psychological import they bore). What remains evident — and fixed in print at this point — is the dream text alone, the artifact, the aesthetic rendering of an experience in the life of an impressionable young child. It stands alone (but not necessarily discontinuous) as an episode in his life giving meaning to an ongoing living reality.

The Texts of memory and imagination

Bachelard, in searching for a phenomenology of the creative imagination, devotes an entire work to the nature of "reverie," seeing in this unique human capacity an essential imaginal process that indissolubly links memory and imagination. Certainly, one could argue that all experience — concrete, mythic, dream-oriented, or otherwise — is always fundamentally at the mercy of reverie. As Bachelard states, "We dream while remembering. We remember while dreaming."[22]

In the introduction to his collection of autobiographical essays, Guerard gives us further insight into the natural process of actively reconstituting our life through memory:

> The making of "true fictions" out of distorted memories can be exhilarating, since we thus live. and for the first time, what might have been. It can be a humane activity too. For we may discover, through distorting and therefore corrective memory, meanings in events that at the time seemed fortuitous.[23]

Regarding memory as an act of the imagination where the past and present fuse in an imaginal constellation, Sexson argues the point even more sharply, and poetically: "Memory is not the storing of the past, but the storying of the present."[24] This "storying" aspect of memory is particularly evident in the life of young children as they narratize life's experiences out of a constant flow of images and ideas. As Piaget has shown, in congruence with the developmental nature of cognitive processes in general, young children's memories are bound up with the immediacy of present realities. It is only with time — with cognitive maturity — that memory of the past and articulation of the present become discernible entities. But discernible as they may be, still the imaginal constellation of past and present (and, I would add, future) is ever-present reaching far into adulthood — and, in fact, constitutes what we may mean by "our life." As Cobb astutely observes:

> A moment's reflection will bring to mind the amount of time spent imagining, composing, or restructuring scenes of daily life. In order to "make sense" of our lives, we are obliged to give them a spatiotemporal setting and narrative form. The highest poetic endeavor has its inception in the child's need to be what he wants to understand, and to express that knowledge in some outward form.[25]

Memories become texts for wondering about the world. In this wondering process, in this calling forth of the past, memories mix with imagination and create new experiences, new texts.

> Katherine [almost four years old] was given a helium-filled balloon at a fair. She carelessly let it go and was quite upset. After going to bed that night, she called her mother into her room and asked where the balloon was then: "What city is it over now? Is it in Vermont?" Mother: "I don't know where it is; it's probably not as far away as Vermont." Katherine: "Well, there aren't *three* skies, you know; there's only *one*."[26]

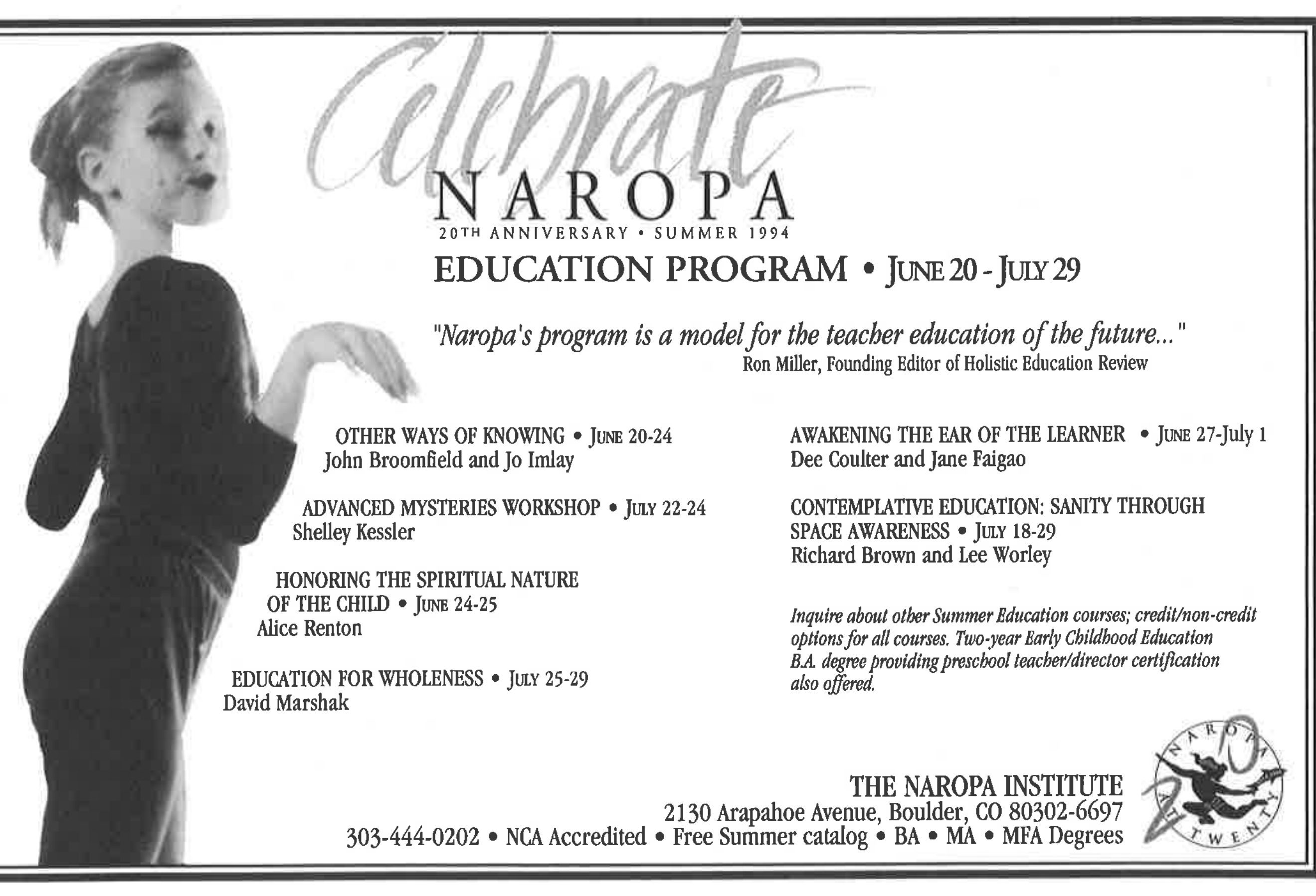
Daydreaming, fantasy, memory, imagination — these are rich sources for the construction of text in the life of any young child. They are ever-present generative impulses, providing not only the "outward form" of a rich fantasy life, but also the inner requirements for understanding life's everyday occurrences, occurrences which we — children and adults alike — are

constantly storying and restorying, which makes Sexson's argument almost axiomatic:

> Whatever we do in our lives, we make text of our lives. Whether or not our stories belong to the shared patterns of the great, true stories — the myths — they are the texts from which we find out our relation to the divine, to one another, and to the self.[27]

Notes

1. Lynda Sexson, *Ordinarily sacred* (New York: Crossroad, 1982), p. 26.
2. Julian Jaynes, *The origins of consciousness in the breakdown of the bicameral mind* (Boston: Houghton Mifflin, 1976).
3. Judy Bartoli, "Metaphor, mind and meaning: The narrative mind in action," *Language Arts*, vol. 62, 1985.
4. Jerome Bruner, "Research currents: Life as narrative," *Language Arts*, vol. 65, 1988.
5. Louis Untermeyer (ed.), *The poetry and prose of Walt Whitman* (New York: Simon & Schuster, 1949), p. 346.
6. Edith Cobb, *The ecology of imagination in childhood* (New York: Columbia University Press, 1977), p. 33.
7. Claudia Lewis, *Writing for young children* (Garden City, NY: Doubleday, 1981), p. 49.
8. Cobb, p. 89.
9. Three of the most important commentators on myth and society have been Carl Jung (ed.), *Man and his symbols* (Garden City, NY: Doubleday, 1964); Mircea Eliade, *Myth and reality* (New York: Harper & Row, 1975); and Joseph Campbell, *Myths to live by* (New York, Bantam, 1978).
10. Jung, p. 69.
11. Jung, p. 73.
12. Jean Piaget, *Play, dreams and imitation in childhood* (New York: Norton, 1962) and *The Child's Conception of the World* (Totowa, NJ: Littlefield, Adams, 1975).
13. Gareth B. Matthews, *Philosophy and the young child* (Cambridge, Mass: Harvard University Press, 1980).
14. Matthews, p. 22.
15. Sexson, p. 56.
16. Piaget, 1962, p. 179.
17. Eric Klinger, *Structure and functions of fantasy* (New York: Wiley, 1971), p. 58.
18. Jung, p. 99.
19. Jung, p. 12.
20. Richard C. Lewis, *Journeys* (New York: Simon & Schuster, 1969), p. 188.
21. Sexson. p. 104.
22. Gaston Bachelard, *The poetics of reverie: Childhood. language. and the cosmos* (Boston: Beacon Press, 1971), p. 102.
23. Albert J. Guerard, *The touch of time: Myth, memory, and the self* (Stanford: Stanford Alumni Association, 1980), p. 2.
24. Sexson, p. 41.
25. Cobb, p. 50.
26. Matthews, p. 90.
27. Sexson, p. 26.



Book Reviews

The Hundred Languages of Children

by Carolyn Edwards, Lella Gandini, and George Forman

Published by Ablex Publishing (355 Chestnut St., Norwood, NJ 07648), 1993; 324 pp., paper.

Reviewed by Carol Seefeldt

The Hundred Languages of Children, a book of integrated essays, describes the world-acclaimed, enchanting childcare centers in the northern Italian city of Reggio Emilia. In a way, *The Hundred Languages of Children* could be likened to the role of the teacher in Reggio Emilia, that of *provocateur,* for this book does just that. It spurs the reader to reconsider the nature of children while answering the questions, How did the gorgeous centers that tantalize all who view them come into existence? What philosophy guides the program so replete with children's multiple, symbolic representations? Could the centers and methods of Reggio Emilia be replicated in other countries and cultures?

From the opening thoughtful and thought-provoking essays by Howard Gardner and David Hawkins to the closing essays, *The Hundred Languages of Children,* a combined effort of Italian and American educators and philosophers who have been intimately involved in the centers of Reggio Emilia, delights the reader with information on the history and philosophy of the childcare centers in Reggio Emilia, and how the approach has been replicated in American classrooms.

The chapter by Lillian Katz, "What Can We Learn from Reggio Emilia?" continues the reflective mood begun by the opening essays of Gardner and Hawkins. Katz reflects on the nature and values of thematic learning and project work in Reggio Emilia as well as in the United States. Katz, believing that project work helps children "make deeper and fuller sense of events and phenomena in their own environment and experience" (p. 20) points out that in Reggio Emilia, children are able to use graphic media much more competently than children in the United States to express and represent their ideas, feelings, and experiences. Those who have observed the stunning art products of children in Reggio Emilia know this, and continue to marvel over how young children can produce work of such maturity and complexity.

Carol Seefeldt, a professor at the Institute of Child Study, University of Maryland, has been in the field of early childhood for over 37 years. She teaches graduate and undergraduate students and is the principal investigator of the Montgomery County Head Start–Public School Transition Demonstration. Her most recent books include **Developmental Continuity** *and* **Early Childhood Education: An Introduction.**

Katz also encourages the reader to consider how the process of "unpacking" makes everyday objects and events deeply meaningful and interesting to children. She asks American educators to rethink how the experience of knowing a topic in depth can be highly rewarding for young children and lay the foundation for a lifelong disposition to seek in-depth understanding of their world (p. 23). The role of the teacher in engaging children's minds, in actually conversing with children about content in meaningful ways, is highlighted by Katz. In Reggio Emilia, Katz points out, teachers focus relationships and conversations with children around children's work, rather than on their conduct as teachers seem to do in the United States.

Part II, written entirely by Italian educators, offers a comprehensive overview of the centers, curriculum theory, and constructionist base of classroom practices that guide the Reggio Emilia program. Loris Malaguzzi, interviewed by Lella Gandini, describes how at the end of the Second World War traditional patterns of early education were broken and the principle of a "simply liberating thought ... namely that things about children and for children are only learned from children," guided the building of the centers and the program. The continuing tension between this philosophy of understanding and respecting children, and the politics and philosophy of the Catholic Church are hinted at in the Malaguzzi interview.

Where is the director? Who is in charge? These questions are typically asked by visitors to a center in Reggio Emilia. There is no center director as we know in the United States, no director's or principal's office — but there are the *atelieristas* (resource teachers), and their office, the *atelier* (studio/workshop in which art media are available). Vea Vecchi, one of the original *atelieristas* explains the presence of the *atelierista* and the *atelier* and their role in the education of children, suggesting that it is the *atelierista* who makes possible a deepening of the instruction via the use of a variety of diverse art media and material. The provoking continues with the intriguing image of what might happen were every principal's office in the United States replaced with an art teacher's studio.

Another staff position at the centers in Reggio Emilia is the *pedagogista.* Tiziana Filippini, in describing that role (Chapter 6), claims that the word *pedagogista* cannot be translated into English. Perhaps the *pedagogista* could be likened to a consultant or supervisor, but Filippini maintains that the role is more of relationships — supporting teachers, working with other adults — all based on "a certain image of the child" (p. 114).

The specifics of classroom practices in Reggio Emilia are analyzed in Part III. The chapters therein make explicit what is often latent in the dynamic role of the teacher in Reggio Emilia. Chapters by Lella Gandini, Carolyn Edwards, George Forman, and Baji Rankin illustrate the underlying principles and theoretical constructs present in the educational system of Reggio Emilia. Single projects, such as Forman's "The Long Jump" and Rankin's project revolving around the construction a nine-foot-tall dinosaur answer some of the questions of how and why children's artwork and products in Reggio Emilia are so complex, intricate, and mature.

Shifting to the perspective of American educators, Part IV is devoted to cross-cultural perspectives and the interpretation and extension of the Reggio Emilia approach in American classrooms. Rebecca New challenges the reader to ponder how a setting like Reggio Emilia, with the degree of collaboration and continuity evidenced through community support, ongoing staff development, parent involvement, classroom organization, and curriculum planning and implementation could be replicated in the United States. Reflecting on the values and beliefs and roles of American educators, New discusses how the cultural context influences our understanding of normal growth, development, and the behavior of children.

The centers of Reggio Emilia permit continuity of children's educational experience from infancy through age 5 — still, the issue of continuity between children's childcare or preschool experience and their transition to the public school kindergarten and first grade remains much the same as in the United States. Do the methods of Reggio Emilia continue as children make the transition to the public elementary school? What collaboration exists between the centers and the elementary school? In the United States, these questions are being explored through the Transition Demonstration Project now taking place in 32 states. New's chapter urges the reader to reconsider children's needs for continuity of their early educational experiences, which can come only through collaboration.

The chapter by Paul Kaufman, actually a lyrical muse to the beauty of Reggio Emilia and perhaps all of Italy, adds feeling and emotion to *The Hundred Languages of Children*. Surely some of the romance with the centers of Reggio Emilia, the attraction of Malaguzzi as well as the *atelieristas* and *pedagogistas*, is the romance of Italy. The beauty of Italy — the bright red poppies dotting the countryside, the food and wine, the beautiful people — must all influence the perceptions of Reggio Emilia's childcare centers.

One of the final chapters, "A Backward Look: From Reggio Emilia to Progressive Education," by Meg Barden, brings the reader to the realization that there really is little new about the Reggio Emilia experience that has not appeared in other guises and other countries. Barden, relating the history of the centers of Reggio Emilia to the rise and fall of the progressive education movement in the United States and open education in England, spurs the reader to begin analyzing why those in Reggio Emilia have been so successful in implementating a program of open education that fosters children's development through a systematic focus on symbolic representation. Barden's chapter raises the questions of whether the Reggio Emilia centers are successful because of the relatively small size of the program or the homogeneous nature of the population. Or might the success depend on the people involved? Would the programs continue if the charismatic leaders were to disappear? And finally, how, this time around, can the philosophies and ideas of Reggio Emilia be conserved where ever they appear?

For those who have visited the stunningly beautiful centers in Reggio Emilia or who have viewed the traveling exhibit of children's artwork, *The Hundred Languages of Children* helps to answer the questions elicited by the experience of observing the beauty and wonder of the childcare centers. The reflections of those who have experienced the centers more fully offer a deep understanding of the program, teaching strategies, and practices of educators in Reggio Emilia. Yet *The Hundred Languages of Children* does more than this. By articulating constructionist theories and practices, this book makes a unique and important contribution to early childhood education. It no doubt will be considered a valuable resource by early childhood educators everywhere.

Fire in the Eyes of Youth: The Humanities in American Education

Edited by Randolph Jennings, with Introduction by Judith Renyi

Published by Occasional Press (558 Lincoln Ave., St. Paul, MN 55102), 1993.156 pp. paperback. $10.00 plus $3.00 shipping.

Reviewed by Barbara Stanford

In Beulah White's class in Georgetown, South Carolina, children improve their reading and writing skills by exploring the unique neighborhoods of their community. At Newcomer High School in San Francisco, Gilberto Sanchez's students learn English by dramatizing rituals of birth and death. In classes like these, there is fire in students' eyes. But in the majority of innercity and urban English and social studies classes, students'

eyes are glazed as they memorize irrelevant facts or repeat drills on isolated skills.

Are teachers like Beulah White and Gilberto Sanchez somehow unique, or is there some way that the fires they light can spread to the other lukewarm classrooms in a school? This is the key question with which *Fire in the Eyes of Youth* wrestles. If you are looking for the magic five-step method that will transform the dull-eyed teachers in your school into Beulah Whites and Gilberto Sanchezes, this book is not for you. If you are interested in a thoughtful reflection on the ways good teachers develop their skills and knowledge, you will find the book stimulating.

Fire in the Eyes of Youth describes a ten-year, national effort by the Rockefeller Foundation and local collaborators to develop high quality humanities projects within the public schools.

In the early 1980s the Rockefeller Foundation undertook a study of humanities in American life, which concluded that the future of the arts and humanities was at risk because of the poor quality of humanities teaching in the schools. Especially in urban and rural schools, a "drill for skill" approach had almost completely replaced encounters with art, literature, or great ideas. In response, the foundation funded the Collaboratives in Humanities and Arts Teaching (CHART), a loose collection of projects on the humanities for average students in urban and rural school districts. This book shares the reflections of teachers, students, and university faculty who participated in the project.

CHART's original objectives were much narrower than the goals of holistic education. The projects were concerned specifically with the humanities — the disciplined development of verbal, perceptual, and imaginative skills needed to understand experience. It soon became obvious, however, that the task was much larger than the foundation had imagined. Teachers and students could become very excited about humanities education, but if they were controlled by state tests that required memorization and short class periods, then the kind of deep thinking they wanted to develop was impossible. In order to help students whose experience consisted of poverty and violence to connect with texts of literature and art, teachers needed to enter the child's world. Most of all, real learning takes time, and few school schedules allow either the time for teachers to do the kind of study and planning that is needed or the time for students to wrestle with significant ideas. By starting with a goal of improving humanities teaching, all of the projects found themselves involved with school restructuring, multicultural and global perspectives, and both personal and professional support for teachers.

Barbara Stanford, Ph.D., is director of the ATLAS Project of the Arkansas International Center of the University of Arkansas at Little Rock, one of the Collaboratives in Humanities and Arts Projects. She has authored numerous books and articles on global and multicultural education and peace education. Her career in education has included classroom teaching, university teaching, and the directorship of several global education projects.

A collection of student work, teacher writing, writings about teachers, and writing by scholars, *Fire in the Eyes of Youth* reflects on the experiences from a variety of perspectives. The writings by teachers provide an inside view into the ways teachers develop and the stumbling blocks to their achievements.

We see Beulah White, a South Carolina poet, storyteller, and teacher who sums up much of the spirit of the project in her poem "Listening to Daddy":

> You never learn nothing if you don't
> go among other people. You's just keep
> on burnin up the chicken and makin
> hard biscuits cause you en eatin'
> nobody cookin' but your own.

Beulah emphasizes the isolation of teachers who never "eatin' nobody cookin' but your own." The theme of breaking down isolation recurs throughout the reflections in the book.

Kathryn Howard of the Arts-PROPEL project in Pittsburgh writes of her efforts to create a community of learners, a new classroom culture. Her description of her classroom is punctuated with quotations from Cara Rubinsky, one of her eighth grade students who describes the experience from her perspective. And their writings are followed by comments from Howard Gardner, a psychologist whose theories guided the development of Arts-PROPEL.

The book follows the precepts of the project with its emphasis on writing as a way of capturing experience and reflection. The combination of teachers, students, and scholars describing their experience within the same classroom provides a useful variety of perspectives. The result, however, is writing of rather mixed quality that does not always fit together effectively. Some of the scholarly pieces are the least interesting part of the book because the scholars remain in their traditional role as critics of everyone else — and do not reflect the role that many of them actually played as co-learners with the teachers and students.

One of the dimensions of the book I value the most is its thoughtfulness and honesty. Unlike much writing in education journals, it does not presume that a strategy that works in South Carolina will have the same impact in St. Louis. The study is an honest attempt to tell a story — to show both the weaknesses and the successes. Although the experiences recounted therein

clearly represent the best examples from each project, they evidence the pain and the failures as well as the successes.

The book could be a valuable study tool for a group of teachers grappling with their own goals in teaching and their own strategies. It provides a deep enough view of each classroom to let the reader debate the validity of different approaches to the students and the subject. Granted there is a general similarity of vision among the teachers, but there are also significant differences in their answers to questions about how to deal with controversial issues in a multicultural society and how to deal with a school system that may not value the same kind of teaching that those doing the teaching value.

Fire in the Eyes of Youth shows the quality of humanistic education that is possible in the public schools. Yet the writers consistently point out that for such teaching to succeed in public schools, special circumstances are needed. Gardner indicates that teachers need district support, time, a niche for the program within the district's goals, a means of demonstrating effectiveness, and community education.

The book ends with the nagging question with which it started: Is high quality education possible for all kids? *Fire in the Eyes of Youth* makes a convincing argument that students of all backgrounds respond to the opportunity to interact with great humanities texts. However, it also shows the many obstacles remaining to this quality of teaching. Classrooms such as those described are still the exception, and the book provides only hints at ways to increase their number.

The Dalton School: The Transformation of a Progressive School

by Susan F. Semel

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Reviewed by Fred M. Hechinger

The late Lawrence A. Cremin, distinguished historian of education, established his reputation with his brilliant chronicle of progressive education, *The Transformation of the School.* When he subsequently served on the board of the Dalton School and often acted as its academic adviser, he might well have written "The Transformation of Dalton" from an early and exuberantly progressivism to today's less exuberant neotraditionalism. Actually, Susan F. Semel has done just that in her new book, *The Dalton School: The Transformation of a Progressive School.*

Dr. Semel, herself a historian of education and, from 1965 to 1988, a history teacher at Dalton, has skillfully used the 74 years of the school's existence to offer an insight into how and why schools change; how they bend with the winds of fluctuating educational and political philosophies; who influences their shifting objectives. This leads gently to a realistic, if not always encouraging, understanding of the continuing contest between principles and the survival instinct. In harsh, pragmatic terms, Dalton survived when Walden, New Lincoln, and other leading progressive schools died in the brave but futile defense of progressive purity.

The key factors in the history of this school, and probably any school, are the men and women at the head, money, and the impact of national political-educational currents. Although the emphasis here is on private schools, much of what influences their forward and backward movements undoubtedly applies to public education as well.

Dalton was born of an eccentric romanticism. Helen Parkhurst, its founder, had been supervising and teaching Louise, the daughter of, Mrs. W. Murray Crane, a transplanted Midwesterner of great wealth by marriage, who lived in Dalton, Massachusetts. For one year, she ran a small school in Mrs. Crane's home for Louise and her friends' children. Having evolved the progressive Dalton Plan on that modest scale, she briefly moved it to Dalton's public high school where it appears to have succumbed quickly to parental resistance, as it did soon thereafter in New York's public schools.

The failure had a payoff: With Mrs. Crane's moral and monetary support, Helen Parkhurst opened the Children's University School in 1919 and renamed it the Dalton School a year later.

For 22 years, Miss Parkhurst ruled supreme. She abolished school bells and invented the Dalton Plan, which emphasized the children's home base known as House; the Assignment, which in effect amounted to a contract between a student and a teacher outlining several weeks' work; and the Lab, in which individual or small groups of youngsters conferred with a teacher.

It was a small and cozy place of fewer than 400 youngsters, and Miss Parkhurst was its unquestioned, benevolent ruler. The high school, from which the headmistress eventually excluded boys, was organized around the issues of the world outside "to form a unified point of view on some of the problems of modern life," in Miss Parkhurst's words. Ninth graders were required, for two weeks each term, to care for infants from poor homes "to make human biology more meaningful." Had Miss Parkhurst acknowledged a patron

saint and model other than herself, it would have been John Dewey.

But while Miss Parkhurst managed to create Dalton Schools in many parts of the world, her rule at home turned increasingly chaotic and fiscally irresponsible. By 1942, Dalton went into bankruptcy. The headmistress was replaced by Charlotte Anne Keefe Durham, a long-time Dalton teacher and aide to Miss Parkhurst who, though also devoted to the Dalton Plan, was highly organized. In her eighteen years as the head, she made the school solvent and, to the increasingly conservative outside world, more respectable.

The dramatic break in Dalton's history came, after a four-year interregnum under Jack Edward Kittell, with the appointment in 1964 of Donald Barr, a self-proclaimed political reactionary with strong traditionalist views on education. It fell to Barr to triple the size of the school to 1,250, return coeducation to the high school, and expand the facilities to accommodate the rapid growth.

The ten Barr years (1964 to 1974) improved the school in traditional academic terms but tore it apart in matters of personal style, ideology, and politics. Barr, brilliant, a nonstop talker, and an autocrat like Helen Parkhurst but on the opposite side of the political-academic spectrum, shared the founder's contempt for fiscal constraints. Ultimately, disagreements with the board and growing deficits led to his forced resignation.

In 1975, Gardner Dunnan, a public school administrator with a distinguished Harvard background, had to begin his tenure, as Miss Durham had in 1942, by putting the school on a sound fiscal basis. He started by issuing the first salary schedule. As Semel points out, private school teachers in the past had to possess either "a Christian sense of mission" or a trust fund. Helen Parkhurst had, even when the school was near financial ruin, asked the faculty to pitch in from their meager pay. Barr improved salaries but in private, secret negotiations with individual teachers.

Dunnan, writes Semel, though less openly dictatorial, clearly had the final word on all policy matters. He would not hesitate replacing a troublesome editor of the student newspaper. Under him, the school has become more bureaucratically orderly but less educationally progressive. Much early Dalton rhetoric remains, but college admissions rule the roost. It may be significant that a high school course on the philosophy of progressive education has been added in a school that 70 years earlier lived by that philosophy. And the school that once had students care for babies, abandoned its own nursery and prekindergarten, "First Program," largely for administrative reasons. Some new teachers, says Semel, think that the Dalton Plan is some kind of medical insurance benefit.

What, in Semel's perceptive view, can be learned from Dalton's transformation? The constant factor remains the power of the head, but there is nothing constant in the view of education and the world for which successive heads used their power.

Far from constant, too, is the impact of what the outside world thinks of education's role. Progressive ideals come and go; they clash with, and periodically are driven into exile by, traditionalist doctrine or nostalgic ideologies, only to return when conservatism defaults on its promise to lead schools back to those good old days that may or may not have been.

And clienteles change. At Dalton, as at many other schools, Old Money (or insufficient money) is driven out by spectacular, perhaps excessive, new wealth with ostentatious lifestyles and a hard-nosed competitiveness that views progressive education as sentimental mush.

The school's atmosphere and objectives then respond. During the Parkhurst years, the progressive ideal was in full flower in America, and it had the enthusiastic support of old-line liberals, in Dalton's case a parent body of genteel white Anglo-Saxon Protestants and a German-Jewish elite. In the Durham era, freewheeling progressivism had begun to run into sharp attack from the political right. After the Soviets launched Sputnik in 1957, the race for academic competitiveness made antiprogressive traditionalism respectable.

By the time Barr took the helm, the war in Vietnam had torn the United States apart, and the drug scene and sexual revolt among the young galvanized an angry adult response: Radical youth and worried or exasperated adults faced each other on ideological as well as actual barricades. When Dunnan took over, the academic climate in America was permeated with no-nonsense appeals to economic competitiveness, businesslike productivity, and compassion's surrender to competence. Under such conditions, progressive education would seem soft.

What Dalton alumni remember best throughout the changes in philosophy and leadership, Semel underscores, is the impact of outstanding, often maverick teachers who followed their own drummer rather than any head's views or commands. As an example, she cites Elizabeth Seeger, who was hired in 1922 to teach history and quickly found a "strange disproportion" in the fact that such vital areas as Japan, China, and India were not part of the curriculum. She promptly set about filling the void, when necessary with her own writings — some 70 years before educators found themselves