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Editorial

The Promise and Price of the Technological Future

My brother bought a microwave oven when they first came out years ago. When I asked him what it could do, he responded that it could bake a potato or cook a hot dog in 30 seconds. "The microwave will save time," he continued. I wondered aloud, "What are you going to do with the time you save?" The question still lingers without answer.

Sometime later, the technology consultant at my university introduced me to a new information network, now otherwise known as "the Web." He enthusiastically explained that the Web would allow me to get up-to-the -minute stock quotes, customized news, and shopping services. It will become a necessity in the future. " Why is it not now a necessity? Somehow, I must be ignorant of some important need I have or maybe someone has not yet created one sufficient to sell me on the service," I thought to myself. In any case, I didn't have stocks; I enjoyed reading the newspaper, half not knowing what I would look for or find; and I could care less about a new way to shop. In short, the technology offered a variety of interesting possibilities, none of which had any great value to me.

I got the on-line service anyway, not wanting to be too resistant to change. Since that time, the vast majority of the time spent on-line at my house has been in chat rooms where contemporary fiction seems to be the genre of choice. My kids will also spend some time with one form of game or another, and will surf when the action simply gets too slow. Yes , we do some fascinating on-line searches with considerable struggle, but the Web is primarily nothing more than a new form of entertainment. While other possibilities exist in theory, I imagine my home is not too different from homes elsewhere. Sometimes I wonder if the microwave leaves time for the Web? Who knows? But I'm beginning to think that technology has eclipsed itself so it offers more in the way of distraction than anything else. It can't offer anything I truly need or want. My family does not seem one wit better off for the availability of the Web. On the contrary, it seems more an entertainment vacuum drawing entirely too much time.

I am not technophobic, but a careful consumer. Not everything involving new technologies offers something of value, no matter how the public has been sold on the virtues of the dawning age of information. The fact that something can be done does not mean it is worth doing; not everything that can do more or do it faster is worth buying. Where billions of dollars are to be made in creating new needs to match the technological capacity to create, the supposed value of goods and services are inflated to cover costs that would otherwise make no sense. Nowhere am I more skeptical than with regard to information technologies as they relate to education. My concerns peak when I look for the evidence that such technologies have produced more than isolated positive results to justify their placement at the center of educational policy at the March 1996 educational summit of governors and business leaders. When I hear the President of the United States boldly assert that he will see that every classroom in America has a computer, I hear the marketing of a politician by association with corporations who have created markets whether need exits or not.

Clearly, governmental and corporate leaders are not alone in their commitments. Wherever I go, educators from superintendents to classroom teachers express near universal enthusiasm for a technological revolution in education. Setting aside the issue of efficacy, the question arises as to the point of the revolution. Precisely where are we headed? What is our aim? What is the technological future we seek? How will technology, aside from advances in medical sciences and the like, play out in our everyday lives?

We can walk into the future through the doors of Bill Gates's new house. The house of 45,000 square feet is tucked into a hillside on the shores of Lake Washington in Washington State. It is, among other things, intended as a showcase for technology— a demonstration site for tomorrow today. In late November, 1995, Gates wrote a piece in *Newsweek* describing some of the more distinctive features of the house. When guests first arrive, he explained, they will be given an electronic pin which will "tell the

house" who they are and where they are located at any given time. "[T]he house will use this information to try to meet and even anticipate your needs," Gates wrote. The pin will activate a beam of light around the wearer which will transmit information about his/her likes and dislikes. Gates illustrated,

> As you walk down a hallway, you might not notice the lights ahead of you gradually coming up to full brightness and the lights behind you fading. Music will move with you, too. It will seem to be everywhere, although, in fact, other people in the house will be hearing entirely different music or nothing at all.

Once in a room, a visitor will be able to use controls to change the art displayed electronically on the walls. One specifically designed database consists of over one million still images including photographs, reproductions, and paintings. For entertainment, one may choose from among thousands of movies, television programs, and the like. When a second person enters the room, "the house might continue the audio and visual imagery for the person who was in the room first, or it might change to programming both ... might like."

Lest one be concerned that such individualistic services will have socially detrimental effects, Gates reassuringly concluded, "That won't happen.... As behaviorists keep reminding us, we're social animals." Furthermore, he argued that the Web will enhance our social interactions by putting us in contact with others sharing interests and skills. For example, the "highway will let you find card players with the right skill level and availability in your neighborhood, or in other cities or nations."

So, what does Bill Gates's new house tell us about the direction of the technological revolution? What does it say about the priorities, objectives, and values which will act as animating force? It tells us that the defining potentiality of technology is its ability to provide simultaneous multiple realities so that, for example, no two people live in the same house. It tells us that we can get what we want when we want it without compromise. It tells us that all things orbit around our desires and chosen aims; even other people are made to order to satisfy particular needs.

While it may be argued that relationships are now, have always been, and always will be based on personal satisfaction, relationships often develop as we discover numerous highly complex things in ourselves and others. We don't often begin with insight into where we're headed and would not travel very far were we not placed in circumstances demanding compromise, reflection, and sacrifice. Gates, of course, does not preclude such dimensions of relationships, but neither does he leave us confident that he recognizes them. The statement that we are social animals does not take into account the impact of the environment in determining what our relationships shall be. The celebration of self-indulgence does not bode well for our social future.

Still, one might contend that the problems I cite arise from Gates's applications rather than technology itself. Yet, if anyone understands the nature of technological mindedness, if anyone understands the potential of technology, if anyone embodies the tacit cognitive commitments of technology, it is Bill Gates. His genius lies precisely in his uncompromising, unrestrained grasp of the intellectual tenets of information processing. Furthermore, the applications one selects, whoever does the selection, will be heavily influenced by technology itself. One does not make decisions in a vacuum; rather, each of us is in large measure a product of our environment. As technology becomes more ubiquitous, its influence will become more profound.

The possibility of transcending environmental factors to achieve a higher level of self-awareness is largely a function of uncomfortable, sustained reflection — an activity not well supported by information-processing technologies. Notable scholars like Chet Bowers, Neil Postman, Theodore Rozack, and Joseph Weizenbaum have made varied and compelling arguments that such technologies are not value neutral. The power of the new information technologies derives from their accentuation of some, and their diminution of other, characteristics of the wide range of human cognitive capacities. Such technologies are problem-centered and not conducive to broad, essential contemplation. They are quantitatively based, organized along linear lines, and function according to explicit commands. While communications may take on the characteristics of informal chats, the kinds of things we discuss are deeply influenced by the social buffer of the keyboard. The way we express ourselves is heavily dependent upon written language. The context for engaging in a process of communication is influenced by our ability to send or receive communications when we please. All these factors arise from the underlying cognitive profile of the technologies we use. The dispositions we develop are grounded in the subtleties of our common uses of technology, subtleties as unnoticed as they are substantial.

By way of example, I observed a teenage girl play the popular computer game, *SimTower*. She immediately set out to build the biggest tower she could. She did not hesitate in her activity to ask about the ecological factors to be considered in creating a large tower; she did not concern herself with questions of possible shared resources; neither did she stop to consider how the tower could be designed to foster a healthy community. The game did not include such variables, and she did not miss them. This teen was easily assimilating the priorities and values tacitly conveyed; the message was delivered. Similar games like *SimCity* and *SimPlanet* do include a wider number of variables, but they play out in much the same manner — to build as large a city as possible or to make as thriving a planetary community as possible given available resources. The argument here is not that such priorities and values are wrong (I leave that to my readers to decide for themselves), but rather that the technology used in these games does incorporate and reinforce a powerful though largely unrecognized perspective.

In a second example, I observed a nine-year-old boy use the CDROM *Eyewitness Encyclopedia of Science* to wander through a study of human anatomy. As he asked questions arising from his imaginative way of thinking, it became apparent that the makers of the encyclopedia did not organize their thinking quite as the youngster organized his. The format lacked the permeability to respond to his perspective, and it is unlikely that any program using a rational branching design would. The boy had to learn to think as the program designers did if he was to get much out of his efforts. Some would argue that his assimilation of the logic of the program design would be highly educative, but the point is that he would be learning far more substantial lessons about how to think than about human anatomy. Again, the power of the technology lies in its accentuation of some modes of understanding at the expense of others.

In a final example, I recently asked a young mother what her children would like as holiday gifts. She responded that they would like money to choose something themselves. (The parallels of this approach to gift giving and Gates's house of the future are too great to escape comment. In keeping with the technological emphasis on quantity and explicit characteristics, there seems to be little recognition of the quality of a gift simply by virtue of the fact that someone cared enough to select and give it.) She went on to explain that the children would purchase computer games. She explained that the children did not play any longer; neither did they play musical instruments or pursue hobbies. They preferred the entertainment they received from the games. The children learned to be passive when it came to the use of their imaginations, aesthetic sensibilities, or physical bodies to informally engage the world around them. Yes, there are programs for music and art, but the games the children actually played effectively entertained them into somnambulism. What will they be likely to learn in the house of the future?

The point of all this is not to suggest that technology is bad, but that it is being marketed and sold; that its promise has been exaggerated while its limitations have been denied; that for all the doors it opens, it closes others. In the end, we may get far less value than we imagine at a price far higher than can be measured in dollars and cents. What is it that we seek in the technological revolution? Why have we so committed ourselves to it without examining the evidence or reflecting upon the full meaning of what a revolution would mean? Perhaps we do not often contemplate such things because we have such uncritical faith that human thinking is nothing other than information processing. Or perhaps we have lost the capacity to see beyond what machines can produce or to see ourselves as more than consumers. Technology presents us with the image we have created of ourselves. We may be startled and transformed by what we see in the mirror or simply fade into a comfortable fantasy that all will be well in the future.

What technological revolutionaries don't seem to question is the value and worth of our desires. Somehow the fact that desires exist is assumed to be sufficient reason to satisfy them. However, as B.F. Skinner noted, quoting Rousseau, "There is no subjugation so perfect as that which keeps the *appearance* of freedom" (Italics added).

Reference

B. F. Skinner. 1972. *Beyond Freedom and Dignity*. New York: Bantam Books.

— Jeffrey Kane

The Strayed Heart

Meditations of a High School Principal

Michael Umphrey

Shaping our educational system to reflect economic values and priorities inevitably means that we will ignore the fundamental purposes and promise of education.

Civilization is a dance, living only as long as the dancers remember and perform. Though at the periphery of the great circle some dancers strive for pure virtuosity, performing near solo explorations of possibilities, at the great thronging center the sure and the halting mingle, the young and the old assist each other, and the keen and the dull link arms, checking each other's excesses. Great civilizations don't live through simple, mechanical repetitions of old forms nor through irreverent improvisations, though they both follow traditions and invent new moves. Like earth herself, they live through cycles that repeat — broad patterns that persist amid endlessly changing variations.

Done well, the dance can make the rains fall and the fields yield abundance, it can organize members' labors into peace and their entertainments into wisdom, but we know from experience that the myriad rhythms can also quickly unravel into lawless riot or the throbbing harmonies can suddenly thunder into shallow hypnotic marches. Learning to hear the music, whose harmonics sound through the depths of generations, whose melodies link newborns to the ancients, and whose rhythms invite all to join and to stay in the circle — that is our work.

Work — effort toward a goal — is the foundation of most people's lives. How large and how good the order we build for ourselves is determined by the wisdom and persistence of our effort. The young do not know this, which is why guidance into wise and persistent work should be the foundation of the education we offer our young.

I'm repeating old truths. That's my work. I'm a teacher. I'm not a prophet or a revolutionary. My work is mostly stewardship, caring about and passing on the cultural heritage left to me by my betters. The old truths need to be said again and again, partly because new people have not yet heard them and partly because fidelity is difficult, and we need to be reminded and encouraged more often than we need

Note: This essay is from the forthcoming book, *A Teacher's Faith.*

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to be given fresh information. We are in the midst of repeating an old error: seeing the economy, which is a byproduct of the dance, as the dance itself, and seeing the jobs it offers as the only work in town. As we collectively focus on the tinny, Vegas-like whirring of the economy, we become deaf to the larger music. Training for jobs and a concern for money may be part of the real work, but too narrow a focus upon them obscures more important realities as effectively as any other obsessive hobby. We need to remember that the work we share is not making money, which often isolates us from one another. It is civilization.

It's hard for a high school principal to find a place to talk about such things. One afternoon I overheard a couple of teachers in the lounge talking about what the curriculum needed to offer. They were preoccupied with the job market, so I asked them what the ultimate end of schooling should be. Rather than answering, they turned the question back to me. "What are schools for?" the middle school social studies teacher asked me.

"The inculcation of wisdom and virtue," I said.

They both laughed out loud.

One would have even worse luck in the prestigious chambers where decisions shaping the national education system are made. I was in Washington as a lobbyist for schools during the Bush administration, and listened to David Kearns, Deputy Secretary of the Department of Education and, tellingly enough, former CEO of Xerox, talk as though defeating the Japanese was the reason we had built our schools. He had written a book the title of which revealed the idea of education held by many officials: *Winning the Brain Race*. In his book (Kearns & Doyle 1988, 5), he spoke in veiled threats, noting that "to date ... the business community has treated the schools with kids gloves," implying that if we didn't get into line, the business people would thrash us. He loved sports metaphors: "We can't have a world-class economy without a world class work force ... and we can't have a world class workforce without world class schools" (p. 4). He took it as given that we cannot live well unless the Japanese, or someone, lived less well.

This view of education as a weapon in a world where goods are scarce remains the official view. According to the state governors and corporate leaders who met in New York in March, 1996, calling their pow-wow the "National Education Summit," the reason we have schools is to prepare students to "work successfully in a global economy." In their assumption that economic fear requires our children to focus ever more narrowly on economic competition, they echoed similar high-profile statements such as the *Nation at Risk* report issued by the National Commission on Excellence in Education in 1983 and the *Carnegie Report* of 1989. Those whose utterances about schooling command attention usually serve the economy more than they serve any civilizing ideal of learning.

According to such business spokesmen, the economy is failing because of poor schools. They would solve our economic problems by instituting longer school days and longer school years for our children, who must compete harder if we are to remain on top in the struggle for riches. It is our schools and our children who are to blame for our increasingly dismal performance. The solution to the problems caused by our greed is, they would have us believe, to become more driven to take all that we can.

And yet, now that many young people who have learned the violence and greed that have been taught by the capitals of our culture — Hollywood, Wall Street, and Las Vegas, as well as Washington, DC — the councils and associations and task forces are somewhat urgently sponsoring dozens of workshops and conferences and symposia to talk about character, ethics, and virtue. It escapes no one who works with young people today that many of them are savages and barbarians — feeding an inward emptiness with drugs and sex, fulfilling their desires to join something by banding together in gangs or other unintelligent pseudo-communities that offer little to liberate them from bondage to undisciplined appetites. Though the storytelling-for-profit media have been getting plenty of well-deserved blame, the problem goes deeper than filthy movies and hateful song lyrics.

At this point, Kearns's implied threats about thrashing educators may amuse more than frighten because we all know that tough-talking business folks took off their kid gloves and thrashed educators years ago. All my life I've worked in schools that have been dominated by the ideas of businessmen. Raymond Callahan (1962) in his classic study *Education and the Cult of Efficiency*, traced the extent to which business reformers succeeded from 1900 to 1930 in shaping American education to serve the business mentality. Professional certification in school administration followed the age's trends in business thinking, and

> the whole process produced men who did not understand education or scholarship. Thus they could and did approach education in a businesslike, mechanical, organizational way. They saw nothing wrong with imposing impossible loads on high school teachers, because they were not students or scholars and did not understand the need for time for study and preparation. Their training had been superficial and they saw no need for depth or scholarship.... They saw schools not as centers of learning but as enterprises that were functioning efficiently if the students went through without failing and received their diplomas on schedule and if the operation were handled economically. (p. 247)

The schools that resulted not only came to operate as though they were businesses, they came to promote business values as well. The purpose of these schools, as nearly any first-grader in one of them will tell you, is to teach people how to get a job, how to fit their lives to the needs of the economy. The youngsters are unlikely to be told in any convincing way that the future must be shaped by people of good will and courage. The future, they are told too often to question, is already known by the mysterious powers who issue economic forecasts letting the rest of us know what the economy is going to need and therefore what we have to become if we are to survive. Religious, political, and moral questions might be ignored, but no student attends our schools without being trained to see himself either as a market competitor or as a loser.

Just as young people need a society that will maintain the dikes that help them keep their sexual desires flowing in channels that will not destroy them and those around them, so they need assistance in resisting the greed that comes to us all too naturally. In an unpublished study at Cornell (Frank, Gilovich & Regan 1991), students were found to behave more selfishly during monetary games after they had taken an economics course. The viewpoint of many economic theories includes a corrupting psychology, seeing each person as a unit of selfishness. At malls across America, young people titillate themselves by wandering through acres of artifacts they can dream of owning, taking a pleasure similar in spirit to that found in gazing at magazine photos of people in sexually inviting poses. The middle age despair that is so common among us that it has a name, "mid-life crisis," brings anxiety and meaninglessness to those who have spent their life's energy pursuing that which doesn't satisfy.

We needn't worry that teaching restraint will suddenly render people careless about prosperity. The economy is real and those who completely turn their backs on it *are* punished, as every unmarketable artist learns. The power of money is not an illusion. People who have become financially comfortable like to say that it isn't money that's important, but this is often just a way of feeling no need to give any of it away. People in poverty seldom doubt that money has sacred power. It has always been sacred. The word "money" itself stems from "Moneta," a name of the goddess in whose temple Roman money was minted. Money originated in temples, one of the power strategies of the priestly class. It remains so today. "Like spellbound savages in the presence of the holy," William H. Desmonde (1962, 4) tells us, we endure rituals of high finance, watching "in wonder the solemn proceedings, feeling in a vague, somewhat fearful way that our lives and the happiness of our children are at the mercy of mysterious forces beyond our control." With money we can unleash the powers of the earth to serve us. Disease, social turbulence, and disaster are held at bay for those with financial might, and without it, we are vulnerable and naked.

But such realizations provide inadequate guides to building and sustaining a great civilization. We need also to see that throughout history the money religion has pitted us against one another, holding war as its central sacrament. Those who worship at money's many altars always find the wine turning to blood. It is the unconstrained pursuit of money's powers, more than any other form of immorality, that unleashes the demons of history. If the political disquiets that plague the world today are traced back in history, we inevitably find someone placing the acquisition of wealth above human welfare.

To pick one example from thousands, a hundred and fifty years ago, British government policy removed from Ireland millions of dollars worth of grain, cattle, pigs, flour, eggs and poultry — enough to feed twice the Irish population — while nearly a half million Irish citizens were dying of starvation or famine-related disease. Even a family with a barrel of grain could not eat it because it was marked for the rent. Tenant farmers were evicted and their thatched huts pulled down as they watched, with no means of survival, so that the absentee owners could use the land to grow food for Englishmen at a profit.

Thomas Gallagher (1982) recounts one story from that time:

> In Belmullet, County Cork, a starving woman lay in her hovel next to her dead three-year-old son, waiting for her husband to return from begging food. When night fell and his failure to return led her to imagine him dead in a ditch, she lay there in the faint light of

> the fire's dying embers, caressing with her eyes her dead son's face and his tiny fists, clenched as if for a fight to get into heaven. Then slowly, with death searching her, and now with her own fists clenched, she made one last effort to remain alive. Crawling as far away from her son's face as she could, as if to preserve his personality or at least her memory of it, she came to his bare feet and proceeded to eat them. When her husband returned and saw what had happened, he buried the child, went out, and was caught trying to steal food. (pp. 112-113)

In Skibbereen, monstrous graves called "the pits" were dug in the churchyard of Abbeystrowry, and the dead were dropped in without funeral or ceremony. In more remote areas, bodies ravaged by starving dogs and rats were dragged into ditches and covered with rocks and brambles. People were found dead beside the road with pieces of grass and leaves in their mouths. A traveler in Kenmore, County Kerry, one day met a dog traveling with a child's head in its mouth. As all this went on, British lawmakers continued to argue against any policy that would interfere with the rights of those in power to make a profit, and those in power continued to make money. Irish starved in a bountiful country while land went to weeds because they had no money to rent it. The Irish were victims not of the potato blight so much as of their lords' love of money. The needs of money seem so absolute to believers that to ignore them is to ensure the destruction of society.

Today in America, millions live in poverty and in the wastelands left behind as an "invisible hand" rakes unimaginably vast treasures into the coffers of the more fortunate. Meanwhile, our children in government schools are taught a faith that is much the same as that held by the British during the potato famine. They too worshiped an economy built on certainty that the needs of money come first. The misery of the underclass created no obligation on the part of traders, speculators, and agents whose first duty was to increase their wealth.

People have always sensed that the real powers of the earth are, like gravity, invisible. We see their effects but we do not see them. The earth has never known a people who did not believe in the invisible powers, who did not try to manipulate, appease, or extort power from them — whether one god or many gods, whether magic or human reason. To be human is to know we are not safe here. We grow to consciousness in a world in which it's dangerous to have a body. Small societies tend to remember how close they always are to starvation, and fear leads readily to obsession with controlling the world through rituals, with ensuring good crops by, for example, slicing the jugulars of young girls. All societies are religious, worshiping what they understand of power.

In the recent round of layoffs of thousands of workers by major companies, the corporate spokesmen uttered the words of their faith with the same cold-blooded certainty that must have accompanied the incantations of Aztec priests performing human sacrifices. What was being done was ordained and required by higher powers: "we need to remain competitive, if we are not competitive the gods of the economy will devour us, therefore we need to devour each other to save ourselves." Faith in this economy is pathetic, built on seduction, like a gambling casino with a huge sign offering promises of excitement and glamour while inside anxious victims mechanically pit their fantasies against merciless odds, their options becoming fewer the longer they play.

Since the 1970s, a vampirish financial economy has far outstripped the real economy where most of us work to produce and transport goods and provide services. This financial economy, which has slipped free of meaningful government regulation in the years since Nixon cut it loose from the gold standard, now accounts for perhaps fifty times the amount of money within the real economy, though we have so lost control of it that accurate measurement isn't possible. This economy is increasingly pure money-changing, with enormous software programs moving information at high-velocity to take advantage of minute interest differentials.

Nobody who wants the world's power can refuse to bow to the dictates of global financial markets, the sanctity of unconstrained competition, or the glory of quarterly profits. Money is sacred, and what it demands cannot be ignored. Nations are rapidly being dissolved from above by international financial markets, and a sense of losing control causes people to cluster into ethnic and racial groups for security, which tends to dissolve the authority of nations from below. Yet faith in competition grows stronger even as the destructive realities of unconstrained competition become more obvious.

Max Weber (1983) once pointed out the way that the spreading faith in competitive markets changed the lives of the European common folk in the Middle Ages. People lived largely upon what they could raise, supplemented by some cash from the woven goods which they produced at home. Prices were pretty much agreed upon, and though there was a market and trade, there was little competition.

Though their possessions were few and humble, the work it took folks to sustain themselves in relative comfort was fairly light, leaving much time for socializing and conversation. This was changed, according to Weber, when merchants began taking orders from customers in advance then specified the quantities of woven goods that they wanted from their home suppliers. The result was a dramatically increased workload, and this, of course, was met with bitter opposition by many. However, those who would not go along, who didn't supply cloth in the amounts asked for found themselves without buyers. A competitive market simply drove under those who felt life had better things to offer than continual drudgery for cash.

Our best teachers know the way money tempts us away from better things. Confucius told us that "there are two ways and two only: benevolence and cruelty," and Yang Hu added that "if one's aim is wealth, one cannot be benevolent; if one's aim is benevolence, one cannot be wealthy." Following these two, Mencius (1970, 167) told his people that

> benevolence is the heart of man, and rightness his road. Sad it is indeed when a man gives up the right road instead of following it and allows his heart to go astray without enough sense to go after it. When his chickens and dogs stray, he has sense enough to go after them, but not when his heart strays. How sad! In the end such a man is sure to perish. The sole concern of learning is to go after his strayed heart.

This echoes the teachings of Jesus, who claimed that it is not possible to serve two masters: God and mammon. *Mammon* was a general term covering any business transaction. Christian and Jewish scriptures urge the faithful to abandon the love of riches on nearly every page. "Having food and raiment," Paul in 1 Timothy 6:8 admonished believers to "be therewith content." He was speaking within an ancient tradition. The Israelites had been schooled in the wilderness, depending upon manna. They couldn't earn the manna. It was a gift. More important, they couldn't force others to earn it. No one could take other people's manna then withhold it, forcing them to work for another person to be able to eat. It couldn't be stored. It couldn't be turned into money.

The warning against putting one's faith in money is repeated so often the pious have had to read with great skill to avoid hearing it. James (James 5:3) warned those who pursued profit that "your gold and silver is cankered, and the rust of them shall be a witness against you, and it shall eat your flesh as it were fire." In an age that has seen the environment and our food poisoned because doing so was profitable, his words are more literal than figurative.

Greed — like racism, like hatred — becomes the truth about people when they believe it is the truth. Who hasn't been caught in the downward spiral? A greedy person makes those around him feel they need to protect themselves from him, to act in greedy ways themselves. The more people react to greediness in others by becoming selfish, the more true become the observations of those who say that people are greedy and it's necessary to look out for yourself.

We live in a society that has so institutionalized this downward spiral that to speak as though generosity is possible as a cultural norm, though admitting that self-interest always exists and that some people always push it to the point of greed, is to be accused of a naïve utopianism. How could the economy survive if it were other than it is?

Erich Fromm (1973) tells us that

> even as late as the eighteenth century we find laws that forbid a merchant to try to take customers away from a competitor by ... praising his own wares to the disadvantage of those of another merchant. Only with the full development of capitalism ... did greed become a key motive for an ever-increasing number of citizens. However, greed, perhaps because of a still-lingering religious tradition, is a motive to which hardly anyone dares confess. The dilemma was solved by rationalizing greed as self-interest. The logic went: self-interest is a biologically given striving anchored in human nature; self-interest equals greed; ergo: greed is rooted in human nature — and not a character-conditioned human passion. (p. 209)

More recently, Gordon Gekko, the icy hero of Oliver Stone's 1987 movie *Wall Street*, declared without apology that "greed is good." Though many Americans are not yet ready to say they agree when the proposition is stated so baldly, many behave as though they do. Through the 1980s so many prominent businessmen were jailed that news of criminality lost the tone of scandal. Cynical people can't be scandalized.

"The problem," according to Laurence Shames (1991, 196), "at its most fundamental was not one of mere greed but of an awful want of respect for the rules, for each other, and for ourselves. Cheating in business was one expression, but not the substance, of that lack of regard." As our business leaders expressed their arrogance and pride by their shameless admissions of greed, they made it clear that the most reliable way to success — understood as "the squalid cash interpretation put on the word" that William James called "our national disease" — was

not through hard work or intelligence but through criminal deals and insider information. Success, our celebrities seemed to say, matters more than law. And to the extent that Americans agreed, our society took a step away from government by law toward rule by fear.

Wilson Carey McWilliams (1973, 450) claims that "American 'morality' [rests], in fact, on a fundamental deceit." He says that it is based not on character "but on the fear of being found out. Hence the American's admiration for the successful banditti of commerce and statecraft whose success allowed them to vaunt their amorality before the public as proof of their emancipation from that basic fear" (Shanes 1991, 126). When success rather than virtue becomes the goal — that is, when it matters that we look good rather than that we are good — we find little to guide us through the deals and chances to enrich ourselves that the world offers if we will only do this or that, or overlook something, or not ask questions.

The anxiety that follows when we debase ourselves to succeed is so widespread among us that the psychologists, who have largely replaced priests as our ministers when the way we live leads us into misery, have a name for the "disease." The American Psychological Association sponsored a symposium in 1985 on "the imposter syndrome." Successful people were showing up at psychologists' offices suffering from anxiety caused by the chasm between what the world rewarded and who they really were. They felt their successes had grown out of chance or dishonesty rather than out of virtue and character, so they felt like pretenders. Through dedication to success they came to feel vulnerable, because their success was not founded on strength of character and identity, which they could count on, but on circumstances, which they could not. By sacrificing personal goals for organizational expediency or the soul's desires for what will pay a cash reward, they were left unsure of who they were or what they could trust.

Success is always temporary, so those who rely upon it are right to be afraid. If we don't value ease of conscience, courage, and generosity more than money, we can be fairly sure such virtues will become scarce. Virtue that agrees to be sold thereby ceases to exist. Because of greed and corruption, our economy is struggling, taxed at every juncture by people taking what they did not produce and were not given, engaged in struggle with all others to get more than their share. False insurance claims, speculative law suits, employee theft, exploitative marketing, inside deals and the like raise the cost of everything we buy. The real costs of corruption are incalculable.

Our economy, still powerful because of the enormous energies unleashed by its relative freedom, is nevertheless having its strength dragged down by onerous regulations made necessary to curb the worst abuses, its profits skimmed off for high living rather than being put back to work at producing what could make our lives more graceful.

And as the stock market climbs higher we feel more and more anxiety because we can't quite escape the knowledge that this god always, sooner or later, devours us. In 1987, a trillion dollars vanished in a few days of panic, caused by more or less nothing except nervousness about how well things were going. In the 1930s millions of dispirited men lived without enough food and heat and medicine in the midst a vast technological capacity shut down by mysterious powers that no amount of suffering seemed to appease. And in Paris in 1786, a bookseller, Ruault (Lapham 1988, 296-297), described French society on the verge of destruction in terms that could be used to describe our own:

> Finance has grown so powerful, so proud, so despotic that one must believe it can go no higher and must infallibly perish before many years have passed. When finance is honored, says Montesquieu, the state is lost. A fearful revolution is very imminent; we are very, very close to it, at any moment we are going to reach a violent crisis. Things cannot go on longer as they have been, that is self-evident. There is nothing but speculation, finance, banking, discount, borrowing, wagering, and payment. Every head is glued to money, crazy with speculation. A little patience, and we may see some pretty goings-on in 1800! In the meanwhile, though, we must live and contrive not to be carried away by the coming debacle.
>
> Farewell, dear friends, do not take my prophesies too much to heart. Curl yourselves up tightly in your little den, let the madmen get on with their folly, and let us try to remain simple spectators when the hollow mountain, that groans beneath the weight of all those thousands of brainless fools who are crawling over it, finally comes crashing down.

We call what followed the Reign of Terror. It isn't just that too much concern with the economic side of life distracts us from other, more important, work. More serious is that the love of money is itself actively destructive. Wendell Berry (1981, 180-181) has noted that

> the peculiarity of our condition would appear to be that the implementation of any truth would ruin the economy. If the Golden Rule were generally observed among us, the economy would not last a week. We have made our false economy a false god, and it has

> made blasphemy of the truth.... The economy is no god for me, for I have had too good a look at its wheels. I have seen it at work in the strip mines and coal camps of Kentucky, and I know that it has no moral limits. It has emptied the country of the independent and the proud, and has crowded the cities with the dependent and the abject. It has always sacrificed the small to the large, the personal to the impersonal, the good to the cheap. It has ridden to its questionable triumphs over the bodies of small farmers and tradesmen and craftsmen .... Its principle is to waste and destroy the living substance of the world and the birthright of posterity for a monetary profit that is the most flimsy and useless of human artifacts.

The number of major corporations that have been exposed for knowingly putting consumers in danger because it was profitable should dissuade us from believing that the lust for cash and the willingness to turn life into property is made more benign by being made more respectable. Politics, business, and crime are the holy trinity of our economy, and the lines between them often disappear if we look too closely. The desire to get ahead within a competitive understanding of life can't get far without a disregard for the well-being of others, and such disregard is, in spirit, criminal.

The deluge of revelations about the criminality of our business and political leaders should not be seen as an aberration of the system, but as a revelation of the basis of that system. In *Crisis in the Classroom*(Silberman 1970, 56), Daniel Bell is cited pointing out that, more than education,

> crime has played an important role for almost every immigrant group seeking mobility, racketeers of one ethnic background succeeding those of the preceding group as it found its niche in American society. In New York, for example, Jews like Arnold Rothstein succeeded the earlier Irish racketeers in the 1920s, in turn being replaced by the Italians in the 1940s."

Today, new migrants rush in to keep the wheels grinding.

If education has been touted as the path to riches, this is mostly because education has joined business and politics in its concern with worldly power. It should surprise no one that our schools have taken on the material values of the government that operates them, seeing themselves as adjuncts of the economy. Though the main task of education should be to improve people, our government was explicitly designed to avoid attempts to improve people. The Founders believed that such attempts, when backed by state power, would destroy liberty. The American Revolution occurred after Christendom's worst excesses in attempting to assume the powers of the state, subjecting people to such horrors as the Inquisition. Part of the brilliance of those shrewd farmers of the eighteenth century was to deny redemptive powers to the state and to deny coercive powers to the church. The two institutions were separated as they had not been since Constantine declared Christianity the state religion in 383 A.D. A growing number of parents are now concluding that we've placed schools on the wrong side of that wall.

To protect liberty, which was the primary responsibility of government, the authors of our Constitution closed off nearly all preoccupations except making money to those who were attracted to the powers of the state. The government was not designed to assist us in either intellectual or spiritual growth. Rather than attempting to solve the problems of civil strife by offering injunctions for the people to be benevolent and honest, the architects of our government directed people's passions to the pursuit of wealth. Care was taken to allow the greedy to provide a check upon the greedy. In Madison's words, "ambition must be made to counteract ambition."

To be sure, the government they formed unleashed a wealth-creating engine such as the world had never seen, but it should hardly be surprising that a vacuous lust for wealth has come to dominate the American government, nor that the government has come to define its purpose so thoroughly in terms of building and guiding the economy. The architects of that government had few illusions about human nature, and they understood self-interest as the motor that would create the wealth of nations. According to Madison (*The Federalist Papers* 1961, 78), "protection of different and unequal faculties of acquiring property ... is the first object of government." Spiritual matters were explicitly excluded from the concern of government, leaving only the material realm open to those who sought power. Through the mechanism of capitalism, Americans were encouraged to seek material gratification, and the pursuit of money — rather than the pursuit of virtue — would be the primary concern of government.

Instead of trying to persuade people to busy themselves with higher things, a futile and often destructive endeavor when it is performed by those with power beyond that of simple persuasion, that is, when it is attempted by controllers rather than by teachers, power was distributed to prevent any particular gang from achieving a permanent hold on it. The majority, Madison knew, was the most dangerous gang because it was the most difficult to control.

The dilemma of public schools is that persuading

people to busy themselves with higher things is precisely the work of teachers. True teachers work without coercion, but they know that people who have not heard of better things are not free to choose them, and making sure they hear is the teacher's work. Having been taught, people can be left free to choose. Education is a prerequisite to liberty, because clear thinking is virtue's strongest ally, and private virtue is the only alternative to public control. Unfortunately, the safeguards put in place to control the government tend to cause gridlock when decisions are contested. What is as good as we can expect for governments is wretched for schools. As contention about the purpose and methods of schooling have increased, our politically-governed schools have become arenas for the push and pull of competing interests. The systems designed to prevent any faction from gaining a permanent majority also prevent our schools from reaching the stability that a coherent educational agenda would require.

In recent years, the education press has bemoaned the difficulty of finding candidates qualified to be urban superintendents who are willing to accept the jobs. With the average tenure running at three years due to the turbulent politics of trying to get all the ethnic groups and religious groups and special interest groups to agree, the best people have tended to find other work. We are in somewhat the same position with our schools that we would be in with our churches if we ran a single state-operated church, but, because of a commitment to democracy, decided the form and content of the service by committee meetings and elections. We would expect the bickering and the instability and the endless meetings to all but drive worship from the agenda. Due-process politics might be a good enough method to decide who gets the contract to build a new bridge or a new bomber, but it's unlikely to provide the sort of environment that young children need.

Education, as many who have attended their local board meetings know, receives little serious thought in the chambers where decisions about the governing of our schools are made. Many administrators limit the agenda to issues such as specifications for fuel bids and approaches to handling school bus routes, so as to keep the board from dividing into acrimony. When education *is* discussed, professional educators tend to be so preoccupied with demonstrating results through quantifiable measures that little room is left to consider how to teach patience, kindness, gentleness, meekness, love, and courage — or, for that matter, the virtues of independence, optimism, enterprise, and adventurousness. Though more school administrators or board members today than a few years ago might suspect that the bottom line in education is not a matter of comparative test scores, but the quality of our relationships with each other, and with nature, and with God, many more scarcely know how to think about such a statement.

And, when real issues of education (that is, those that come near the soul) must be discussed, public meetings are commonly arranged so that the school leaders only listen, taking no positions that can be avoided, allowing participants to express themselves in an avowed tribute to democracy that at bottom is no more than an absence of leadership. Those who are without strong opinions are best suited to lead such schools, which is to say those without much they care to teach. Our approach to schooling has driven out those we should have kept, replacing them with functionaries who survive by becoming invisible, by standing for nothing. To go to the front of the room and to stand for something — that is, to teach — is, in the current educational terrain, simply to set oneself up as a target.

The great protection of democracy is not that we are free to speak, which often means little more than that we are free to our three minutes at a microphone during a crowded meeting where everyone has come to be heard, no one to listen. Instead, the great protection of democracy is that we do not need to listen. It is easy to be tempted when we don't like the decisions that are made by our local board to think we must involve ourselves in the endless disputes, the tiresome meetings, the constantly shifting political turbulence, without much hope of any long-term success — to busy ourselves not with the work we want to do, but with arguments about that work. Perhaps our greatest need is to learn better how to stay engaged in doing the good work without getting distracted into opposing wrong things or having enemies. A first step is to remember that truth, rather than victory, is our goal. We do not need more successful people. The world is cursed with successful people. We need more good people.

One needn't be unusually perceptive to see that our oldest and deadliest enemies are far from vanquished. Superstition, greed, ignorance, selfishness, and fear have developed virulent strains that are neither slowed nor deterred by the paltry education we throw against them. Just as physicians once moved from patient to patient without washing their

hands, spreading the disease they were supposed to cure, so our schools disseminate a faith that is the antithesis of the faith we need. We have become a nation of sleepwalkers, far more trusting of contentious politicians to handle our affairs than were the people who designed our government.

The state prepares our children to enter the economy in somewhat the way the state schools of Sparta prepared its young to go to war. In such a system someone always gets ahead, which means someone always falls behind. It is inevitable that as long as we conceive of schooling as a race, we will have losers, but it has become inconceivable to many people that schooling could be anything else. In losing the vision of the community as well as the individual as the unit of education, we are losing also the vision of how the individual might be secure. Those students who by virtue of talent or background tend to win competitions may still be motivated to continue the race, but what about the others?

When I was a middle school principal, I started each school year by taking every class on a day-long retreat with their teachers and some parents. We used adventure education activities to begin sowing the seeds of community. One such activity involved a huge jump rope and a variety of "challenges" that the kids were given — such as to see how many people they could get jumping simultaneously. The activity was low-risk and the group was supportive of each of its members. There was a lot of laughing and bantering. Everyone was involved.

I left this activity for a while to sit in on a small-group discussion. The kids there had just finished a log walk that required them to meet each other in the middle of a log, walking in opposite directions, and to find a way to get by one another without falling. There were several ways this could be done, but they all required close team work between "opposing" sides.

"I didn't think it could be done at first," said Rose, a dark-haired girl with large, guileless eyes. "I fell off twice trying to hold my balance myself." She had finally found a way to hold hands with each person she met, leaning back, each using the other as a counterbalance. Then it was easy to get by, in something of a dance.

When they had discussed their experience for a while, the teacher skillfully began probing to see if the situation was like anything they were encountering at school, or in their lives out of school. As they began talking more personally, I went back to the jump rope. One of the parents there had reorganized the activity into a contest, boys against girls, to see who could jump the longest without tripping. As soon as it became competitive, some students became aggressive, ridiculing those who made mistakes. The tone of the group turned raucous and other students began to drift away, withdrawing, refusing to jump and pretending indifference, pretending to take no notice of the game. A few students continued playing, but they had become rough and proud, demanding attention. These are the same attitudes we see in classrooms where winning and losing have become too important.

When a teenager has been taught that the central meaning of life is to get ahead, and he knows that within the school he will never finish ahead, what sense can he make of it? When one's worth as a person is judged largely by being able to wear $150 shoes, and when the adults in one's world conspire to support such a worldview by their agreement that the meaning of school is to be able to have better and newer cars and houses than our neighbors, then we are raising our children as barbarians, despite our sophisticated machines, and the morality they are learning will reveal itself as crime in our streets, and, inevitably, as war among nations.

"At risk" students are not accidents that we can fix by fixing the machine; they are created by the design of the machine as inevitably as are the honor students. It's hard to say which group is most harmed by the understanding of life they are taught. If we think about restructuring our schools as just different schedules or different job descriptions, we will change nothing important about them.

In fact, the unbalanced faith in competition has not been particularly good for old-fashioned academic quality. In the emphasis on grades and test scores, we have ignored many other motivators, some of which have extraordinary power. The desire to join is even stronger in most people than is the desire to win, and many dedicated teachers have shown that cooperative approaches support high quality work. We live most fully in our attachments to others, and generosity is the way we express those attachments.

The current movements to create more tests by which students and teachers and schools can be held accountable cannot avoid subordinating the work of caring for one another to the logic of productivity, of gaining higher and higher test scores. Just as industrial psychology fails to transform workplaces into

true communities as long as its effectiveness is measured by cash profit, so our schools will fail at caring for children so long as they are judged by their success along one dimension of the children's growth: their skill as academic competitors with their peers, or with children in other schools, or in other nations, or in other decades. The short-sighted work of care cannot be abstracted from the unique struggle of a single individual into a set of policies or a long-range plan into which all of us are supposed to fit.

Our discussions of how to conduct schooling are often muddied because large-scale educational diagnosis and prescription is good business, and the education industry, without its widely proclaimed failure, would be in somewhat the position of the addiction treatment industry without more and more addictions, more and more addicts. Programs and studies and grants, all the accouterments of the problem industries and the helping professions, provide for many a career, most of which are more lucrative and more glamorous than classroom teaching. The national debate over schools has no shortage of specialists who say they know what we need to do, and that if this or that program is only funded, or if this workshop is only scheduled, or these machines only purchased, children will finally receive what they need.

Though some are sincere, many spokesmen for the weak are following an ancient tradition. Judas at one point complains that the oil used to anoint the feet of Christ should have been sold to benefit the poor. But John (John 12:6) tells us, "this he said, not that he cared for the poor; but because he was a thief, and had the purse, and bare what was put therein." Mr. Squeers, the schoolmaster in Dickens's novel *Nicholas Nickleby*, advertises his love and concern for schoolchildren when he is in London so people will give him money, but when he gets back to his school it's clear that he runs it for his own benefit. He reminds people that we need to do what's best for the children, but that's just lucrative rhetoric.

To resist the values of the economy as it is does not require one to adopt an ethic of other-worldly asceticism, in which the goods of the world are scorned in a spirit of self-abasement. Good food, good housing, comfortable clothing, well-made tools, quality productions of the intellect, moments of ease brought about by work well done — such goods and many others can be sought in a spirit that does not invite greed. To oppose selfishness is not to choose poverty but to choose relationship.

Ironically, the promise of the industrial age was that we might reach a scientifically supported utopia, in which the human enemies of poverty and misery might finally be overcome by a mechanized production of wealth that eliminated the need for bone-crushing drudgery and life-sapping labor. To an astonishing extent we now have the means to provide mankind with what is needed to meet our material needs, and to do so without the tasks becoming an onerous burden.

If we knew what we wanted, and if what we wanted was not simply more and more, but those goods that are necessary to our comfort and ease so that we had the time to help one another, to accomplish good work, to cultivate beauty, to study and practice all the arts and sciences, to ponder the sacred writings, we could have these things. To tend the garden, to bear one another's burdens, and to feast on the spirit of truth — these should be our work.

The beauty of democracy is that we are free to act. We don't need to wait for the government, and we don't need its permission. When we know what we want, the government, if we need its help, will follow. The poverty that still remains among us is not a result of the earth's niggardliness, but of our family habits and our economic and political arrangements, which result from our character. Many, perhaps most, of us are not engaged in work that contributes to our wealth. This is especially true of those of us who tend to be the best paid: investment bankers, insurance executives, lawyers, real estate developers, the legions of functionaries in our regulatory agencies, specialists at creating desires for novelties in the advertising industry — the list cannot be completed.

A huge portion of our energies is wasted producing, selling, and distributing what we have no need for and would not desire if we were not persuaded its possession would add to our status. A huge portion is wasted through the legal and insurance and regulatory industries in defending ourselves from the predations of our neighbors. A huge portion is wasted in attempts to ameliorate the destruction caused by our bad habits — our addictions to intoxication, gambling, welfare, sex, and toys. Without such wastes and with a commitment to equality, chosen freely without state coercion, instead of a commitment to success defined as having more than others, we could easily provide for our temporal needs without anyone having to work more than

two or three hours a day. We would have ample time to look around to see who needs help, and ample time to feast on the aesthetic, spiritual, and intellectual beauties which we can create. It is a realizable dream.

The world is abundant. There is enough and more than enough. If we struggle with scarcity it is because we have collectively chosen to do so. If we look away from severe poverty among us it is because we want other things more than we want all to have enough. The British did not have to let their Irish neighbors starve. They were allowed to do so, if that was what they chose. It does us no good to say that such a view is hopelessly idealistic, as though there is some other route to the good life than by choosing ideals and working toward them. The nature of pursuing one's understanding of what is good is that to do it one needn't, nay, one can't wait until some or all of one's neighbors are ready to do likewise. Unlike success, this work is not measured by comparing oneself to others. We will make progress toward a world in which we live at peace with our neighbors, rather than in some version of war with them, to the extent that we stop admiring and rewarding those who ignore family and neighbor in the pursuit of individual success and, one by one, begin demanding of ourselves obedience to those disciplines necessary to shared abundance.

Lasting prosperity is a byproduct of good character and of the order that it creates. As individuals make selfish choices, their families suffer, and as families suffer all the agencies that spring up to ameliorate the damage seem underfunded and ineffective, and our economy begins to balk and cough, and in panic people grab for more and fight to keep what they have, or to take what they don't have. We know a better way, and when we do not teach it we are committing cultural suicide.

The great secret of life, a secret which has been trumpeted from the rooftops by our greatest teachers century after century and which many still cannot hear, is precisely opposite the competitive faith of our economy: we must bear one another's burdens. Only in this does desire find fulfillment and give us peace. No pursuit of the economic good life ultimately grants the seeker peace, but in the work of loving someone else, despite that other's imperfections and weaknesses, in accepting the work of a thorough commitment to another's well-being, we are asserting the absolute worth of persons and disagreeing profoundly with the world where everyone is for sale. By staying with another person, no matter what, we become citizens of a community that nowhere yet exists and yet to which we belong — a community in which people, including ourselves, are beings of infinite worth. When our desire leads us to love, it leads us to fulfillment.

This would be the founding premise of better schools. Goodness, like greed, can be taught, and it *must* be taught, and we as a people are not doing nearly a good enough job. This is the real crisis in American education. It's the heart, not the mind, that governs our lives, that decides how we live, and the heart, like the mind, can be educated. The mind does whatever the heart tells it to do. The mind can busy itself with figuring out how to build a better bomb or how to help a friend who is suffering, it will figure out how to pull the wool over someone's eyes and cheat him of his money or it will figure out how to cure polio. A good heart is the most important educational outcome, and the least discussed. What do we desire? This tells us more about ourselves than anything else.

The work of educating the young can't be separated from the work of finding for ourselves the best way to live. If we go on as though the good life is merely a matter of accumulating wealth and outdoing some foe, this civilization, like many before it, will bathe the world in blood and vanish from the stage of history.

The first step in making over the world is not in reforming the institutions, but in making over ourselves, the inner worlds from which we construct the world around us. In brief, we must see our children not as units in the economy, but as spiritual beings who have come to this planet to learn to live by spiritual truths amid the powers and pleasures of material existence.

Teachers and parents need to have a faith in themselves and in their children strong enough for them not to leave what they desire when the powers of the earth confront them with simpler offerings. They need the confidence to realize, as Thomas Merton (1980, xiii) pointed out, that "the fact that they are powerful does not mean that they are sane, and the fact that they speak with intense conviction does not mean that they speak the truth." We need to remember what Hugh Nibley (1989) has told us, that all of us live, every moment of our waking lives, like the hero of the fairy tale who has entered an enchanted cave filled with treasure and been told that he can have any one thing he desires — but only one! We

are free at every moment to think of whatever we choose, but we can only think about one thing. If we choose to think about a crossword puzzle or the dusting that hasn't been done or how much we would like some new article of clothing or the latest gadget, that's our choice. Of such choices our lives are made, more surely and more finally than of anything else. If we want to consider beauty, if we want to understand justice, if we want clearer insight into goodness, we can have these things, but only by choosing to think of them rather than some others. It is wasting our lives to think of the wrong things, he tells us. This is as true of nations as it is of persons.

If we do not teach our children, with our lives and our stories, that good work that moves the world-that-is a bit closer to the world-that-ought-to-be is the secret to a good life, and that to do this work we need to remember that it is better to strive than to be idle, that it is better to suffer an injustice than to commit one, that it is better to serve than to be served, that it is better to give than to receive, and that we know these things through personal and historical experience, they will nonetheless learn something. They will watch the adults around them, and derive what meaning they can from what they see.

As the end came for the Roman Empire through an escalating series of natural, political, and financial catastrophes, the followers of Benedict gathered into islands of civility, to tend their own gardens and to build libraries. There remain among us many people, among them thousands of teachers, who *do* believe in a better faith than that enacted in the halls of power and encouraged by educational officials. Our freedom, not yet destroyed, to gather with our children to places where we and they can do our best work, threatens those who want everyone to hear their impassioned pleas. If we gather to teach our children what we know most deeply and care about most profoundly, they say, only bad kids and bad teachers will be left in the schools that they have built, and then what will happen?

Maybe, just maybe, if they have the chance to hear something that is genuinely lovely, they will join us. There's still time. The music can still be heard. The dance is far from over.

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Recommendations for the Use of Environmental Education in Teacher Renewal Programs

Cub Kahn

Environmental education is a valuable element of teacher renewal programs, whose usefulness can be enhanced by encouraging extended contact with nature.

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In *Walden*, Henry David Thoreau noted, "They say that characters were engraven on the bathing tub of King Tching-thang to this effect: 'Renew thyself completely each day; do it again, and again, and forever again.' I can understand that" (Glick 1993, 230). Though few of us may understand the concept of renewal as well as Thoreau, we do often "retreat" to the great outdoors seeking renewal. In the third of a century since Rachel Carson's *Silent Spring* and the landmark Wilderness Act of 1964 heralded the onset of the modern American environmental movement, environmental education has grown enormously both in kindergarten through Ph.D. curricula and in a multitude of nonformal programs and public events offered by nature centers, museums, environmental organizations, and continuing education programs. More than 30 states have passed environmental education legislation and many have created statewide environmental education plans (DuBay 1995). Environmental education has also become a popular element of teacher renewal programs.

This article is based on the author's experience as an instructor and presenter in a variety of environmental education-related workshops for K–12 teachers between 1988 and 1996.[1] All of the workshops were residential; workshop length varied from 4 to 7 days; and the number of participants ranged from 20 to 250. Some of these workshops were primarily for the purpose of teacher renewal; others focused more heavily on providing natural science content and skills for teachers to apply in their own classrooms, with teacher renewal as a secondary objective. Workshop content typically included regional natural history and ecology, environmental policy issues, nature photography, journal writing and field sketching, and environmental education teaching techniques.

Recommendations

Go outdoors

One of the most important factors in successfully using environmental education in teacher renewal is simply to give the participants sufficient outdoor time. Environmental education workshops, whether one-half day or one week in duration, often involve surprisingly little exposure to nature. It is not unusual for participants in environmental education workshops to spend most of the program time sitting and shivering in air-conditioned, windowless meeting rooms, and only glancing outdoors during coffee breaks. Informal feedback and written program evaluations from participants in environmental education programs frequently include the complaint that the programs do not include enough time spent outdoors.

Facilitators of environmental education programs should keep in mind that an afternoon spent ambling through an oak-hickory forest may be far more interesting and rewarding to participants than a long indoor lecture on the taxonomy of the flora and fauna of the same forest. In teacher renewal programs, participants should experience nature, rather than merely talking about it in the abstract. Actively *listening to* nature outranks passively *hearing about* nature. As Richard Adams notes, "What matters is the feeling heart, and the only point of identifying things is to help you (if it does) to derive more joy and pleasure from them" (1975, 8). If time allows, a program including both indoor and outdoor components is fine; however, experience shows that the outdoor component of teacher renewal programs typically atrophies at the expense of indoor activities.

Minimize travel time

A corollary of the above recommendation is that time spent riding in cars, vans, and buses during teacher renewal programs should be kept to a minimum. With the exception of a sprinting cheetah on the African savannah, nature does not move at 65 mph, and road time is not nature time. Already limited outdoor program time in many environmental education workshops is further reduced by long van or bus trips.

In residential environmental education workshops, day trips involving roundtrip bus or van rides of four to six hours are not uncommon. Thoreau, who advocated "sauntering through the woods and over the hills and fields" at least four hours daily, probably would not understand six-hour bus rides in the pursuit of an outdoor experience or personal renewal (Glick 1993, 333-334). When possible, it is far better to minimize travel time, and maximize the time participants spend "sauntering."

In many cases, environmental education activities — birding, wildflower walks, stream or pond studies, field sketching, nature photography — can be done by simply walking out the nearest door. Richard Adams's advice is pertinent: "One can take as much pleasure in the commonest as in the rarest of things. A robin is as beautiful as a lesser spotted woodpecker, and a primrose as a bee orchid" (1975, 8). The great naturalist writers — Thoreau, Burroughs, Leopold, Carson — all had the gift of finding the extraordinary in the ordinary. This is a gift that can be shared in the teacher renewal workshop setting by focusing some activities on the "pocket wilderness" at a suburban nature center, in a local park, in a schoolyard, or even in the cracks of a sidewalk.

Unplug

As both an instructor in environmental education programs and as a participant in outdoor experiences, I have repeatedly noticed that great benefits accrue when we are disconnected for five or more days from watching TV, listening to stereos, driving cars, and using other modern electronic technologies. The "five-day effect" can be profound. This effect manifests itself in a heightened sense of well-being, a feeling of release from worldly cares, a sense of connectedness to nature, and a focus on the joys of the present moment. I have observed this phenomenon over the past two decades in places as disparate as Cape Hatteras, the Grand Canyon, the Norwegian Arctic, and Bangladesh, and I have found that many environmental educators have had similar experiences.

Program length and logistics often make five truly "unplugged" days impossible within the context of a teacher renewal program, but a shorter "unplugged" period or even partial unplugging can be quite beneficial. Routinely, two or three days into an environmental education workshop without television access, participants will mention how nice it is to *not* be watching TV! For many people, freedom from mass media exposure for a few days is a renewal experience in itself.

Take it easy

Established outdoor education programs such as the National Outdoor Leadership School and Outward Bound do an excellent job of putting participants in physically and mentally challenging circumstances. These programs teach outdoor and wilderness skills while encouraging personal growth and team building, as well as meeting other educational objectives (Davis-Berman and Berman 1994; Tilton 1995). Such programs certainly can be useful for teacher renewal. But unless a teacher renewal program is specifically advertised as involving difficult physical activities, and program participants are aware in advance of the inherent physical and emotional demands, it is best to limit the program to less physically challenging pursuits.

Overzealous instructors, the author included, sometimes forget that the average participant attending a 5-day residential teacher renewal program is not ready for a 15-mile day hike in the Great Smoky Mountains. Blistered feet, sore knees, and more serious ailments do not add up to personal renewal. Activities should be tailored to the level of physical fitness of the participants.

Keeping that point in mind, it is often the case that enduring *a bit* of physical adversity is often a positive experience individually and collectively for workshop participants. Getting caught in a downpour in the last mile of an afternoon nature hike usually produces smiles and nurtures a spirit of camaraderie within a workshop group. The comparatively minor physical difficulties inherent in many outdoor pursuits — and the wonderful spontaneity of weather conditions — often add to the renewal experience.

Play

"We are led profoundly into our soulfulness through the playful turns of life, and not necessarily or only in weighty matters" (Moore 1994, 175). The natural world is alive at every moment with the play of young animals, the play of sunlight and shadows, and the play of the always-changing seasons. Effective teacher renewal in an outdoor context should also include play. Numerous environmental education games and noncompetitive, play-provoking activities can be used to good effect as part of a teacher renewal program (Cornell 1989; Van Matre 1990). Also, simply using the spare time between sessions or during meal breaks to toss a frisbee, learn to juggle, skip stones on the water, or look for four-leaf clovers can lighten the mood and heighten participants' joy.

Be prepared for anything

Murphy's law of environmental education in teacher renewal programs says, "Anything that you do *not* plan for *will* happen during your outdoor experience." A case in point was a May wildflower/nature photo workshop in the Blue Ridge Mountains of North Carolina during which it snowed for three consecutive days at high elevation; 60 inches of snow fell at Mt. Pisgah, an all-time record. At lower elevations the temperatures hovered in the low 40's with heavy rain. Fortunately, a program staff member suggested the idea of photographing flowers in greenhouses at a local nursery and landscaping business. There were plenty of greenhouse plants in bloom to photograph, the participants stayed dry, the nursery owners were happy to have 20 potential customers, and the activity was a success. Greenhouse photography was an excellent idea, and this was a case where being indoors was best. Photographing in a greenhouse was far better than the alternatives of subjecting the participants to a hypothermic outdoor experience or, possibly worse, to viewing carousel after carousel of the author's wildflower slides!

Know the bioregion

Being prepared for facilitating environmental education includes knowing the bioregion — literally, the "life territory" — in which a renewal program is taking place. Workshop program planners and presenters should always be as familiar as possible with the environments in which outdoor activities will take place. In addition to the knowledge of natural history that is imparted in the program itself, many other factors come into play.

For instance, leading a summer workshop in the Southern Appalachians requires a working knowledge of poison ivy, giardia, copperheads and rattlesnakes, afternoon thundershowers, and deer ticks and lyme disease. This is not to dwell on the negative, but rather to steer clear of avoidable hazards that may have serious consequences. Simply knowing what time the fog burns off on an August morning in the Blue Ridge Mountains can be important in workshop planning, and can make the difference between a great day in the field and a mediocre one.

Listen deeply

Teachers frequently come to teacher renewal workshops shellshocked by the grind of their chronically overscheduled, time-stretched lives. Those who voluntarily choose to attend renewal experiences are in many cases high achievers who are stretched thin by the demands of school, home, family, church, and community. American life at the millennium, with its emphasis on speed, efficiency, and personal anonymity, is antithetical to deep immersion in nature. Unfortunately, some environmental workshops are "Type-A" experiences that rush participants from bed to birding, to breakfast, to boring lecture, to brunch and so on. A workshop schedule should not look like a TV schedule — with every minute accounted for and a new activity beginning each half hour. Rather, a renewal workshop schedule should leave space for play, for personal time, for rest and reflection, as well as for Thoreau's "sauntering."

Robert Michael Pyle has written eloquently of a phenomenon he refers to as *the extinction of experience*: "I believe that one of the greatest causes of the ecological crisis is the state of personal alienation from nature in which many people live. We lack a widespread sense of intimacy with the living world" (1992, 145). Pyle stresses that vicarious experience of nature, for example, viewing nature programs on television, is not a satisfactory substitute for direct contact with nature. In teacher renewal programs there is great value in counteracting the extinction of experience by encouraging the participants to experience nature directly — to listen to it, taste it, touch it, smell it, watch it, to feel it with their whole beings.

Giving time and space for each workshop participant to listen to nature with the whole self is much more important than attempting to teach the Latin name of every tree in the forest. The author has seen teachers deeply moved — some to tears, others to profound expressions of their spirituality — by simply walking in silence through an Appalachian old-growth forest.

As Sue Bender writes, "If we listen and hear what is being offered — anything in life can be a guide" (1995, 84). Opening up to the forest, to the profusion of life on Earth, to the deep connection we share with plants and birds and soil, may be accompanied by an opening of our hearts to the joy of our own lives in the present. This is renewal!

Note

1. These workshops for teachers were sponsored by the North Carolina Center for the Advancement of Teaching, the National Wildlife Federation, and the Sci-Link program of North Carolina State University. The recommendations in this article are also based on the author's work with many other residential and nonresidential environmental education workshops and short courses for general audiences in which teachers participated. Program sponsors included the American Camping Association, West Virginia Division of Tourism and Parks, New York State Department of Environmental Conservation, Eastern Mennonite College, James Madison University, Institute of Ecosystem Studies, churches, and local environmental organizations. The author gratefully acknowledges the support of these program sponsors.

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Teacher Renewal

Pilgrims and Passages

Carolyn Toben

Teacher renewal centers play an important role in bringing joy and renewed commitment to the profession.

> I know something. Do you know something too? Understanding — rolling on the horizon of learning — swelling with new dimension — crashing on my feet with power to change, and force with which to reckon, and new direction for my life, returning something lost.

This teacher's words, written following an experience at a renewal center in North Carolina, evoke a deep longing felt by teachers in every sphere to recover the "something" that is being lost amidst the radical change, fragmentation, and accelerating demands of their work lives today. A Minnesota teacher spoke of "an almost desperate need among K-12 educators for intellectual renewal." A California teacher expressed for herself and her colleague "a longing to be better teachers," and the "need for a time out from incessant daily pressures to view our work with the perspective it deserves, and perhaps ... to discover joy and creativity in it again." A Florida teacher declared, "We want to recover the passion of learning that led us to become teachers in the first place." And a North Carolina teacher explained, "For professional development we need greater self-knowledge to go beyond current staff development to the *more* within ourselves, so that we can bring it into our work. After all, we teach who we are."

Severe crises in American public schools are awakening the inner pilgrim in teachers who seek time out and a place apart to breathe in and reflect, and to recover meaning that can sustain the art of teaching. "Pilgrims," Richard Niebuhr (1984) said, "are persons in motion, passing through territories not their own, seeking something we might call ... clarity; a goal to which only the spirit's compass points the way."

Teacher Renewal Centers: Basic Assumptions

In response to the growing needs of the teachers as persons, teacher renewal centers offer a stopping place on the contemporary pilgrim road and a passage into the vast interior regions of mind and heart

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as a means of recovering the inspiration that lies at the heart of teaching.

Offering spiritual sustenance through a holistic vision of teacher development and learning, renewal centers are designed and operate along basic assumptions differing from those underlying traditional staff development. (See inset below.)

Staff development has been called "a relatively young 'science,' " (Sparks and Loucks-Horsley 1989) whereas teacher renewal may be thought of as anancient art emerging in contemporary form to meet the needs of the soul for depth and complexity. Rather than separate entities externally relating to each other, teachers in renewal programs come together and form a new internal unity out of an initial diversity within a rich tapestry of interacting events. The central task in staff development is an accumulation of information and/or skills; the central task in teacher renewal is learning to learn for the sake of the soul, for the sake of the world, "an inseparable conjunction," as Robert Sardello (1992) put it. One teacher said: "We journey with a diminished sense of ourselves and our work and through the renewal experience are restored to the breadth and depth of our lives. Something whole within us is awakened by the wholeness of the experience."

Teacher renewal centers are about creating contexts in which continuous regeneration through soul learning can take place for the profession most critical to this society's well-being.

Comparison of Traditional Staff Development and Teacher Renewal Centers

Traditional Staff Development	Teacher Renewal
"Focuses on those processes that improve the job-related knowledge, skills or attitudes of school employees" (Sparks and Louks-Horsley 1989). Efforts are aimed at institutional reform.	Focuses on those learning experiences which help teachers recover, recapture their essential wholeness which has been buried under the accretions of time and responsibility, a belief in themselves, a joy in learning, a sense of wonder, intellectual curiosity, imagination, intuition. Efforts are aimed at individual renewal which precedes institutional reform.
Conceives of the teacher as technician being reformed or remediated from outside.	Conceives of the teacher as pilgrim, learner, scholar, seeker, artist, poet, scientist, catalyst, questioner, guide, capable of being renewed from within.
Learning is based on prescribed content within a relatively rigid schedule.	Learning is based on the meaning, for each individual, of content through holistic experiences within a relatively flexible structure.
Primary reliance placed on technical or written knowledge.	Primary reliance placed on experiential learning with a community of colleagues augmented by a knowledge pool of people, ideas, and materials.
Emphasizes the use of accepted knowledge — the known.	Emphasizes learning experiences that include accepted knowledge and integrate (a) reflection as the basis for action, and (b) the development of creative capacities toward new knowledge — the unknown.
Has minimal concern for the physical environment conducive to learning.	Has strong concern for immediate and extended environments of learning, especially the natural world.
Has minimal concern for the inner climate of learning.	Has strong concern for building an inner climate of supportiveness that goes beyond interaction to openness and authenticity, mutual respect and collaboration.
Focuses on outer knowledge, practicality, and objectivity.	Focuses on integration of outer and inner knowledge including feeling, sensing, and imagining modes.
Makes priorities of tasks oriented toward future actions.	Makes priorities of relationships with others and interrelationships of self, ways of knowing, and the world, grounded in present experiences.
Emphasizes specific outcomes.	Emphasizes process of moving toward mutually accepted goals with openness to possibilities beyond them.
Begins with assumptions of separateness with emphasis on parts. Focuses on analysis and judgment.	Begins with assumptions of "interconnectedness of reality and a fundamental unity in the universe and an intimate connection between the individual (soul) ... and this unity" (Miller 1988, 17). Emphasis on revealing the whole and the relationship of the parts to the whole within context. Focuses on synthesis and vision.
Has minimal concern for continuity; discontinuous beginnings and endings.	Has strong concern for continuity; integration of past, present, and future.

Teacher Renewal Experiences

Preparation

In my experience designing teacher renewal programs, the matrix of basic assumptions leads to a number of guiding questions:

In what ways may we cooperate with the spirit of renewal behind the work? In what ways may we create contexts in which wholeness of mind, body, and spirit may emerge? In what ways may we help teachers re-connect with their own inner source of renewal and creativity, the image-making capacities of soul? Through what experiences may teachers become aware of feeling, sensing, and imagining capacities as viable modes of knowledge for penetrating the world? Through what activities may teachers give new form to their world? Through what themes may the interrelationships between disparate ideas become visible? Through what themes may inner and outer dimensions of human experience become integrated? Through what themes may new responses be inspired and latent hopes and dreams re-awakened? Through what experiences may sensitivity to the feelings of others be deepened so as to "see life through another's eyes and feel it through another's heart"(Gardner 1981)? Through what themes may deepening levels of teacher interaction occur, so that, in David Bohm's (1994, 16-18) words, "a stream of meaning" may flow among and through the members of the group?

For weeks in advance of a renewal experience, I live as deeply as possible in the ideas that group themselves around a particular theme. Next I seek those who can help give form to that theme by offering perspectives grown out of their own inner/outer pilgrimage. In other words, I seek those willing to contribute out of their own integration of learning and life, for it is only they who will understand the work of renewal and will be vulnerable enough to share from the soul. Some of the contributors from interdisciplinary fields bring gifts of the intellect and didactic presentations; others strong in imaginative capacities bring experiential offerings. Many richly combine both. The chief prerequisite is that they have a passion for learning. Together they will bring balance and proportion to the experience of soul renewal.

My task, as I see it, is to develop relationships among them so that they may find common threads among one another's ideas and perceive their own contributions in the light of the tapestry that we begin to weave together in advance of teachers' arrivals. Through this process we become aware of the patterns and textures that will be further developed when teachers arrive and contribute the invisible material of their thoughts and feelings to the whole fabric of the experience. A creative collaboration and a concentrated warmth emerge among the staff that can awaken the inward vital forces of the pilgrim-guests who come. Materials and geographic locations that support the theme are interwoven as preparation continues. The last step in the planning process is to follow Robert Frost's advice "to worship the great God of flow, by holding on and letting go." I release all further efforts and become a co-learner in the unfolding experience which takes on a rich life of its own through the relationships of ideas, people, and materials that come together in the spirit of renewal.

Implementation

Teachers arrive at renewal centers as outer pilgrims seeking to rediscover the inner that brings with it the willingness to become learners again. They are welcomed as honored guests with richly diverse minds and a volume and quality of unique life experiences. Great care is taken to provide them with a hospitable welcoming environment. They are invited to share, in a beginning session together, their hopes and expectations for the week, and also their own stories in the tradition of pilgrims stopping at inns on the road to Canterbury, Rome, Jerusalem.

Throughout their stay, their own biographies continue to emerge within the context of the particular theme we are exploring. Each session, with a contributor from a different field, adds a new perspective to the theme; teachers are awakened to new ways of seeing and knowing with the eyes of an artist, the sensitivity of a naturalist, the soul of a philosopher, the sensations of a dancer, the curiosity of a scientist, the heart of a poet. Opportunities are given for personal response and engagement with the thematic ideas through art forms, body movement, writing, and dialogue in ways which mobilize feeling, sensing, imagining, and intellectual capacities. Abundant free time offers quiet space, meandering walks, intimate talks, and moments of presence in the natural world. It also provides reflection on the effect of ideas as teachers become aware of their own patterns of perception and develop their own unique relationships to the theme.

As the week progresses, the theme expands through the addition of teachers' responses to a new synthesis of all elements. With each contribution to the whole, the autonomy of each teacher clearly emerges as the inner capacities for creating are strengthened. Levels of interaction also deepen within the group and a rhythmic web of relationships develops out of their common experience. A teacher described it as "a depth of kinship with one another and a sense of interdependence within a circle of colleagues."

On the last evening, teachers share their personal expressions of the theme in a closing ritual which emerges from the group in a mixture of informality and improvisation. The ritual, an archetypal gesture of re-creation, becomes a new container for the contents of the experience, transposing and integrating its elements into a larger communal expression of renewal. The experiences of the week are drawn into a sustained moment in which the presence of the whole is felt by all. "We could feel the translucent stirrings of spirit," someone said.

Teacher Responses

The final session of our experience together is three-fold: first, we return to the teachers' lists of hopes and expectations for the week to see if they feel their own objectives have been met. Second, we invite a quality of reflection to emerge that can unify the experience into a more comprehensive whole. We do this by silently returning in imagination to the elements of the week's experience, allowing the thread of consciousness to be pulled through each in order to reveal its significance. Fully aware that the development of meaning is uniquely personal, no attempt is made to force verbalizations. The process is significant as a means to self-awareness, reflective thinking, and inner development. It is a weaving together of past and present in such a way that the experience can continue to live in the heart and perform its transforming function in the future. It is the way to strengthen the capacity to make sense of life as it develops; without stopping to assimilate in this way, no soul growth can occur. Finally, we consider future implications of the renewal experience and how it may be integrated into the life of home and classroom, thus giving it new context and new form.

Images of Possibility

Some years ago Maxine Greene (1985) wrote: "This is a moment of stringency and limit, of grace unrealized, of horizons receding further and further away. If it were not for images of possibility, however, it would be difficult to describe what is lacking, what is wrong ... without a sense of a better order of things, we would not be moved to break through the limits or repair the insufficiencies we see. But education has to do with new beginnings and reaching toward what is not yet."

For the past decade, while attack and counterattack over ways to reform education have been raging, centers in North Carolina, California, Minnesota, and Florida have been quietly renewing thousands of teacher-pilgrims through a holistic vision of teacher development evolving as an "image of possibility" to meet the evolutionary imperatives of our times. And what more can we say of this "image of possibility," this picture of teacher renewal?

Teacher renewal is not about teachers simply coming to "take" interdisciplinary seminars for personal enrichment, or workshops to learn the latest methodologies in teaching. (In fact, the word "retreat" used by the California center seems more apt.) Teacher renewal is about something more. It is about the recovery of buried hopes and dreams. It is about the "return of something lost" — the love of learning that was the original impulse for teaching, and the memory of the archetype of teacher as one who guides souls into the world. As pilgrims, teachers seek to recover that clarity of mind, heart, spirit. As one teacher put it : "the 'call' had become muted for me. Now I hear it again."

Renewal, as an ancient spiritual idea of regenerative vital force, affirms the wholeness of life and the capacity of the soul to awaken ever more deeply and reorient itself to new inner and outer possibilities. It is an idea larger than any particular form of its activity. It is not confined to place, although one may visit the renewal centers and see its operations at any time. It cannot be precisely defined but only described by the numbers of those whose lives are touched by it. Some call it "...a spacious container holding all things," "...a doorway into new knowledge," "...a growing edge," "...a turning point," "...a place between past and future where one may regain larger perspectives," "...a sanctuary for the imagination," and "...a mile-marker."

Ever-evolving in form, though not in content, the idea of renewal refuses all attempts at containment within symbol systems. We can only observe its activities and record its effects, remembering the words from *The Little Prince* (de Saint-Exupery 1943,

70-71) when the fox tells him: "All that is truly essential is invisible."

As teacher-pilgrims come as "persons in motion" longing to move back to recover their original love of teaching and learning, and forward to greater potential, the idea of renewal supports them. As teachers seek passage into ideas that bring an expansion of mind and heart, the idea of renewal supports them. As teachers seek to rediscover the source of their own creativity, the idea of renewal supports them. As teachers create new forms, the idea of renewal supports them. As teachers seek communion with others through ways in which they retain their wholeness and simultaneously become part of a whole — the "relational holism" of which Paul Teller (1986) speaks — the idea of renewal supports them. And as teachers recover meaning, and then extend that meaning into their classrooms beyond, the idea of renewal supports them. In every activity in which teachers seek to connect with "something lost," the spirit of renewal is present drawing all things together within a context of wholeness. As Plato (1961) said in the *Timaeus*:

> Two things alone cannot be satisfactorily united without a third, for there must be some bond between them drawing them together. And of all bonds the best is that which makes itself and the terms it connects a unity in the fullest sense.

The spirit of renewal unifies all that it connects, and teachers feel this unity as an inner relationship with themselves, one another, and the larger sacramental work that they share.

One teacher spoke of her renewal experience as "arriving at a crossroads, a point of intersection where all share a common ground, a place of promise and possibility that can lead to new directions." She said: "I know that the success of sustaining faith in teaching and education depends on how thoroughly we continue to develop the called-for capacities to meet the crises of our times. Through this experience we rediscover these capacities and find support for our own soul growth and development."

"Something lost" is returned through the mystery of renewal that teacher renewal centers are charged to transmit as their primary task in a time in which its purpose has never been more vital than it is now. For in the heart of this mystery we catch a glimpse of clarity, an "image of possibility" on our vast pilgrimage to which "only the spirit's compass points the way."

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Journal from the Front

The Dream of Seeking Self and Real Renewal in American Schools

Jane Craver Shlensky

Teacher renewal is fundamentally personal and spiritual — imagining wonderful things and making them happen, knowing that the last great frontier is inside ourselves.

To become, to define and renew Self, to *be* are human and deeply spiritual needs — a personal quest through thickets of possibility. This quest to be whole and therefore happy is both accomplished and complicated by the interconnections of our intellectual, spiritual, emotional, and physical components of being. How are we to know truth and be guided to clarity — to what is unerringly best for us? I do not know. But my dreams are clear markers for me, their lessons bridging my day of exterior action and my night of interior symbol.

I have dreams, both waking and sleeping. I ignore none of them. My brain and my soul send me messages to keep me honest, to keep me happy and vital and useful. During my waking hours, I may let the world noise prevent my heeding these calls. But when I sleep, the codes are clear and rich and true. I do not always understand intellectually, but I always do spiritually, and this understanding resonates in my physical and mental body. I've only to stop thinking and allow answers to come, to let go of forcing answers and allow them, in silence, to come forward and take my hand. I've only to trust my Self by embracing the landscapes of my soul and its symbols. My symbols, like yours, are real and true and tell me what I must do, who and where I must be, how I shall continue, what I am to learn and use and be. I cannot renew myself without this trust in my dreams, which is love.

This article combines the knowledge and experience of my waking life with the symbology and truth radar of my sleeping one. The dreams are real; the experiences and attitudes are as clear as I now know myself; the need to renew and to become a whole and vital being is not only real, but is the essence of truth — the very pulse of all teaching and all learning.

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While I'm sometimes annoyed with semantic knit-pickers, I am one. The quibbler in me hears my mother saying, "Listen to what I mean, not what I say." I understand her feelings about how sturdy and fragile words are, how unable to express the real juice of our ideas, but, damnably, the closest means we have. But words do mean (or should) and I know it. I am not Alice, and our looking glass only mirrors what we are: saying what we mean and meaning what we say are important, aren't they? Still, there is so much buried beneath words, unexpressed, that, as my mother suggests, I must seek in the silence of self. Because I love words, I'm always hopeful that those we use suggest growth — an evolution of attitude, a shift in definitions, maybe a refocusing of hopes. So it has been with the semantics of renewal.

When I was a young teacher, the term "staff development" was attached to those beginning and end-of-year days when we had to be at school but weren't trusted to prepare our classrooms, lessons, and selves for students. We were summoned to listen to administrators or professional educational speakers define our task for us, outline our methods for us, prescribe our attitudes to us.

Perhaps the purpose of such activities was to help us as teachers, to inspire us to hang in there and teach those children no matter the hardships. One of the hardships, however, was tolerating "staff development." (One speaker spent four hours explaining scream therapy to us — something we could do in our cars on the way home to reduce stress. I thought then, "Hell, why wait? I want to scream right now!") Most everyone could tolerate a day of such meetings, stretching our endurance for other useless or demeaning assignments about which we'd have no options — bathroom duty, lunch duty, committee work, chaperoning student activities. But instead of cutting the stress, frustration, and overwork that lead to burnout, these "development" days contributed to it. The preparation we were unable to complete during our workdays had to be done at home during long nights and weekends, meaning, finally, that there was no life after school.

Naturally, like children quickly bored with and resentful of busy work, we customized the naming of these sessions, referring to "staff development" in phallic terms. Presto, a shift came, in name at least. We now called the same procedures "professional development." That label was hope to us. Perhaps we would be treated like professionals. Or, we would finally be acknowledged as professionals. Or, we'd discuss our own ideas of what professionalism was. Perhaps we'd define it for ourselves and become those definitions. No. Only the name changed, but the activities remained so mind-numbing or foolish that we began to dub these "recessional development." As in all things political, if it doesn't work, change the wrapping, this time to "Inservice Training" shortened to inservice. The Vietnam generation immediately shouted, "Incoming!" i.e., another bomb on the way. Just after inservice, we began to "Retreat" seasonally. A shift in activities came as well, for it was suggested that teachers should be a part of education, should be asked for ideas and made to feel as if we had input into decisions. That generally equated to our having hotdogs together, sharing our real feelings about one another and leadership methods; we had gone from recessional to confessional, shortly finding that decision makers would not find our suggestions helpful or forgiveable. We retreated from retreats and began to "Renew" ourselves.

We are currently fixed on renewal, a term I enjoy in its original uneducationese uses (like the word "share" before it became the catch word in the 80s. Educational "sharing" was used like a foam rubber bat against our heads: our "superiors" shared with us their opinions and instructions; we were neither asked nor allowed to share our ideas with them). Mind you, I believe in sharing, in helping myself and others, in being kind, in knowing on the darkest day that the sun will shine again and I'll lift my face to it and be rejuvenated. I could say the word RENEWAL and become plant, pushing through warm earth, foliage greening, roots thirsting and spreading, stems budding, flowering, seeding, living, *living!*, and nourishing myself to keep me alive, vital, and beautiful on this earth. In "renewal," I feel cycles at bone level, knowing I can only be down so long before I rise up, and that that cycle of being is natural and good, for it allows me to rest and care for myself as well as to create and grow and become. I am new again, child again, unafraid to take risks, glad to be *anything*. Possibilities! Perhaps I can be whole, complete....

But you must know, in the 24 years that I've been teaching, no one in charge of inservice experiences for teachers in my schools or systems has ever asked me to define renewal, to develop my own plan to address my own needs. And, while administrators and colleagues often have been supportive of my own quest for grants, fellowships, outside-of-school

renewal activities and scholarships, no one has trusted me to design my own renewal *within* the school setting during the school year. (We do currently make "personal goals" which we submit to administrators. These need not, we have been told, address nonprofessional goals.) The whole process has customarily been orchestrated by everyone *except* teachers, suggesting to those of us who are being "cultivated" by others that we are incapable of cultivating ourselves; that we perhaps suffer a creativity or intelligence deficit; that people who know little if anything about us, still know more about what we need than we do. Such blessed-and-can-bless notions are a trial for those of us who *are* scholars, who are aware and able and pursuing inner lives already, in spite of the tedium of our well-meaning professional staff, inservice retreats, and renewals. Our feelings, our designs, our hopes, our methods, our selves and ideas and pursuits have been the darkest of secrets, not because we are unable to articulate them, but because so few have really wanted to hear them. Perhaps we are changing now. Perhaps we are asking and listening. I am hopeful.

And because I am hopeful, I offer an idea any in-school teacher development planner might employ. Ask a few up-front questions of those whom you wish to renew (then implement their suggestions).

- What do you do to heal yourself after a year of teaching? Be as specific about your ideas and methods as you can, relating what works and what doesn't work.
- How could your school use inservice days to help you renew yourself and grow as a human being during the school year? (How do you wish your school might help?)
- Other than a salary increase, what methods or ideas would help you be a better person and teacher, that your school system could institute?
- What kinds of activities, discussions, and dialogues would you like inservice sessions to include? If you were given the opportunity to create your own professional development sessions at your school or in your system, what ideas would you propose? While some of the ideas might be professionally related, all need not be purely for classroom or professional use.
- Do you feel able to plan your own renewal activities or do you prefer plans to be made by committee or administration? Would you prefer to select activities from a list of possibilities suggested and developed by both faculty and administrators?
- Would you be willing to develop meaningful activities for inservice days for you and your colleagues?
- What kinds of experiences do you seek to help you be a better person and teacher (include the kinds of inservice and teacher development/renewal opportunities that have been worthwhile to you)?
- Do you feel that there are adequate opportunities available to you to become a whole, thinking, feeling, striving professional?

First consult individuals, then encourage group discussions to generate detailed ideas and plans. While universities, renewal centers, and specialists have had great success with planning meaningful renewal activities, public school administrators and these entities need not carry the weight of planning what teachers really need. Why not ask teachers what they need? Why not give us time and leave us alone to seek our own healing as we know we must? Ask us what we'd like to learn from one another, set these ideas into a sign-up list and see what faculties choose on inservice days. Everybody gets to learn this way, and morale will climb skyward.

> I stand looking at a beautiful tree-lined village in the distance, near a shore, a huge power plant to my far right, the landscape dark, a large plug lying at my feet. I am afraid — afraid to hurt myself, to blind myself — but I know what I have to do: plug the power cord into my left eye. My heart pounds, I look for someone else, for a reprieve; I hope for intervention or guidance from something bigger than myself, feel it, and do my job.

Teaching is a powerful job. I've always known it and felt both the fear of and respect for the possibilities in this position. Lives are at stake, selves are developing, anything is possible, and teachers guide the process, suggesting that they are whole, developed selves with wisdom and clarity. But teachers too are in transit as beings, are in the process of becoming. One must *become* a whole self before one can *renew* that self. The teaching process both builds and leeches the teacher. Sometimes I feel as if I'm the only available water in a room of sponges: I want students to learn and teach, to give of themselves too, so we can fill one another up and learn from one another. I only teach because I want to learn. But each year I have to build trust with students first, before they share openly and tell truths and begin to fill me up as well. Teaching is hard but important work. I cannot imagine a profession that would have en-

couraged me — sometimes even requiring and forcing me — to be as honest, true, and fearless a person as I try to be. For those few people who've told me over the years that they can fool children, act one way and be another, I always say, "You can't kid the kids." Students know, sense, feel what is true and what is not. They know a liar, a stuffed shirt, or posturing intended to mislead them and not come clean. Kids have almost unsullied built-in sonars — crap-detectors, if you will — that expose and challenge falseness.

I learned long ago, against the advice of mentor teacher and principal, that it's better to be true than create a caricature of "teacher" behind which I could hide; better to be as clearly what I am at all times with students, to admit error and trust them to forgive me my weaknesses, to love me and teach me anyway, to accept me as I accept them, to join me as fellow pilgrims discovering new realms, and learn what real courage is — the courage I often see in them — of trying every day every day every day to be a good human and put more into life than I take out. When students are not as perfect as they strive to be and suffer under their expectations of themselves and of others' expectations of them, I remind them of a hard lesson I learned at ten — that they are human, therefore flawed, but those flaws are not mildew on the white tile of their selves, but the means by which they will learn humanity, forgiveness, joy, hope, love. After all, it should be easy to love the perfect; we prove what kind of human beings we are in loving and forgiving the imperfect.

Of course, I learned this important lesson by being false once, by trying to be the "teacher" I was told to be and feeling lousy and wrong and evil because I had not been true. The pressures of teaching — administrative hoops, committee assignments, and the needs of countless young people — drain teachers. We need renewal; perhaps salvation; always healing — a true soul-searching and finding expedition into the frontier of self. Truly, one must have time — time away from the pace — to know one's self, to distinguish the teacher person from the parent person and spouse person and friend and traveler and creator person, to get in touch with what we want and love and need, with what we despise and reject and fear, *and own it all*. How can we teach students to be whole if we ourselves are fragments, pieces of a person, as one-dimensional as decals slapped onto the face of some notebook? Most of us know what we must do in our classrooms. We've spent years with our field of study and with developing plans that might lead young people to discover the mysteries of those disciplines. However, we need time to develop not only lesson plans and ideas for school, but for integration of our own lessons into our own selves to be whole, healthy, wise, humorous, loving, and true people — people who not only teach students to entertain possibilities, but who honor our own possibilities as well.

> Two feathered serpents with azure eyes lie beside my right heel as I stand on my patio, asking, sotto voce, a visitor in my home to unlock the door and let me in before they bite me. She won't open the door, hysterical to see the snakes. I want to snap her neck. I am afraid and sense that the male is protective of the female beside him and will hurt me if I move falsely. My guest turns her back to me, and I know I am alone in the solution to this problem. My pulse pounding, I look at the snakes, suddenly realizing how very unusual they are, their feathers slate with azure highlights, their heads crested, crowned with jewelled tufts, their torsos cobra-like, lifted and poised with a kind of power and dignity and majesty. I am gladdened and smile with real joy, and as soon as I think, "Oh, God, how beautiful," they slightly dip their heads to me, and gracefully move away.

The beauty of teaching and of defining oneself as a teacher is sometimes elusive. After my fourth year of teaching, a student wrote in my yearbook, "May you enjoy teaching for the rest of your life." I laughed and showed my colleagues who laughed as well, but I kept a knot in my stomach for years over that remark. For the rest of my life? Dear God. I hadn't considered that I might be teaching that long, had never imagined retirement or longevity. I just seemed to be teaching on automatic pilot: as long as I loved it, I'd continue. How long would that be? I had no idea.

Recently, in our school's newspaper, a colleague in English who was being featured said, "Teaching is what I am." I admired the comment but immediately felt that knot in my stomach again and knew its source. Fear.

Surely we are more than that. Mind you, teaching at any pre-college level is easily ten or more professions in one: counselor, medic, police officer, narcotics agent, coach, fire fighter, crisis control expert, guide, custodian, secretary, interior decorator, artist, musician, bus driver ... and somewhere in all of that, teacher. But these are roles that often come with the territory, so my attempt to reduce the knot with reasoning hasn't helped. I reflect further. I love to teach even when it doesn't love me; I choose to teach at high school level because that age group is at risk, in need, and afraid. They need teachers who want to

be there, who reflect the rightness of transition, the importance of process as much as product, who believe that everything will be all right, who trust students to be their own best selves one of these days, even if they make mistakes along the way. But here's the rub: we want to be everything, just like our students, really *everything*. We want to see and do and know and be things we don't even know about yet. And why not?

Lately, on Parents' Day, I give parents and students two quotations that capture a little of what I want to be as a teacher: Mark Van Doren's "The art of teaching is the art of assisting discovery" and Maxine Greene's "There is always more; there is always possibility." Those words give me heart because I know they are true and limitless. The desire to learn is the source of all renewal. Nurturing this desire is something I do for myself because only I can know what I most need.

We are all as different as our students, each with our own visions and needs. We must entertain our own possibilities, secure our own healing and wholeness. Those who are eager to renew us must simply trust us. Tell us — no, assure us — that time is allotted to us and that you are available if we need you. If you feel we are slow of study or of inspiration, offer enrollment in a variety of well-thought-out and useful sessions and let teachers take or leave them. That way you get to learn too — what we need and want and what is false to us, though perhaps useful to you. Give us opportunities and time to find our own people. We may do it with a reading group, with pottery, with poetry writing or a soccer game, with meditation or exercise or meeting with colleagues to plan joint classes that integrate all the curriculum (it's whole too, you know). I don't know all the possibilities for renewal *and no one else does either*, but we can each seek them and find them in and among ourselves, so we can teach young people to do the same. You see, everything, *everything*, returns to the classroom.

> A friend and I are on a snow-covered hillside. I am reminded of snow sledding at my parents' farm, sweeping down the hills and trying to avoid the creek below. I feel the expert here remembering my childhood, but the scene darkens and changes and I recognize nothing. I am lost and begin to panic. There is no familiar house in sight, nothing but miles of snowy hills and a darkening cloud that threatens blizzards. My friend (a psychiatrist) limps and can't walk very long without exhaustion. "I don't know what to do," I say, "which way to go." My chest tightens as it always does when I know I need help. But he smiles and produces an old Coke sign for a sled, on which we sit, me in front, him behind, and glide down one hill and another and another, the wind wonderful in our faces, the swooping sending shrieks of laughter from us, the sun slowly returning until our sled moves to the main street of a small but brightly lit village where we are dumped onto the snow, spinning and laughing riotously, like children. My friend crawls over to me, kisses my cheek, and says, "See?" Then people begin to sit up from beneath the snow, old and young people, men and women, muffled and coatless, all smiling and laughing, ruddy cheeks and open, joyful eyes. I look at them and know none of them. I look at them and know they are my people.

We six sat at a table on the patio of the small restaurant in Sylva, NC and ordered all of the six desserts on the menu. We'd share, we said, and laughed and talked about possibilities as if we knew one another. We did not. In fact, we'd only met two days earlier when we had come to Cullowhee to the newly formed North Carolina Center for the Advancement of Teaching for a seminar called "Time and Remembrance." The day before I'd come here, I'd written in my journal, "I'm on my way towards something. I want so for it to be good — full, glad, rewarding, challenging, loving. Perhaps I'm not good enough yet to grasp it." Now, at that small table were a few teachers, a center fellow or two, a seminar leader, and an assistant for the fellows, all women, but that is not significant. The truth is, I no longer remember exactly who was sitting at that table, nor the name of the restaurant, nor the calorie content of the desserts, but a single exchange at that table changed my life.

During a free-ranging discussion, someone mentioned something of Asia that was interesting and struck some chord in me. Without thought, I said, "Ladies, it's time I went East." I'd traveled in the Americas and in Europe but never gone to Asia and knew little of it beyond ancient literature and philosophy. Unanimously, they shouted, "Go!", "Do it!" "Oh, yes!" as if it were really possible for a teacher's salary to take a person to Asia, as if it were not ridiculous to imagine that possibility, as if I really could. One of my colleagues there read my mind and said, "There are grants and seminars that take educators to other countries. Even teacher exchanges. Look into that." I said I would and knew I wouldn't. But the seed was planted just the same. I'd found my people and didn't know their names, knowing that names were the least important things about any of us. No one shamed me or laughed — no cynical responses like "Yeah, and it's time I leaped to the moon" — no rolling of eyes and exchanges of 'meaningful' looks that had always served to close me down when I mentioned such thoughts at my school.

Even the people who loved me, my friends and family, and closest colleagues invariably wished I'd stop thinking about possibilities and meanings, wished I'd stop digging in and searching. Their well-meaning comments are recorded in my journal from that time: "Why don't you leave yourself alone?" "This conversation is too damned analytical for me. You think too much." "You must get accustomed to the notion that not very many people want to go so deep or stay so long." "I just want to float and you're always diving." "Can't you just be satisfied with what there is?" I recorded these comments because I needed to think about them, to analyze myself in their context, to go in deep and stay until I understood, to be with me even if I was alone and understand fully what that meant. In short, I wanted and needed to be whole, a whole self and mind and heart and life, a whole soul. I had seen and known and been "what there is" and I was not satisfied. I couldn't regress, couldn't progress, and was stagnant where I was.

While I blamed the state for hiring me to teach its children without caring a whit if they'd hired a whole person or half of one, I quickly realized it wasn't the state's problem if I was a self-realized human being. It was my problem, and I must deal with it as best I could. Sometimes I'd say to students, "Wouldn't it be wonderful to ... " and fill in a possibility. They always laughed, but some would say to one another, "She's crazy." I hope they knew I wasn't. Sometimes I'd try it out in the teachers' lounge, and colleagues would laugh, embarrassed that I wanted "it all" — and I don't mean just a family and a career. I wanted all of me, whatever that was. Their advice made me lonely, and loneliness made me quiet about possibilities and things that filled me up, and so I became a closet self. I learned to heal myself and keep it to myself. Now I understand what those friends and teachers tried to tell me then — that they had perhaps had those same longings and had been denied so many times that they had learned to accept what was on their plate and ask for nothing more, saying sagely, "You can't have it all," and perhaps believing it. It was not until years later that I discovered that there are others just like me, thousands of teachers and people in general who imagine wonderful things and make them manifest, who know and reflect that the last great frontier is inside ourselves.

That supportive group of nameless friends around the table in Cullowhee was a beginning of the path that led me to the People's Republic of China where I'd teach undergraduate English majors who would become English teachers in China's middle schools (like our high schools). For two pivotal years both for China and for me, 1988-1990, I learned how to trust what is in me, to go with my intuitive self without denying my intelligence, to be with those who long and suffer and reach, who seek change and are slapped down by their government, and try not to "fix" anything. I learned that being is enough, that I needn't always do for others, that my own goodness would be determined by the way in which I treated myself and all other beings — no more, no less — and that I would stay with me for the rest of my life, as a friend, as a parent, as a child, as a lover, as a healer. When I returned to the United States and discovered I had cancer, these lessons held me in good stead. I healed with the help of good medicine and support, and I joined Hospice to learn from those who were stronger and wiser than I in facing mortality, people I couldn't save but with whom I could share time and love without trying to pick up their load and carry it myself. In facing the reality of death, they taught me to face equally life's reality and to engage both with courage and joy and hope.

These are hard lessons to learn, I assure you, and I did not learn them overnight or easily. The process began with years of longing and searching, then with a summer at the National Humanities Center in the Research Triangle Park, at NCCAT in Cullowhee, at professional conferences and sundry renewal seminars through NEH, Fulbright Foundation, and local universities, in graduate school, and in the kitchen of my mother's house where wisdom is free and coffee is plentiful. Whatever would I have done without these catalysts and kindly nudges? Would I even be alive now to tell this story? I don't know. I do know, however, that I'm a better human being and a better teacher for these pursuits. I know, as well, that there is life after school, for I met my Russian husband in China, and we explore new dimensions of life every day as partners and teacher/learners. I now teach and love Asian Studies, born of intellectual and personal pursuits in China, India, and Southeast Asia. When I say these renewal opportunities changed my life, know that I allowed them to touch me. Also know that no school system or school cared in the least if I pursued renewal as long as I came to school and fulfilled my teaching assignment. I wish I could say that they had sent me to be renewed and to return a better teacher, but they did not.

Usually, after a seminar or renewal session teachers are asked to evaluate the experience, primarily so that these renewal centers and endowments can prove to funders that they are worthwhile institutions. On one occasion, a center fellow met with the 20 teachers involved and asked us to answer several questions on paper, and several others orally, apologizing that this boring task was necessary. No one felt it was boring. So few had ever asked our input, we were willing and glad to speak out. Most of what we said was praise for the center and its fellows, for the experience we'd had there, for the friends we'd found, and for the work we'd done in and for ourselves.

The last question, Did we feel we were refreshed and more ready to go back into our jobs with renewed vigor because of the experience we'd had?, did not reap the answer our questioner seemed to expect. Most said "Yes" enthusiastically and meant it. I felt ashamed, for I'd said, "No," thinking everyone else would be saying that too. That singled me out. He turned on me, a little irked, "No? Why No?"

I loved to teach, and I loved that seminar where I was encouraged to know and be who I am, encouraged to feel and think and learn and create and be fearless in pursuing my own possibilities. But, its very success had proved to me that I don't want to go *back* to anything. I want to go on, always on to new frontiers in me. I replied, "You've given me a taste of respect and hope and freedom, and you want to know why I don't want to go back to having none of that? Have you ever taught in a public school at any level? Do you have any idea what most of us will return to? No, I don't want to go back to that. Frankly, I want to stay here. I want your job working with people like me." My colleagues laughed and agreed they'd like to stay too, but we all knew the score. Nevertheless, our questioner's irritation stayed with me and made me question myself. Was I just an ungrateful wretch? I knew what my answer needed to be, but that vigorous "Yes! Send me back in, coach!" was simply not true. No, I did not and do not want my time, my very life, wasted doing busywork or answering questions so I'll feel I've had in-put when some administrator has already made the decisions. I wanted and want every single day of my life to be about something true and good; I wanted and want to be whole and know what that means; I wanted and want to give and receive the truth and be accepted for and able to handle whatever that is, even if it means I leave one life and go to another.

Should the goal of a renewal seminar be to send us back into the classroom refreshed and renewed, or to make us aware, questing, fearless seekers of our own possibilities, no matter where that may lead us, whether to China or writing or a Ph.D. program or carpentry or gardening? I wish so much that those who fund these programs would grasp that there is no such thing as wasted money when a human being is learning and becoming strong and true and responsible. How can learning possibly be useless? And, if renewal programs are useless and unworthy of funding, what must we say about all schools everywhere? Are not schools about doing for students what renewal centers do for teachers? And if they are not, what in the world are we doing?

> Everything is gestation and then bringing forth ... be patient toward all that is unsolved in your heart and try to love the questions themselves like locked rooms and like books that are written in a very foreign tongue. Do not now seek the answers, which cannot be given you because you would not be able to live them, and the point is, to live everything. *Live* the questions now. Perhaps you will then gradually, without noticing it, live along some distant day into the answer. (Rainer Maria Rilke, from *Letters to a Young Poet)*

I keep Rainer Maria Rilke stuck to my office door, partly for my students and partly for me, as a reminder that some ideas are not word yet, some questions are not answerable yet, some answers and lives are not whole yet. I've been living questions for a long time and wondering why we, as a nation of people who acknowledge the importance of education, are so very slow about moving toward that distant day of understanding.

A person can pick up almost any educational publication these days and read about the unpreparedness and flight of new teachers from the classroom. Although articles may deal with the whys of this statistic, school systems generally do not, meaning that the flight continues and recruitment cannot fill the gaps made by retiring teachers and the departures of the disaffected. One article I read in an educational newsletter recently reported a "groundbreaking report" that suggests that "continuous teacher learning is the key to improved student performance."

"Well, Duhh!!" I said aloud. Teachers have been saying these things as long as I've been teaching and probably even before that. Does no one ever listen? We are asked almost yearly by media, administrators, elected officials, parents, university education departments, professional association pollsters, and we answer loudly and truly every time. Neverthe-

less, millions of dollars have been spent on studies and committees and reforms and tests and quick fixes, while teachers have steadfastly replied that there are a few surefire methods of improving education for every student and every teacher: (a) smaller class sizes, (b) a system of sabbaticals and/or teacher enrichment/renewal opportunities that contribute to career-long learning, and (c) administrative personnel that support the efforts of teachers in the classroom and are sensitive to the professional and intellectual needs of teachers as persons.

Naturally, money always becomes a part of the discussion of improving education, and while none of us who work our 70-80 hours per week will turn down any raise we're given, most of us have stayed in the profession without more money. (I must say, however, the multi-million dollar salaries of professional athletes in comparison to those of America's service professionals — teachers, police, fire fighters, social workers — do bespeak much about this country's priorities.) Yes, teachers are service people, by which I mean, we are lovers of humanity: we believe human beings together can bring about joy and peace in the world, can solve problems and help one another; we feel it a privilege to be trusted with and by our students; seeing them succeed fills us up and gives us hope that everything will be all right after all; while American education has problems, we know we are part of the solution. If we weren't in the classrooms of America, we'd gravitate to other professions that would allow us to mix and mingle with humanity, learn things from them, and try to engender positive solutions, love and forgive and work and heal and grow and plant and pass it all along. Yes, we may stay without being paid what we know we're worth to American society's present and future, but we leave because we are paid neither in cash nor in kind.

"In kind" payments are many and varied, but return to the three surefire methods of improvement listed above: real appreciation is lovely; a system of paid sabbaticals that give teachers time — to research, to prepare new courses or cultivate existing ones, to write, to mentor, to enrich their lives and work; a *real* part in making decisions that govern our schools and lives; funding that would allow us to attend and take part in our professional organizations, inqueries, and conferences. It does not take a rocket scientist to conclude that a challenged, intellectually alive, and revitalized teacher/learner is preferable to a burned-out shadow or an angry, frustrated "laborer." Students learn what we teach, and we teach even when we think we aren't teaching. No student who sees his teacher burned-out and degraded wishes to become a teacher. Whatever we are comes into our classrooms and teaches lessons to us all.

The good news is that articles are being written and published for anyone who will to read them. Perhaps people will read and enact ways to encourage and nurture good new teachers and revitalize and empower good veteran teachers; maybe through really listening to one another and to our own interior voices, listening to what we mean as well as what we say, a movement toward bettering and truly renewing education will begin and continue. Like I say, I am hopeful. I am seeking the best of worlds for us all — you, me, and my students — I am dreaming, and I am waiting.

Approaches to Environmental Education

Towards a Transformative Perspective

Constance L. Russell

A discussion of three approaches to education (Transmission, Transaction, and Transformation) and their implications for environmental education

The author wishes to express her thanks to John Ankenman, Jack Miller and David Selby for their editorial suggestions.

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There certainly is no shortage of information on how badly we humans have mismanaged ourselves in relation to our habitat. Indeed, many prominent scientists and conservationists maintain that we have now reached the precipice of a downward spiral; if our destructiveness cannot be curtailed within a relatively short period of time, the juggernaut will not be stopped. Not surprisingly, then, educator David Orr has concluded that the environmental crisis

> is not only a permanent feature on the public agenda, for all practical purposes it is *the* agenda. No other issue of politics, economics, and public policy will remain unaffected by the crisis of resources, population, climate change, species extinction, acid rain, deforestation, ozone depletion and soil loss. Sustainability is about the terms and conditions of human survival. (1992, 83)

Orr is not, of course, the first to make such claims. Over thirty years ago, Rachel Carson stunned North American society with her revelations of pervasive environmental degradation; her 1962 book, *Silent Spring*, ushered in the modern North American environmental movement. Despite growing awareness of these issues since that time, however, it is hard to overlook that "little has changed but the names of the poisons" (Evernden 1992, ix). Orr infers from this state of affairs that our various educational institutions have continued to produce "ecological illiterates, with little knowledge of how their subsequent actions would disrupt the earth" (1992, x). It appears that many, if not most, educators rarely consider environmental issues important to their theory or practice. Yet as Orr has suggested, "all education is environmental education. By what is included or excluded, students are taught that they are part of or apart from the natural world" (1994, 12).

In his "barnstorming" tour of curriculum, Derek Walker has noted that the most popular writing on

issues of curriculum is "about what is wrong with the curriculum and what we should do about it" (1980, 74). Writing about, in, and for environmental education often falls within this category; this article will be, for the most part, no exception. An analysis of environmental education within the context of the larger field of curriculum studies generally points to the deficiencies of the current systems and the need for a more transformative approach to education.

Approaches to environmental education

Henry Giroux reminds us that "schools do not exist in precious isolation from the rest of society" and that "curriculum design, implementation and evaluation always represent patterns of judgements about the nature of knowledge, classroom social relationships, and the distribution of power" (1981, 102). Accordingly, a number of educational theorists have developed frameworks to describe and clarify the various approaches to curriculum studies. While I concur with Phillip Jackson when he suggests that models of curriculum tend to deal in caricatures that "have the ring of authenticity, as stereotypes commonly do" (1992, 18), I nonetheless find these models helpful for they provide the broad brush strokes that illustrate the dominant patterns in curriculum theory and practice.

Jack Miller (1993a) has developed a model in which he describes three representative approaches to education: *Transmission*, *Transaction*, and *Transformation*. While focusing primarily on matters of pedagogy, this framework roughly corresponds to a number of other models of curriculum (Table 1). These three positions also parallel different belief systems about nature and the appropriate relationship between humanity and nature, which in turn inform the various approaches to environmental education (Table 2). I have thus found Miller's categorizations particularly useful.

It is important to state, from the outset, that Miller (1993b) maintains that all three positions are interrelated and each has a role to play in education depending upon the type of learning that is required. Thus he contends that one can see his framework as an inclusive model where, for example,

> the transaction position would include the transmission position focus on knowledge retention and would apply it to problem-solving. In turn, the transformation position with its holistic emphasis would incorporate the cognitive thrust of the transaction position within a broader, more inclusive context. (1993a, 6-7)

The *Transmission* position is considered a traditional approach to education wherein the learner is seen as the passive recipient of content that has been decreed from above (i.e., by powerful adults) to be important to "civilization." Paulo Freire described this approach as a "banking" model where "education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor" (1990, 58).

There is a tendency in this approach to break down content into smaller, easily digestible units; hence this position can be thought of as fragmentalist (Greig, Pike, and Selby 1989, 45). Miller's Transmission position corresponds to Madhu Suri Prakash and Leonard Waks's notion of a Technical conception of education (1985, 81), Chet Bowers and David Flinders's Technocratic position (1990, 241), and Elliot Eisner's classification of Curriculum as Technology (1979, 67).

Very few educators whose focal concern is environmental issues work primarily from the Transmission position. Other educators, however, who understand environmental issues as primarily a techno-

The Transmission position is considered a traditional approach to education wherein the learner is seen as the passive recipient of content that has been decreed from above (i.e., by powerful adults) to be important to "civilization."

logical problem could adopt such an approach and would advocate a variety of behavioral modifications and/or technofixes as solutions. (For examples, see DeYoung 1993; Dulski et al. 1995; for reviews and critiques, see Dwyer et al. 1993; Lucas 1980; Robottom 1991). This is a fundamentally anthropocentric position; nature is simply a resource to be used solely for the benefit of humankind which is inherently superior to all other forms of life and nature in general. Education regarding how to best use "our" natural resources is, at best, simply another add-on to science curriculum in a fragmentalist system.

Ann and Harold Berlak, in their examination of a number of dilemmas in educational theory and practice, note that there often exists a tension between knowledge as content and knowledge as process (1983, 277). Transmission would represent the position which prioritizes content, and Transaction the position which privileges process. In the *Transaction* position, then, emphasis is placed on the individual learner: what s/he brings to the learning situation and how s/he might interact with the curriculum. John Dewey's approach as presented in *Experience and Education* is often cited as a standard representation of this position (1938). The central objectives of this position include cognitive development and the facilitation of the learner's problem-solving skills; it is essentially a pragmatist position (Greig, Pike, and Selby 1989).

The Transformation position has as its primary goal personal and social change. It is not only the learner's cognitive abilities that are important, but also aesthetic, moral, physical and spiritual needs.

Miller's Transaction position roughly corresponds to Prakash and Wak's notion of a Rational conception of education (1985, 83) and Bowers and Flinders's Academic Rationalist position (1990, 241). A number of orientations identified by Eisner also fit. For example, curriculum which highlights the development of cognitive processes (1979, 51) and curriculum which "emphasizes the primacy of personal meaning" (1979, 57) are important, as is his description of curriculum for Social Adaptation where curriculum is designed to develop an individual's ability to fit into the society as it is (1979, 63).

Based on my experience as an environmental educator, and from my reading, I contend that most environmental education theory and practice corresponds with the Transaction position. While there is a firm recognition that nature is complex and environmental issues important, nature is still seen primarily as a resource for humankind that can be rationally managed with the appropriate tools. The role of humankind is that of steward, hence, this position remains anthropocentric; humankind is still considered separate from and superior to nature and must remain in absolute control.

A central goal of environmental educators who work from this position is the development of problem-solving skills. Students are encouraged to become actively involved in environmental issues that are personally meaningful, and to develop the skills necessary for rationally managing "their" resources. The disciplines considered most helpful in achieving these goals remain the sciences, thus making scientific discourse dominant. (For examples, see Brody 1994; Gigliotti 1992; Goredetsky and Keiny 1995; Kastenholz and Erdmann 1994; Smith-Sebasto 1995).

This approach to environmental education remains anthropocentric as nature is still an object, either a tool for students to use to build skills or a resource to be managed. As Noel Gough suggests, this approach rests on "shallow environmentalism — a narrow instrumental response to circumstances that inconvenience us" (1990, 14). He later suggests that

> the discourse of environmental education, as embodied in popular textbooks and various policy documents, are constructed so as to reinforce the dominant assumptions of modernism.... By reinforcing modern industrialized societies' high status forms of knowledge (like science, technology and economics) in environmental education curricula, we are exacerbating many of the very problems that we are attempting to resolve. (1991, 3)

Reliance on environmental education that corresponds to Miller's Transaction position may be, in the long term, counterproductive (Bell, Russell, and Plotkin, in press; Gough 1990, 1991, 1993; Livingston 1981; Orr 1992 1994; Russell and Bell 1996).

The *Transformation* position has as its primary goal personal and social change. It is not only the learner's cognitive abilities that are important, but also "aesthetic, moral, physical and spiritual needs" (Miller 1993a, 6). The curriculum attempts to address all of these facets of the learner; it is thus considered a holistic position (Greig, Pike, and Selby 1989). Within the Transformation position, Miller has suggested that there is, however, often a tendency to privilege either personal or social change. Prakash and Waks similarly identify approaches to curriculum that focus primarily on self-actualization (1985, 85) or on social responsibility (1985, 87), and Jackson has also noted such disagreements within curricular reform movements (1992, 14). Indeed, Berlak and Berlak maintain that one of the central dilemmas in

Table 1.
Approaches to Curriculum Studies

Miller (1993a)	Transmission	Transaction	Transformation
Eisner (1979)	Technology	Cognition Personal Relevance Social Adaptation	Social Reconstruction
Prakash & Waks (1985)	Technical	Rational	Personal Social Responsibility
Greig, Pike & Selby (1989)	Fragmentalism	Pragmatism	Holism
Bowers & Flinders (1990)	Technocratic	Academic Rationalist	Critical Pedagogical
Berlak & Berlak (1983)	Knowledge as Content	Knowledge as Process	Personal and Public Knowledge

Table 2.
Approaches to Environmental Education

Curriculum Position (from Miller 1993a)	Transmission	Transaction	Transformation
Approach to Nature (adapted from Greig et al. 1989)	Nature as resource; Nature as series of building blocks; Humankind separate from and superior to nature, ie., anthropocentric	Nature as resource; Nature as complicated system but manageable through rational planning and the use of science and technology; Humankind separate from and superior to nature	Nature as more than resource, nature as home; All life interconnected and interdependent; Relationships both among humans and between humans and the nonhuman (organic and inorganic) important
Approach to Environmental Education	Behavioral Modification and Technofix	Rational Management	Transformative

curriculum is the tension between personal and public knowledge (1983, 276).

A truly Transformative position, according to Miller, avoids such dichotomization (1993a, 6). Prakash and Waks make a similar claim:

> In the age of the global village, the nuclear threat, and ecological imbalances, self-actualization without social responsibility is an illusion. How can we regard individuals as self-actualized if they lack the motivational structure and skill to bind together to contend effectively with the threats of war, poverty, or pollution? (1985, 95)

They urge, then, "a conception of self-actualization in which each person's good depends on the common good and [which] refuses to let the good of any member of society be sacrificed for the self-actualization of another. The goal of education is the actualized individual in the just society" (1985, 88).

Miller suggests that a just society is one in which a variety of connections are fostered including that between individuals and the Earth (1993b, 15). In this regard, he is unusual among general curriculum theorists. Even those considered at the forefront of educational liberalism are, for the most part, "completely silent about the existence of the ecological crisis. This silence represents one of the ironies of the modern, progressive way of thinking"(Bowers and Flinders 1990, 102). For education to become truly Transformative, then, such anthropocentrism must be challenged.

Environmental educators working from a Transformative perspective perceive nature as more than a resource; indeed, much of their work involves helping students understand the cultural and historical specificity of this and other attitudes towards nature. These educators feel a deep connection with and reverence for all life, understand nature as Home, and teach and learn from a position where all life is seen to be interconnected and interdependent. They value and nurture healthy and sustainable relationships both among humans and between humans and other life. Such educators can thus be considered to be practicing deep ecology, that is, critiquing root causes of environmental degradation and injurious human/nonhuman relations and promoting philosophies of ecological wisdom and harmony (Gough 1990; Horwood 1991; Russell and Bell 1996).

Alan Drengson (1991) describes educating for deep ecology as

> not just training experts and specialists. Education involves the total human person. To educate a whole human being capable of achieving full self-realization requires opportunity to reach a total view, that is, a

> holistic understanding of self in relation to the larger human and natural world. (1991, 98)

A deep ecological approach to educating for self-actualization is obviously different from that usually espoused in psychology and education. By this definition, self-actualization involves developing profound connections and commitments to both human and nonhuman life. Such an approach generally avoids the tensions between personal and social change often associated with the Transformative position, for the personal and social become intimately intertwined.

Andrew Brennan defines an environmentally literate citizen as one who "will have a blend of ecological sensitivity, moral maturity, and informed awareness of natural processes that would make her or him unlikely to contribute to further degradation of natural process at either individual or corporate levels" (1994, 5). Thoughtful action is also important; Orr suggests that what the planet desperately needs is "people of moral courage willing to join the fight to make the world habitable and humane" (1991, 100).

Transformative environmental education

Prakash asks the central question faced by Transformative environmental educators:

> But how do we get from here to there? From our current classrooms for uprooted mobility and ecological irresponsibility toward those for communitarian attachment and rooting in the soils? (1993, 15)

To begin to grapple with such a question, we must consider the basics of curriculum: the who, what, how, and where. The following is far from exhaustive but points to some emerging trends in Transformative environmental education.

While there are some exceptions, most formal environmental education is geared toward children since adults, for the most part, are considered beyond repair. (See Orr [1994], however, for a discussion of university-level environmental education.) Part of the rationale behind focusing on pedagogy and not andragogy is the belief that one can capitalize on children's innate fascination and connections with the natural world (Russell 1995). Like those working under the rubric of critical pedagogy, Transformative environmental educators also signal the importance of interrogating the relationship between environmental issues and gender, race, and class; efforts are thus made to attend to, respect, and work with the variety of social and physical locations in which these children live (Gough 1993). Echoing the growing bioregional movement, attention to the various contexts of environmental learning has led a number of educators to advocate the careful consideration of place and pedagogy (Orr 1992, 125-131; Prakash 1994; Traina and Darley-Hill 1995). This position echoes that of critical pedagogues who advocate for a "situated model of learning" (Shor 1992, 44). An emphasis on the importance of socially and physically situated learning could run the risk of being parochial; Orr suggests, however, that "the study of place would be only a part of a larger curriculum which would include the study of relationships between places as well" (1992, 131). Global educators Sue Greig, Graham Pike, and David Selby (1987) have developed a model that recognizes the complexity of environmental problems and their relatedness to other issues. For them, environmental education is intimately connected to other aspects of global education including development, human rights, and peace education (1987, pp.23-29). Selby (1995) has since added to the original model a fifth education: humane education which is concerned primarily with "human-animal relationships, animals rights and welfare and the similarities and differences between humans and animals" (1994, 9).

Applying ecofeminist theory to environmental education, Anne Bell and I (1996) argue that a metaphor that seems to balance local and global aspects of environmental education is that of a "politicized ethic of care." In this approach, the lived experience of students and their connections to local communities, both human and nonhuman, are used as the building blocks for critical consideration of the global dimension of issues and, eventually, a committed, caring, and careful activism.

In this way, environmental education may move from being simply *about* the environment in a traditional classroom setting or being conducted *in* the environment on content from traditional subjects (Greenall Gough 1990); these approaches correspond with Transmission and Transaction. A Transformative position, in Annette Greenall Gough's opinion, involves teaching *for* the environment through the encouragement of environmentally responsible behavior or activism as well as teaching *with* the environment where deep personal connections are fostered.

Obviously, teaching *with* the environment involves, at least occasionally, getting outside. Unfortunately, much environmental education is still done indoors and remains within the realm of abstraction.

Orr believes that building ecological literacy is thus difficult "because we have come to believe that education is solely an indoor activity" (1992, 87). Getting outside does not negate the importance of schools, however, especially in their fundamental role of human socialization.[1] Rather, it means that we reconsider the possibility of schooling to include the greater community, both human and nonhuman. It also means that we give more serious consideration to interdisciplinarity; if we have learned anything from ecology, it is that life is complex and interrelated. Mary Clark and Sandra Wawrytko suggest that growing interest in integrated curricula reflect the recognition of the "inadequacy of current disciplines to deal with the inherent 'messiness' or complexities of real world issues [like] hunger, conflict, pollution, and so on" (1990, 3).

If one concurs with Madeline Grumet's definition of curriculum as "the collective story we tell our children about our past, our present and our future" (1981, 115), it is high time we begin to critically reflect on the stories we have told ourselves about our relationships with nature and the relative importance of these stories to our educational theory and practice. We must bring environmental education to the forefront, out of the depths of the hidden curriculum.

Transformative environmental education is currently far from the norm and thus, as Orr suggests, advocating this position is "not a call to tinker with minutiae, but a call to deeper change" (1994, 5). In my opinion, it is a call which can no longer be ignored if we are to ensure not only our own survival but the survival of nonhuman nature with whom we share this planet.

Note

1. For an insightful critique of the role of schooling in environmental education, however, see Weston (1996).

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Reading the Gaps on Truth and Value

An Ecological Mindset for "Higher" Education

Annette Wyandotte

By making larger truths of smaller ones and valuing paradox, a holistic perspective encompasses and reconciles both modernism and postmodernism.

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Huston Smith's *Beyond the Postmodern Mind* predicts that in the epoch of Western thought, the 20th century's impact on the human perspective will rank with 4th-century Christianity and 17th-century science.[1] To Smith's mind, it is no happy prediction. Believing that absolute values like truth, beauty, and compassion transcend the local, Smith ascribes psychic disaster to the post-Nietzschean deconstruction of metaphysics, for destroying our faith in transcendence and our trust in intuition as a way of knowing. In a stinging assessment of excessive rationalism, materialism, and relativism, Smith admonishes that, psychically, we are pulling ourselves apart.[2] His critique sufficiently jarred me to examine three mindsets that predominate 20th-century thought. In the process, I have identified my own mindset as that of a former "modernist" moving through "postmodernism" well into "holism." On the one hand, I value Smith's transpersonal faith in universals; as a rhetorician, on the other hand, I appreciate contextualized truths. Because many modern and postmodern assumptions are contrary, logic seems to preclude having it both ways. But in the gap of these contraries lies holism's value.

This article illustrates how holism respects constituents of both modern and postmodern assumptions. Adapting Smith's use of the phrase "mindset," it explicates belief patterns on truth and value associated with modern, postmodern, and holistic thought. Surveying holistic contributions to the arts and sciences, it argues that holism collapses modern/postmodern opposition on such issues. Further, it argues that a holistic mindset is ecological and that an ecological mindset values intuitive knowledge and transcendence. Finally, it examines how holism leads us as educators to act differently and why this difference matters.

Thinking back over graduate work in rhetoric and composition, I realize that two age-old questions fueled much of the controversy: whether knowledge

is discovered or created, and whether value is constant or in flux. Academic debates over the millennia have yielded sound proofs for all sides. Each argument has some merit, yet a tacit modernist preference for coherence had led me to view eclecticism as a "cop out." In examining holism, I have come to understand the flaw that exists in the form of these questions: how the phrasing makes them inherently exclusive and oversimple. Casting any two entities in competition as "either/or" guarantees a winner and a loser. Rescuing the disempowered mates of privileged modernist dichotomies like "male/female," postmodernism explodes hegemonious "truths." Holism, on the other hand, makes larger truths of smaller ones.

Significantly, whatever our mindsets may be, we are often unconscious of them, as I was during my graduate studies. Yet mindsets guide us in testing truth and evaluating opinion. They at least tacitly shape our associations and interpretations. To complicate matters, mindsets can overlap, or kaleidoscopically shift into other patterns. Nonetheless, their variations on the themes of truth and value make it possible to sort out crucial differences. To understand the differences within and across these global belief sets is to resolve needless ambiguity and to avoid the psychic dilemma of which Smith warns.

The postmodern challenge to modernism

While mindsets are less than systematic, ultimately they rest on a faith in their underlying assumptions. Traditional science is the god of modernism, in the faith that reality is ordered, scientific laws can reveal this order, and knowing them can fulfill us.[3] In contrast, contextuality is the god of postmodern thought, in denying essentials and promoting indeterminism.

Because postmodernism challenges much in modern thought, it is useful to juxtapose them. Modernist reality is dualistic: the knower (mind) is separate from the known (matter). As for social truths, the modern mind assumes that reason mediates individuality by uncovering universal essences. Knowledge preexists language; discourse merely conveys it. Because language is slippery, it should be value-free to correspond correctly to the truth it represents. Consequently, modernist thought attends less to ethics and more to rationality. This tendency perhaps suggests why traditional English departments elevate rational discourse as "argument" and relegate "persuasion" and its emotional and ethical appeals to Speech departments. As arbiter of truth and justice, reason must be detached from human value and affect. To be a politically neutral bearer of progress, science must deny that its discourse is rhetorical in nature.

In contrast, postmodern reality is pluralistic: the knower is a part of the known, both are in flux, and any number of interpretations of events seems possible. Therefore, reality is "whatever we can get away with," quips Richard Rorty.[4] For instance, the postmodern mind tends to acclaim writers like Jacques Derrida for demonstrating that nothing is "essential."[5]

As for the truth about the meaning of discourse, modern criticism privileges a text's structural boundaries. The knower contributes nothing to the known. Contextual elements such as history or authorial intent and biography are irrelevant to what a text means. On the other hand, postmodern hermeneutics[6] considers the presumed objectivity that underlies modernism delusional.[7] Both authors and texts are constructs. Interpretation is all. To a postmodern mind, meaning is relative to context; and so-called "truths" are embedded with theory, motivated by power, and constantly in flux.

Whether or not we perceive "reality" as time-sensitive, experience suggests that the meaning not only of texts, but events, legitimately varies across time, space, and observer. For instance, varying perceptions of reality between older, modernist philosophies of education and the newer postmodern variety generate oppositional pedagogies. Modernist education tends to be object-focused: instructors put knowledge "into" learners, through lecture, drill, and memorization. Learners must then reproduce it correctly. Accordingly, fault lies in misobservation or misrepresentation. Environmentally, learning is static, in that a learner's prior experiences should not be "read" into learning. Conversely, postmodern education is subject-focused: instructors put the learner into the subject, through activities. Language, by nature, is speculative. Moreover, "correctness" smacks of hierarchical privilege. Knowledge must earn its status by acquiring the assent of competent persons who are willing to accept its truth provisionally. Learning is dynamic, in that the learner's prior experience becomes a part of the context of learning.

The diversity prevalent in the contemporary academy is also addressed differently by the two mindsets. Modernists focus on the "one" in the many

through the alchemy of the melting pot. Postmoderns emphasize the "many" in the one through a multiplicity of approaches to truth and value. Postmodern beliefs lending spice to the "soup" of flux called "reality" are as diverse as deconstruction, existentialism, feminism, hermeneutics, Marxism, neopragmatism, new historicism, psychoanalysis, and reader response, to name but a few. In *The Passion of the Western Mind*, Richard Tarnas observes that the reality of academe is such that virtually every key "ingredient of our ideological past" is still formally active in the soup.[8] To a postmodern palate, the soup is rich and vital; to a modernist's, it is a cook's nightmare.

Louise Weatherbee Phelps notes that the pervasive ambiguity created by excessive relativity wreaks havoc with truth.[9] It warps knowledge and value. In response, Tarnas invites us to construct a new vision from this complexity and ambiguity.[10] Although Tarnas does not name the vision "holism," he seems to have in mind something truly integrative. In a later work, Tarnas opens the door to reconciling the object-subject conflict of modern and postmodern thought. In effect, he accepts the postmodern insight that "all is interpretation, but it is only one interpretation to think we can never know" truth and value because subject and object are separated in some ways. Tarnas comments, "The rose renders the mystical truth when our philosophy, religion and science fail."[11] The key is to accept paradox.

The holistic challenge to a modern/postmodern dichotomy

Valuing paradox, holists endorse the notion of complementarity. Borrowed from quantum physicist Niels Bohr, the term "complementarity" specifically addresses the paradox of oppositional truths. Historically, in response to the question of whether the phenomenon of light was a particle or a wave, light seemed to manifest itself in both ways. Therefore, Bohr successfully argued that the apparent mutual exclusivity of particle/wave be reconceived from "an irreconcilable dualism" to "complementary properties of a fundamental reality."[12] Only by accepting this paradox could our understanding of the phenomenon of light be complete. Finding a parallel truth in the Taoist concept of yin/yang,[13] Bohr embraced the ambiguity of paradox in all life, not just in science. The mindset of holism reconciles the seeming paradoxes of modernist and postmodernist thought by welcoming all reasonable conclusions under complementarity's broad umbrella.

Accordingly, holism preserves both modern and postmodern truths and values. Like modernism, it values coherence by transcending relativism. Like postmodernism, it values difference by challenging domination and transcending absolutism. To understand holism, we look to science, where the mindset has taken hold to this point more so than in the arts. In contemporary science, anthropologist Gregory Bateson, physicists John Bell and David Bohm, as well as Bohr, earth scientist James Lovelock, chemist Ilya Prigogine, and biologist Rupert Sheldrake are among the leading holistic thinkers. Tarnas applauds the "life-enhancing consequences" of their work in reconceiving mind, matter, and causation to incorporate commonalities that approach universals. They pursue science with "intellectual rigor and socio-cultural context" while embracing "faith, hope, and empathy."[14]

Like postmodern skepticism, holism holds in check the tendency to privilege one element of a paired dichotomy over another. Like modernism, it reconciles difference while preserving constituency. Holistic thought, as we shall see, resembles postmodern thinking in acknowledging the limits of reason and enjoying the interplay of opposites. It also rejects closed systems and grand theories. Rather, it seeks out a network of theories having complementary relations.[15]

Complementarity transcends contradiction by discovering a larger whole, as, for example, the possibility that truth may have both absolute and relative dimensions. Nor do holists see "closure" as a sign of "advanced" knowledge. Gary Zukov's *The Dancing Wu Li Masters*, for instance, recounts how holistic scientists averted a potential stalemate. In the fifties, when quantum physicists disagreed on the "ultimate" nature of the universe, they decided to withhold judgment. Freed of the kind of futile debate that frustrates discovery, they could move on to new truths.[16]

As to "ultimates," quantum physicists are increasingly predisposed to accept the field of relationship as *the* single fundamental reality of the universe. Like the quantum physicists, other holists also posit a network of fundamental relations as the fundamental reality. Viewing the "whole" in a "gestalt," such thinkers prefer organic metaphors like the "web" and "nest" to explain these relationships, as opposed to mechanical, "building block" accounts

that reduce wholes to parts. In relation to "nested" systems, a "part" is itself a "system."[17] Like modernism in this manner, holism strives for coherence, harmony, and *being* as opposed to contradiction, uncertainty, and becoming.

The holistic approach to paradox

Holistic-minded scientists like those named above concur with philosopher A. N. Whitehead's notion that physical matter is organic.[18] Physicists merely study more minute organisms than biologists examine. In this vein, Lovelock envisions the earth as a living, adaptable, and self-sustaining organism, whose subsystems maintain or jeopardize the earth's integrity through their degree of functionality.[19] Physicist Fritjof Capra observes that paradox occurs as a function of imposing timeless logic onto the time-sensitive conditions within which organisms operate. Injecting timeless logic into an organic sequence generates a paradox. For example, an Aristotelian paradox asks, "If a Greek says, 'Greeks always lie,' does he tell the truth?" Programmed into a computer, which uses the binary logic of x or y, "yes" or "no," the question generates an oscillating response of "yes-no-yes-no-yes-no."[20] For this reason, general systems theorists consider oscillation to be unifying.

Similarly, Ilya Prigogine obliterates the distinction between animate and inaminate physical systems by demonstrating that chemical systems are organically capable of spontaneous change, arrangement, and self-preservation. He argues that chemical structures "suddenly jump into a new, stable order" at the critical point of a systemic breakdown.[21] In quantum physics, David Bohm ascribes the sudden appearance of a new structure in any "highly perturbed" system to the unfolding of an "implicate" order. This invisible process Bohm calls the "holomovement."[22] According to Bohm, all phenomena exist within it. Thus, the universe is a kind of holographic plate within whose relational field its complete potential resides. The metaphor suggests that illuminating a part of the field illuminates the whole, or as Bohm says, the unfolding process eventually reveals all of the order implicit within the universe. By this view, "relativity" was implicit in the order of classical physics; through quantum physics, Einstein's "discovery" gave relativity explicit form. While the natural act of unfolding makes human discovery possible in theory, the practice of human observation and interpretation is required to actualize it. Thus, truth can be said to be both "found" and "made."

In the past century, field theory arose in experimental and theoretical physics to explain the behavior of electric and magnetic phenomena, without disturbing the tenets of Newtonian physics as to the movement of material objects by the force of gravity. Later, Einstein's general theory of relativity "unified the gravitational and electromagnetic fields" and established the field as primary. Einstein showed us that material bodies are transient phenomena. That is, they do not "emanate" out of a field when gravity moves them into our view, but rather they "manifest" themselves within a field under the force of "intense condensations."[23]

Eventually, this concept enabled quantum physicists to resolve the particle versus wave paradox of light. At the level of subatoms, particles are immaterial. Instead, they interact and "exist" only as an exchange. Moreover, order is a property of only the field, within which everything is connected to everything else. Applying the field theory of quantum physics to biology, Rupert Sheldrake explains a phenomenon that modernist ideas of natural selection and random mutation have failed to resolve: new life forms. Sheldrake argues that an organism may leap into a new form because biological structures are not coded in DNA but derive from a "morphogenetic field."[24] This field both forms and regenerates biological systems as a function of "morphic resonance." Sheldrake's theory perhaps explains, for example, how a learned behavior can occur among organisms simultaneously although they share no spatial relationship. Such a phenomenon is documented by Ken Keyes in a case where monkeys on an island were taught to wash bananas before eating. When the hundredth monkey learned the practice, the behavior spontaneously appeared in the monkeys across the island who had no prior contact with the trained monkeys.[25] As an effect of the field, morphic resonance does not depend on actual physical travel through space.

A similar challenge to the classical modernist view that space necessitates separateness and that causal ties require physical relation comes from physicist John Bell. Bell demonstrates the nonlocality of relationship by showing that pairs of spatially separate particles experience relationships not caused by local variables. He demonstrates that the co-related particles act as if each "knows" instantly what the other is experiencing.[26] Yet while holistic scientists share the idea of the unified field of relationship, they account for it differently.

While Bohm considers wholeness a unity of opposites, Capra adds a welcomed spiritual dimension in seeing it as an "inexpressible oneness." Its unity, says Capra, merely eludes our conceptual and linguistic capacities. Only when we transcend thought and language do we discern it. To illustrate the limits of reason, Capra employs Zen Buddhist riddles called "koans." No logic of essences will solve a riddle that asks "What is the sound of one hand clapping?" Although we can conceive of a single hand clapping, we cannot physically replicate it. Yet everything we can conceive of itself has an essence and a process, according to holists. The koan forces us to examine that process. Like the Buddhists, Capra argues that we move to awareness or transcendent "enlightenment" only through a leap from reason to intuition.[27]

In effect, for time-sensitive problems, metaphor is superior to logic as an explanatory tool. Metaphor depends on shared patterns rather than the timeless essence of class membership. A syllogism, for example, may reason: "Human beings die. I am a human being. Therefore, I will die." In contrast, a metaphor points to a truth that we can apprehend only through intuition: "Human beings die. Flowers die. Human beings are flowers." In the context of human death, the meaning of the metaphor is richer than that of the syllogism, such that if we try to explain the metaphor in rational terms, the richness disappears. Resembling Capra's notion of enlightenment, this higher awareness is what anthropologist Gregory Bateson calls "eco-logical."

The eco-logic of living systems

The logic of relationships dependent on organic structure, like the metaphor, is eco-logical. Capra distinguishes ecology from holism on the basis of whether we refer to a "living" system, as follows:

> A holistic perception means simply that the object or phenomenon ... is perceived as an integrated whole, a total gestalt, rather than being reduced to the mere sum of its parts. Such a perception may be applied to anything — a tree, a house, or a bicycle, for example. An ecological approach, by contrast, deals with certain kinds of wholes — with living organisms, or living systems.
>
> A holistic approach does not need to go beyond the system under consideration, but it is crucial to an ecological approach to understand how that particular system is embedded in larger systems.... An ecological approach to economics [for example] will have to understand how economic activities are embedded in the cyclical processes of nature and in the value system of a particular culture.[28]

Like the ineffable koan, the eco-logic of metaphor leads us to intuitive insight.

Bateson's own intuition led him to reconceive "mind" ecologically, beyond the duality of mind/matter that was the foundation of modernism.[29] To Bateson, mind is a "system," not an "entity." Accordingly, he apprehends "mind" as a mental process that manifests "thinking, learning, and memory."[30] These are the activities that enable any organism to order its environment, whether a human being or an ecosystem.

The interactive "systems" of texts

Bateson reconciles mind and matter by finding mind "immanent in matter" at all life levels. For the individual, the organic process is "self-conscious." For the group, the process is "collectively conscious."[31] In any case, process is primary. While the importance of process has long been recognized in the natural sciences, it is no stranger to the arts of rhetoric, composition, and literature. Further, the holistic tendency to reconcile polarity is also evident in epistemic[32] approaches to writing texts and in reader-response and feminist critiques of them. For example, in 1985, Constance Weaver related patterns between quantum physics, chemistry, and systems theory with Louise Rosenblatt's approach to reader-response literary theory in *Research in the Teaching of English*.[33] Combining her seminal work, *Literature as Exploration* (1938), with *The Reader, the Text, the Poem* (1978), Rosenblatt's theory resonates closely to the views of the holistic scientists who were her contemporaries.[34] The resemblance is so close that, if we substitute the word "text" for "universe" as the subject of study, and the word "meaning" for "reality" as the resulting apprehension, we would think we were reading Capra or Bohm instead of Rosenblatt. The following tenets give Weaver's account of the Rosenblatt/quantum physics connection, the brackets showing my own substitution of terms:

> The [text] is an organism, not a mechanism.
>
> The nature of [meaning] is process.
>
> The process that enables [texts] to be continuously revised is transaction.[35]
>
> Transactive events comprise the [text's] [meaning].
>
> The knower and the [text] are non-discrete.
>
> The text's [meaning] transcends the sum of its discrete parts.
>
> The cause and effect that produce [meaning] blur because transactive events share simultaneity and synchronicity,[36] not linearity.
>
> In the web of [meaning], patterns exist at varying, interactive levels of complexity.

> The interrelationships occur horizontally among units (systems) on the same level and vertically among different levels.
>
> Conceiving of the [text] as a closed system of parts is seriously reductive.[37]

Strictly speaking, Rosenblatt would substitute the word "poem" for "text" and perhaps the term "field," as field theory contemplates it, would better approximate how Rosenblatt sees a "text": a complex of energy passing between reader and words on a page. The poem arises or manifests itself only during an exchange with the reader and then disappears. In the process of reading, the reader's ideas, beliefs, and feelings both modify (top down) and are modified by the text (bottom up).[38] Consequently, interpretation is an organically self-regulating process; in Bohm's terms, reading "unfolds" the poem implicate in the text; in Capra's language, the poem actualizes in the "quantum" (intuitive) leap beyond merely decoding the symbols.

The systemic nature of speech acts

The rhetoric of speech acts likewise illustrates the act of interpretation as a holo-motion. For instance, Reed Dasenbrock [39] illustrates how a speech act functions systemically by unfolding the meaning of a familiar bumper sticker. "Baby on Board," taken literally, informs us that something is present. But in reading the text beyond the literal level, we encounter a higher meaning: in fact, we feel admonished.

In this scenario, the feeling-thought that we should drive carefully behind a vehicle with a bumper sticker saying "Baby on Board" arises in the gap between the text's symbols and its rhetorical effect. Accordingly, meaning involves an exchange between the observer and the observed. For example, note that if we read the text only in the abstract, it becomes a birth announcement. However, the gap directs us to the driver, likely a proud, and perhaps new, parent who is concerned for the child's safety. That is, the higher meaning emerges as we relate the text to a social convention outside it. Accordingly, Speech Act theory demonstrates the way in which interpreting texts works systemically. A "reading" establishes a "reality" that, to be complete, shares the systems of writer (car driver), text (words on the bumper sticker), and context (anxious parenthood). Reading blurs cause and effect, as Rosenblatt recognized, in a simultaneous unfolding (exchange) of the unfamiliar in the familiar (insight). To discern "meaning" involves a quantum leap from rational discovery to intuitive apprehension, as our knowledge of the world and the meaning we impose on a page bleed into one another.[40]

The organic quality of composing acts

A holistic view of hermeneutics coheres well with the belief that the act of composing a text is rhetorical and epistemic, or knowledge-producing. In "Foundations for a New Psychology of Composition,"

Ecological and holistic theories suggest that to impose meaning on something is to choose among multiple possibilities. In selecting only one view of reality, we negate other choices which may be just as probable and perhaps just as desirable.

Louise Weatherbee Phelps calls for an organic psychology of composing that recalls Bateson's view of "mind." In search of meaning, an organism contributes positively to the composing process by "hypothesizing, predicting, anticipating, planning, and responding to feedback."[41] Like Rosenblatt, Weaver, and the scientists mentioned above, Phelps sees no separate components at work in the act of composing but rather an interdependence of systems. These systems combine to construct a "reality."

Especially reminiscent of Bateson in her view of language, Phelps believes that texts express the values and intentions of their writers and readers. Therefore, Phelps argues that a psychology of composing should describe how, as organisms, we strategize to address the context of relationships that inform us when we read and write. The knower/known dichotomy disappears as the interactions of writer, reader, text, and context "become functional" systems of a "greater system."[42] The nature of this *jump* is a sudden collapse of all other possibilities but the one actualized in the exchange.[43]

The dialectic mode of feminist criticism

In the 1970s, a decade before Phelps proposed an organic psychology of composition, feminist critics were exposing both literary texts and social events to

ecological scrutiny. They argued that these entities and activities are embedded in both natural and cultural processes that, by necessity, represent only a partial truth. For example, in unfolding the implicate order of the traditional or "modernist" canons of literature and history, feminists have explicated how modern methods sustain a patriarchal status quo by objectifying subjects. Their own method is dialectic. A term associated initially with Plato, "dialectic" is a philosophical method that, in the realm of belief and opinion, parallels the analytical method of scientific experiment. As methods of reasoning, both dialectic and analysis apply rationality to a particular kind of subject matter. A century past, Hegel expanded the application of dialectic to explore the dynamic process by which the world itself develops through synthesizing the conflicts of antitheses. More recently, Marxist theory has applied dialectic to the development of human history by construing social progress as a product of conflicting systems of cultures.[44]

Marxist interpretation, I believe, suits the postmodern camp in its tendency, for instance, to promote one segment of a paired dichotomy, like labor over capital, though it views contradiction as a positive tool of change. In contrast, I find feminist thought holistic to the extent that it collapses dichotomy. Capra's description of the process by which feminist arguments have restructured his own approach to physics exemplifies why. Capra credits Carolyn Merchant[45] with first triggering what became an intense interest for him, the tie between feminism and ecology. Adrienne Rich's *Of Woman Born* [46] prompted Capra to rethink what it means to be human, becoming his "bible of cultural change."[47] Rich asserts that to be liberated means to "change thinking ... to reintegrate what has been named the subjective and emotional with the rational and intellectual."[48] Rather than attacking rationality, per se, Rich advocates its peaceful coexistence with intuitive thought. Liberated in the exchange with Rich, Capra wrote *The Tao of Physics* [49] precisely to integrate intuitive and rational thought. Capra's view of ecology was similarly impacted by Charlene Spretnak's parables of *The Politics of Women's Spirituality*.[50] Capra acknowledges Spretnak for sparking what he calls his "intuitive awareness of the oneness of all life," and "the interdependence of its multiple manifestations and its cycles of change and transformation."[51] Feminism further coalesced for him with ecology through Hazel Henderson's *Creating Alternative Futures*.[52] She inspired the thesis of Capra's *The Turning Point* [53] that "the major problems of our time are all different facets of one and the same crisis ... a crisis of perception."[54]

The dialogic approach of systems theory

Incorporating a dialectic method of reasoning similar to that used by feminist critics, systems thinking has evolved since mid-century to address "crisis problem-solving."[55] More accurately, the approach is "dialogic," in combining an ecological worldview with a dialectic method. Systems theorists believe that problems arise from underlying structures. Therefore, to resolve them involves first clarifying these structural patterns. Approaching change through conscious design ensures that we do not merely "react," but, as the feminists led Capra to do, "restructure."[56] In *Uncommon Wisdom: Conversations with Remarkable People*, Capra, Henderson, and others affirm the systemic importance of recognizing our own design in perception. Detached observation is impossible. We cannot observe something without changing it. Known in matrix mechanics as Werner Heisenberg's "uncertainty principle," the concept holds that because of the way nature presents to us, what we observe is ourselves observing nature.[57]

To understand Heisenberg, we can imagine a jet moving across the horizon. We can determine both its position and its momentum. Newtonian physics holds that to measure the momentum of a physical object requires us to combine its mass, speed, and direction. Airport schedules work because we can estimate when a jet leaving Louisville will arrive in Seattle. However, matrix mechanics holds that particles need have no physical reality at the subatomic level. Or, as Holroyd suggests, "Language is a conceptual tool" whose "referents do not necessarily exist in the modes" implied.[58] That is, we speak of particles as if they were "entities" because of the limits of language. Language captures possibilities from which an interpreter must choose, as the phrase "Baby on Board" reminds us. It does not ensure the physical presence of an infant in a vehicle, but the likelihood of a manifestation at some point in time.

As for physics, Heisenberg is saying that we must choose whether to measure momentum or position. As we become more precise about the one, we become more uncertain of the other. In choosing what we want to determine, we structure the outcome. Or, as Zukhav puts it, "It is possible that we create something that has position," such as a particle, by intending "to determine position without having some

thing occupying the position that we want to determine."[59] Matrix mechanics is interested to predict the probability of group behavior and ignores individual events because single particles act at random and cannot be predicted. For example, although we cannot know which specific particles will be involved, we can statistically predict how long it will take for a group of identical particles to diminish by half.[60]

For our purposes, Heisenberg's qualifier is important in identifying a limit beyond which we cannot simultaneously measure all components of a natural process. Because we are a part of it, we eventually arrive at a fuzzy gap where we can no longer see one thing clearly without distorting something else. The uncertainty principle disrupts the very idea of a causal universe. Zukav finds no surprise in this proclamation, saying "A good way to make a stranger turn and look at you is to stare intently at his back. All of us know this, but we often discredit what we know when it contradicts what we have been taught is possible." What Zukav does find startling is the implication that forces us to admit how something we have called, for example, a "moving particle" is not what we think it is. Position and momentum are concepts (structures) to which we conventionally relate the idea of a moving particle.[61] In a sense, psychology has subsumed physics, or conversely, as Zukav suggests, physics has become "the study of the structure of consciousness."[62]

As quantum events depict it, "interpreting" the physical world works much like reading a text. Like Heisenberg and Bohr, physicist Henry Peirce Stapp subscribes to a pragmatic interpretation[63] of quantum physics that lets go of any attempt to explain correspondences between the external and internal. The test of truth is not correspondence but its consistency with experience. By this measure, quantum theory may be said to be "complete" in the sense that no other theory can account for its subject matter in any greater detail.[64] Zukav characterizes this view as "*re-cognition*" of psychological attributes long "ignored in a rationalistic society": "to stand in awe and wonder is to understand in a very specific way, even if that understanding cannot be described."[65]

In focusing on structural relations and their dynamics, general systems theory extends ecological holism to natural sciences like physics, to social sciences like history, and to arts like composing and critiquing texts, as we have seen. Born in the interdisciplinary effort of Ludwig van Bertalanffy to avoid the narrow thinking of specialized knowledge fields, general systems theory offers a "scientific metalanguage"[66] of analogues between all kinds of systems. Systems theory offers an alternative to the mechanistic worldview[67] associated with modernism. While using the metaphor of hierarchy to describe multiple levels of structure within a system, systems theory implies no superiority; rather, in organic systems, self-organization applies to all levels, the difference being the degree of autonomy and reciprocity.[68]

Bohm uses systems theory to analogize the system-wide movements of electrons to the properties of thought.[69] Thought is largely collective. To improve it, we must not focus on fragments but see how it interacts with other patterns: we dialogically improve thought. Defining "dialogue" as "meaning moving freely through people," Bohm argues that when we dialogue, we do not merely discuss something; we develop "a pool of common meaning."[70] Just as metaphor leads to apprehensions that transcend cognition on an individual level, dialogue provides insights not accessed through mere conversation on a social level. Further, just as quantum physicists look past the behavior of individual particles, Bohm sees dialogue as moving us past individual views to "the full depth of people's experience and thought."[71] That is, to dialogue is another way to access higher meaning.

The ecological and holistic theories explored in this paper suggest that to impose meaning on something is to choose among multiple possibilities. In selecting one view of reality, we negate other choices which may be just as probable and perhaps just as desirable. Reminiscent of Heisenberg, Henderson, in her dialogue with Capra, cautions that the moment we decide to focus on one system in a web of relationships, we lose sight of everything else. Yet in dealing with nested systems, we cannot focus well on more than one system at a time. Consequently, we must make multiple observations from different perspectives to get a sense of the whole. In this context, suppose we look at the "health" of our nation. Henderson notes that the answer depends on the systems level we choose to examine. The only method she has found of value is careful description of all pertinent systems:

> You have to specify at the outset what exactly you are looking at. What you find then is that, if something is technologically efficient, it may be socially inefficient. If it is healthy for the economy, it may be ecologically unhealthy.
>
> You get into these terrible problems when you bring people together from several different disciplines to do these technology assessments. You can never inte-

> grate all the different viewpoints and interests. All you can do is be honest at the outset, and it's the honesty that is so painful.[72]

If we fail to do otherwise, Henderson warns, at some point we all lose. To illustrate, she imagines stress as a "ball being pushed around" in a web of systems. If everyone tries to unload it onto some other system than their own, eventually, perhaps 50 years later, we create the Love Canal.[73]

Ecological implications for higher education

The kind of loss to which Henderson alludes is something we have all experienced, whether consciously or not. Although we may live a long way from the Alaskan coastline, we are all hurt in some way by the Exxon oil spill, both economically and ecologically. Similarly, the pain Henderson identifies is something to which we, as educators, could stand a higher tolerance threshhold. But the fact is that many of us are products of modernist education and its binary thinking. It seems sad, if not ludicrous, to me now that not so long ago, in teaching argument, I ended the semester with the following issue: "As between two goods in conflict, which one should have priority and why?" The students supplied the values to be defended. For instance, they argued which is the higher good as between "the integrity of life" and "the quality of life." Today I see this assignment as a valuable part of a larger project.

Competitive debate offers a useful starting point from which to spot various issues for the purpose of general argument. However, the goal is a higher one: to find and articulate the truth from the perspective of multiple values. For example, we proceed to consider the question, "As to legalizing the practice of euthanasia, what values are in conflict?" "How would legalization serve and violate these values? At what gain and cost? To whom?" To help students see different field approaches, we explore the following question: "Among three general fields, the natural sciences, the social sciences, and the humanities, how would the practice of euthanasia raise different issues and different approaches to argument?" The reflection on disciplinary fields allows us to differentiate the kind of truth sought and values at issue, for instance, to a physician, a politician, and a philosopher. In this way, we also become familiar not only with different kinds of claims, like claims of fact, value, and policy, but also with different kinds of evidence and forms of warranting relationships between them.[74]

In effect, I approach argument as a nested system that always includes rhetoric, language, and grammar, and other systems that vary by topic, purpose, and audience. I teach argument as both product and process. I want students to exit the course with much that has become familiar about the topic. But I care more that they leave with a sense of its complexity and ambiguity. Therefore, we study a single controversy for the entire semester. As a result, students recognize that, viewed from different perspectives, what seems to be the same phenomenon becomes something quite different, depending on how it is conceptualized.[75]

As the multiple theories explored in this paper suggest, implicit in a solution is the next problem. We are a nation beset by many problems, not the least of which are ecological and educational. Capra and Henderson believe that, at bottom, we suffer a crisis of perception.

The scholarship reviewed here leads me to believe that our perceptions may clarify if we change the lens through which we view the world. The vision that modernism yields has proved to be myopic in its either/or constraints. The postmodern vision is proving to be an incoherent blur. Human beings are creatures of motive. Unlike other animals, we have the ability to manipulate a symbol system. Yet animals we remain. Accordingly, our motives flow from both our biological nature and from our higher, neurological character. Like particles in photographic plates, in our encounters, we exchange mutually associated properties. Whether or not this occurs on a physical level, we cannot say. However, we can say that it occurs on a psychological level, as Capra's experience of the feminist influence illustrates. In an increasingly diverse society, truth and value become more complex. As educators, we influence our students' vision, for better or for worse. We are already familiar with the way in which our choice of curricula determines the outcomes experienced by those attending our classes. We may have given less thought to how our perceptions shape these determinations. But more likely, we have reflected little on how our mindset governs our perceptions.

Rhetorician Kenneth Burke notes in *Permanence and Change*,

> The events of actual life are continuous, any isolated aspect of reality really merging into all the rest. As a practical convenience, we do not make distinctions between various parts of reality.... We find our way through this ever-changing universe by certain blunt schemes of generalization, conceptualization, or verbalization.[76]

Burke is saying that our perception of life as a series of discrete events is a mental construct. Among the many constructs that govern our lives, is the scheme that this paper calls a "mindset." As a metaphor, it stands for a pattern of relationships we hold about such beliefs as truth and value. In other words, our constructs are a matter of choice, not of "reality." Of the many possible lenses through which we may conceptualize, to narrow the choice, it seems prudent to look at our purpose. As educators, if we want our students to come to know the world around them, and how to negotiate that world, then holism is a mindset that will serve us well.

Given the limits of injecting logic into a time-sensitive sequence like, "If a rhetorician says, 'Holism is the right construct for contemporary education,' does she tell the truth?," perhaps the following metaphor will assist us in understanding the difference a mindset can make. Suppose we want to educate our students about an object that we are unable to present physically, but one we can show through three art forms: a line drawing, a photograph, and a holograph. In this metaphor, modernism is the line drawing. It renders the illusion of a presumed reality through the duality of lines and spaces to represent the object to us. Like the photograph, a postmodernist rendering of an object operates through contrast, differentiating foreground and background, negative and positive, to show how what is present reveals what is absent.

While the photograph uses polarities constructively, the holograph integrates them such that we experience an object as if it were before us. By taking minute images of an object from multiple angles, the holograph constructs its structural detail in three dimensions. For instance, I show students a hologram of a *microscope*. The detail is so precisely rendered that we can see the spider on the slide under its lens. If we cannot know reality itself, but only the structures we create for viewing it, then perhaps in the new century we will choose holographic structures in education that collapse needless barriers to render complexity.

A holistic vision poses indeterminate potential for educators in research and teaching. In general, it brings to mind the following descriptors: interdisciplinary, integrated research programs and curricula; nonlinear sequences; global, multicultural politics; a processual emphasis, a dialogic method, a system's conscious language, and an ecological ethics. For example, in my research writing class, students choose a controversial topic for the semester to study from three interdisciplinary perspectives. Those who select abortion, for instance, might first explore the process of fetal development, the mechanics of major abortion techniques, and their medical and legal relationship to the pertinent trimesters (a natural science paper). Next they might analyze social attitudes about abortion, synthesizing arguments for and against it based on legal, medical, religious, and ethical reasoning (a social science paper). At this point, they might incorporate not only reading material but original interviews and surveys with local experts and residents. The course concludes with a humanities paper that draws from the semester's information pool. Like the holograph, it presents the topic from multiple angles of truth and value.

In a holistic classroom, students share research, dialogue in small groups and critique each other's ideas, methods, and drafts. They work to flesh out as many possibilities as time permits, follow their implications, and raise questions for the future. Naturally, students require orientation to the new approach. As we do, they come to the course with the baggage of prior experience. On a topic like abortion, for instance, some writers have more limited perceptions than others. Thus, the spark of discovery ignites. Early weeks of collaboration build trust and show the benefit of shared responsibilities: all students serve as mentors and mentees, having something to teach and something to learn from their unique perspectives. The freedom to revise reduces the fear of considering alternatives. The classroom itself illustrates holo-motion, as everyone contributes by hypothesizing, predicting, planning, and responding to feedback.

My brief experience with holism excites me in its potential for education. In reading the gaps of truth and value that its lens makes possible, we all become more fully functioning, aware human beings. Restructuring education holistically means casting paradox as possibility and spotlighting integration, organicity, systems, process, and eco-logic. It means valuing intuition, exploring metaphor, and studying relational patterns. Although it does not appear clearly before us yet, holistic education may enable us to transcend the modern inertia of specialization and the postmodern energy of negation. Perhaps it may even guide us beyond the limits of conceptual thought to the sound of one hand clapping.

Notes

1. Huston Smith. 1989. *Beyond the Postmodern Mind.* Wheaton, IL: Theosophical Press at 3.

2. Houston Smith, "Wisdom! Attend!" Paper presented at the annual conference of the International Transpersonal Association, June 9, 1995.

3. Smith, *Beyond the Postmodern Mind* at 7.

4. Richard Rorty is quoted in Richard Tarnas's *The Passion of the Western Mind.* New York: Ballentine, 1991 at 395.

5. Jacques Derrida, *Writing and Difference.* Chicago: University of Chicago Press, 1968.

6. *Hermeneutics* refers to the field of interpretive theory.

7. Ronald H. McKinney, "Towards the Resolution of Conflict: Holism Versus Modernism." *Philosophy Today* 32 (Winter 1988): 299-310 at 307.

8. Tarnas, *The Passion of the Western Mind* at 402.

9. Louise Weatherbee Phelps, "Writing the New Scholarship of Rhetoric." In Theresa Enos and Stuart C. Brown, eds., *Defining the New Rhetorics.* Newbury Park, CA: Sage, 1993, 55–78 at 64.

10. Tarnas, *The Passion of the Western Mind,* 402–412.

11. Richard Tarnas, "Understanding Our Moment in History." Paper presented at the annual conference of the International Transpersonal Association, June 7, 1995.

12. See Stuart Holroyd, *The Arkana Dictionary of New Perspectives.* London: Penguin Books, 1989 at 39, 72, and 216.

13. Yin and yang are paradoxical as fundamental but oppositional truths in the Taoist religion/philosophy. The terms derive from "polar opposites" like "light/dark" and have evolved in correlation with other complementarities such as "active/passive" or "strong/weak" to become Chinese medicine (acupuncture), as well as "culinary and dietary practice" (macrobiotics) and "divination" (I ching), according to Holroyd (Arkana Dictionary, p. 109).

Carl Jung, in addition to Niels Bohr, is among the western scholars who accept the idea of complementarity, as his concepts of "anima/animus" suggest. See June Singer, *Boundaries of the Soul.* rev. ed. New York: Doubleday, 1994.

14. Tarnas, 402-406.

15. McKinney, 301-309.

16. Gary Zukav, *The Dancing Wu Li Masters.* New York: Bantam Books, 1979.

17. Fritjof Capra and David Steindl-Rast, *Belonging to the Universe.* San Francisco: Harper, 1991 at 11.

18. A. N. Whitehead, *Science and the Modern World.* New York: Macmillan, 1967.

19. Holroyd, 23.

20. See Capra and Steindl-Rast, see 83-102.

21. Ilya Prigogine, *Order out of Chaos.* New York: Bantam Books. 1984.

22. See David Bohm, *The Special Theory of Relativity,* New York: Benjamin, 1965 and *Wholeness and the Implicate Order,* London: Routledge, 1980.

23. Holroyd, 47-48.

24. Rupert Sheldrake, *A New Science of Life.* Los Angeles: J. P. Tarcher, 1982.

25. Ken Keyes, *The Hundredth Monkey.* Los Angeles: Love Line, 1982.

26. John S. Bell, "On the Einstein Podolsky Rosen Paradox." *Physics* 1 (1965): 195-200.

27. Capra and Steindl-Rast, 102.

28. Fritjof Capra. 1988. *Uncommon Wisdom: Conversations with Remarkable People.* Toronto: Bantam at 244–245.

29. See Rene Descartes, *Discourse on Method.* Indianapolis: Bobbs Merrill Press, 1965.

30. See Gregory Bateson, *Mind and Nature.* New York: Bantam, 1980.

31. Quoted in Capra and Steindl-Rast, 80-83.

32. An "epistemic" approach to composing texts presumes that the knower plays a part in making their meaning. See James Berlin's *Rhetoric and Reality: Writing Instruction in American Colleges, 1900-1985.* Carbondale, IL: Southern Illinois Press, 1987 and Ann Berthoff's *The Making of Meaning in Composition: Metaphors, Models, and Maxims for Writing Teachers.* Upper Montclair, NJ: Boynton, 1981.

33. Constance Weaver, "Parallels between New Paradigms in Science and in Reading and Literary Theories ," *Research in the Teaching of English* 19 (Oct. 1985): 298-316 at 308-311.

34. See Louise Rosenblatt *Literature as Exploration,* (New York: D. Appleton-Century Co., 1938, and *The Reader, the Text, the Poem: Transactional Theory of the Literary Work.* Carbondale, IL: Southern Illinois University Press, 1978.

35. Rosenblatt's use of the term "transaction" is roughly parallel to Einstein's notion of a sub-atomic particle "exchange."

36. *Synchronicity* is psychologist Carl Jung's term for what he called an "acausal connecting principle." Jung believed that connections between events can be meaningful without having to be causally connected. By "meaningful," he meant something more than chance coincidence. Traditionally, western thought has recognized *causality* as the only legitimate tie between events. Causality is proved by logic; synchronicity by intuition. See Holroyd, 23 and Singer, xxxiii and 373-418.

37. See Weaver 308-311.

38. Weaver, 307.

39. Reed Dasenbrock, "What Analytic Philosophy Can Contribute to a New Rhetoric." In Theresa Enos and Stuart C. Brown, eds., *Defining the New Rhetorics.* Newbury Park, CA: Sage Press, 1993. 191-206 at 194-198.

40. Weaver, 308-311.

41. Louise Weatherbee Phelps, "Foundations for a Modern Psychology of Composition," *Rhetoric Review* 3. Sept. 1984: 300-37 at 34.

42. Phelps, 36.

43. See Zukav, 75.

44. See Holroyd, 6.

45. Carolyn Merchant, *The Death of Nature,* New York: Harper, 1980.

46. Adrienne Rich, *Of Woman Born,* New York: Norton, 1977.

47. See Capra, *Uncommon,* 221-231.

48. Capra, *Uncommon,* 232.

49. Fritjof Capra. 1975. *The Tao of Physics.* Berkeley: Shambala.

50. Charlene Spretnak, ed. 1981. *The Politics of Women's Spirituality.* New York: Anchor.

51. Capra, *Uncommon* at 230.

52. Hazel Henderson, *Creating Alternative Futures,* New York: Putnam, 1978.

53. Fritjof Capra, *The Turning Point,* New York: Simon and Schuster, 1982.

54. Capra, *Uncommon,* 232.

55. See Ludwig von Bertalanffy, *General Systems Theory,* New York: Braziller, 1968.

56. See Peter Senge, *The Fifth Discipline: The Art and Practice of The Learning Organization.* New York: Doubleday, 1990 at 69.

57. Holroyd, 67.

58. Holroyd, 68.

59. Zukav, 28.

60. Matrix mechanics calculates the "half-life" of a particle population in this manner.

61. See Zukav, 27-35 and 111-114.

62. Zukav, 31.

63. *Pragmatism* is an approach to truth associated with Charles S. Peirce, William James, and John Dewey. Peirce distinguished experiential (sensory and emotional) concepts from the intellectual and characterized the meaning of intellectual concepts as the result of their impact on our actions and experiences. James said the latter affect the former, the truth of which relates to how satisfying their effect. For instance, in deciding whether to believe in God or not, James chose the former as the more satisfying path for his life. Likewise, Dewey's theory of truth extends James by viewing concepts and judgments as instruments by which we select future consequences. By Dewey's measure, a proposition by which we advance inquiry is neither true or false but effective or not. However, the truth-value of a judgment depends on whether experience warrants its truth. See Anthony Flew, ed. *A Dictionary of Philosopy*, 2nd ed., New York: St. Martin's, 1984 at 175 and 284.

64. Henry Peirce Stapp, "The Copenhagen Interpretation and the Nature of Space-Time." *American Journal of Physics* 40 (1972): 1098.

65. Zukav, 40.

66. A *meta-language* is a language that talks about another language and its components.

67. Holrody, 11-12.

68. Holroyd, 13.

69. See Senge, note 5 at 402-403.

70. See Senge, 239-240.

71. See Senge, 241-248.

72. Capra, *Uncommon*, 270.

73. Capra, *Uncommon*, 266-270.

74. Philosopher Stephen Toulmin's argument model is a popular feature of contemporary rhetoric texts. In *The Uses of Argument* (Cambridge: Cambridge University Press, 1958), Toulmin proposes a model based on the kind of informal logic used in jurisprudence to solve practical problems and make decisions. The measure of truth is establishing a probability, more or less to some degree. Six elements comprise Toulmin's systematic criteria for constructing a case. The first three are basic and the last three appropriate to more sophisticated arguments: 1) a claim (conclusion); 2) data (evidence); 3) a warrant (of relationship between them); 4) backing (of controversial warrants); 5) qualifiers (of the scope of a claim), and 6) exceptions (concessions of conditions invalidating a claim), 94-135.

In the same work, Toulmin explains the concept of *argument fields* as a way to explore "how far there are common standards applicable in the criticism of arguments taken from different 'fields.'" In determining whether two arguments belong to the same "field," the test is whether their respective data and conclusions are of the same logical type. Toulmin then clarifies how the standards used to justify a claim vary according to the argument field, while the terms that specify its "force" (like "surely" vs. "probably") do not vary (15-38). Nor is the movement of an argument from data to warrant to claim field variant. On the other hand, we do not use the same criteria to justify an evaluation of a literary work as to justify the selection of an economic policy. Nor do degrees of formality, precision, and resolution modes (e.g., adversarial, consensus) hold across fields.

75. Stuart Hirschberg's *Strategies of Argument* (2nd ed., Boston: Allyn and Bacon, 1996) is one of the few contemporary argument texts to include a chapter on "Arguing across the Discliplines" at 131-183.

76. Kenneth Burke, *Permanence and Change* (3d ed., Berkeley: University of California Press, 1984).

Reconnecting the Brain and the Body

Holistic Education for Preadolescents

Sandra Bosacki

A multifaceted, holistic educational approach that attempts to integrate all aspects of a child's sense of self is the most effective way to prepare preadolescent girls for the challenges they will face in their lives.

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"Why do I love my brain but hate my body?"

This paper begins with a quote from my personal diary written when I was 13, because it illustrates the inner dilemma that I have been struggling with since preadolescence. Throughout my academic career, my teachers have always emphasized and praised my intellect, thus I learned at an early age to love and accept my mind, while I simultaneously developed a negative attitude towards my body. As I became older, my sense of self became more fragmented, and by the time I reached the age of seventeen, I achieved the ultimate Cartesian split, I had stopped eating. My mind and body had become totally unconnected. Due to my perfectionism, I could not accept my imperfect body and thus, I was precluded from developing a sense of personal integration and emotional well-being. Consequently, to deal with my self-dissatisfaction, I chose to refrain from eating.

Reflections on my own adolescence combined with the current Zeitgeist that encourages the academic community to focus on the psycho-cultural aspects of education and knowledge construction speaks to the broader issue of what role human development plays in the educational system (see Olson & Torrance 1996). More specifically, despite the recent theoretical and empirical claims that emphasize an internalist, personal educational perspective and suggest that preadolescence is a pivotal time in all areas of development respectively (e.g., Bruner 1996; Zahn-Waxler 1996), there remains a need for a holistic, developmentally appropriate educational program for young preadolescents. Such a program would emphasize holistic learning or the development of the child through the integration of body, mind, and soul (Miller 1993a, b; Richards 1980); it would be a program in which "learners are not only minds or knowers but bundles of affects, individuals, personalities, earners of livings ... possessors of private lives." (Schwab 1969, 9)

Grounded in psychological research that shows that preadolescents experience a decline in self-expression and self-confidence as they experience an increase in self-consciousness (Burton 1994; Csikszentmihalyi 1990), a holistic curriculum designed for young preadolescents may foster both intra- and interpersonal development by encouraging girls and boys to create or improve connections not only with themselves, but also with their peers. Although as educators we cannot guarantee the "optimal holistic educational experience," we can strive to provide a curriculum that promotes the unison of mind and body through the use of learning activities that promote all aspects of development: psychosocial, cognitive, physical, and spiritual.

Although the problem in relating theoretical knowledge to practical contexts of education is not new, as we approach the 21st Century there remains a paradox concerning our contemporary educational theory and practice. More specifically, the fact that although interest in holistic education appears to be on the rise (e.g., Miller, R. 1992), the majority of educational programs still support the more traditional models of education and mind (e.g., Donaldson 1996; Sinetar 1991). Such models support both the dualistic, traditional view toward the mind and transmissional/transactional model of learning, where the child is viewed as a set of thinking skills or competencies. Despite the emphasis on dichotomous thinking (either/or) and logical-scientific thought, as opposed to the holistic approach that emphasizes intuitive, non-linear thinking and narrative thought, the majority of preadolescent-appropriate curricula continue to employ a pragmatic, transactional approach (e.g., Bruner 1996; Gardner 1983; Goleman 1995). Moreover, this pragmatic educational approach has been criticized for fostering the development of intellectual competence and the notion of education as a product to the detriment of the development of social-emotional competence and the notion of education as a process — the holistic or transformational educational approach (e.g., Miller 1993a).

Thus, the question for educators remains, why does our North American educational system continue to remain "child-centered" and value the world of the mind or intellect, as opposed to one that endorses a holistic conception of education that is both child- and culture-centered? Is it possible for there to exist an educational program that directs inquiry toward both social and intellectual needs and gives equal prominence to both the mind and the body, to cognition and emotion? Furthermore, what are the psychological and social implications of this unbalanced and disconnected pragmatic view toward education, and how does it contribute to the current findings that show preadolescent children (especially girls) are finding the task of self-construction and self-acceptance increasingly difficult? (e.g., Gjerde, 1995; Gilligan, 1993).

In this paper I will address these issues by examining how holistic curriculum models or visions of education can promote both personal integration and social awareness in preadolescents through the emphasis on the whole child (integrating mind and body). More specifically, I will use my past experiences (both as an elementary student/teacher and as a participant in various psychoclinical programs that deal with women and disordered eating/body image) as a vehicle to reflect and analyze the components of a preadolescent-appropriate holistic education. Based on the conceptualization of curriculum as a journey or process of development that occurs through dialogue, inquiry, and transformation (Pinar 1975), the main objective of this paper is to illustrate how holistic learning in non-school settings (i.e., psychoclinical eating disorder programs) can contribute to a preadolescent appropriate holistic education. Drawing upon the holistic philosophical and pedagogical ideas used in psychoeducational body image programs, I will suggest ways in which educators can redesign and rethink a holistic education for preadolescent girls and boys. By providing a view of holistic learning from both the subjective and objective perspective of an ex-member of the "cult of thinness" (Hess-Biber 1996) and of a school teacher/doctoral student, I will sketch a vision of a holistic educational approach that aims to assist preadolescents in their self-development and deepen educators' understanding of the complex inner world of the preadolescent.

Conceptual Foundations of Holistic Education

The majority of holistic educators believe that the roots of holistic education lie in the concepts of both holism (interconnected reality) and social-constructivist theory that claims knowledge is constructed through social interactions (e.g., Berger & Luckmann 1966; Bruner 1996; Vygotsky 1978). Conceived as a paradigm, holistic education represents three main principles including balance, inclusiveness, and interconnectedness that can be applied in a variety of

contexts (Miller 1993a, b). At the core of these principles remains the respect for the interests of both individuals and of the social groups to which they belong, and the goal to connect students to knowledge, community, and all living beings. It is this underlying vision, to connect mind with culture, that separates holistic education from the more traditional "child-centered" approaches.

In contrast to this holistic philosophy, within a psychoclinical context, the majority of my experiences dealt with eating disorder programs based on the cognitive-behavioral medical model (e.g., Bruch 1974; Crisp 1980; see MacSween 1993 for a comprehensive critique of psychiatric explanations of eating disorders). Paralleling the more traditional, child-centered educational models which emphasized behavior and cognition irrespective of emotion and social context, psychoclinical eating disorder programs focused on changing "maladaptive" thoughts and behaviors that were presumed to perpetuate my eating problem. I found that such programs emphasized the "unconnection" I had developed between my mind and body by ignoring the *learning process*; incompetence (failure to gain weight) was viewed as a problem of individual deviance. Similar to the goal of academic achievement stressed in the pragmatic approach to education, the main goal of these psychoclinical programs was to obtain the end product of a weight gain, irrespective of the social and emotional consequences.

My personal struggle with body and mind did not begin to improve until I encountered psychoeducational body image programs that shared the underlying vision of holistic education, where recovery was viewed as the process of acquiring self-knowledge (e.g., Davis & Phillips 1994; Orbach 1982). Through activities that incorporated all aspects of the learning process (emotional, physical, social, intellectual, and spiritual), I found that my involvement in these psychoeducational programs increased my awareness of the various ways of knowing and learning and encouraged me to chose different pathways to my self-development (see Belenky et al. 1986 and Gardner 1983 for further theoretical discussion). Furthermore, these programs strived to further self-understanding and self-acceptance by focusing on the concepts of connectedness and interdependence, and considered learning within the sociocultural context. Given the shared underlying philosophy of a holistic worldview, in the sections below I will outline the fundamental holistic concepts of psychoeducational eating disorder programs and their implications for a preadolescent-appropriate holistic educational program.

Setting the Stage: Communication Insures Psychological Comfort

In retrospect, in all of my experiences with psychoeducational programs, both the group leaders and the participants were encouraged to constantly learn from each other and thus supported the holistic principle that claims teaching and learning are mutually reinforcing processes. Based on both psychological and educational literature that outline similarities among the roles of teachers, students, researchers, and psychologists (e.g., Beatty 1996; Bennett 1992; Hunt 1986), the psychoeducational programs viewed both the group facilitator/teacher and the participants/students as co-learners who came to share beliefs, goals, and intentions to subsequently form a culture. As suggested by Collin (1996), participants are encouraged to engage in a collaborative, dialogical relationship respecting the fact that each co-learner is a knowledgeable individual of her or his own situation.

Equitable relationships experienced by learners in both non-school and school settings may help to alleviate the risk of "psychological exposure" which possibly plays a key role in precluding both eating disorder sufferers and preadolescent students from participating in educational programs (Okely 1987). If "an idea is a sound from the heart" (Paterson 1991; cited in Barbieri 1995, iii), the learning environment or classroom culture needs to be warm, caring, and emotionally supportive so that both teachers and students learn to trust themselves and others so that they may feel secure enough to speak from both their heart and their brain (Noddings 1984). Consequently, this psychologically safe environment provides opportunities to experience "connected teaching/learning" (Belenky et al. 1986), which occurs when two co-learners engage in the co-construction of knowledge as they learn from their shared self-disclosures. In aiming for what Elbow (1973) claims to be a "yogurt class" that fosters a culture for growth, as opposed to a "movie" class where students are viewed as passive observers and recipients of information, connections with both self and other may be strengthened, which in turn may help co-learners to achieve the holistic educational goal of self-understanding.

Developing a Curriculum for the Inner Self

Within psychoeducational eating disorder programs, self-inquiry and forms of inquiry become intertwined, thus maintaining Dewey's (1902/1966, 11) notion "that the child and curriculum are two simple limits which define a single process." Similar to various holistic curriculum models (e.g., Bruner 1965; Drake 1992; Miller 1993b), the individual person is at the source of the learning and is believed to participate in a cyclic journey of self-growth, where the recursive property of the curriculum provides opportunity to both self-reflect and to participate in the co-creation of the curriculum. Moreover, holistic approaches to overcoming eating disorders also incorporate the holistic notion of emphasizing the importance of the attainment and application of personal knowledge by focusing on the recovery *process* and what it means to each individual (e.g., Hunt 1986; Rozak 1992; Steiner 1976). For example, the first session of holistic, psychoeducational programs entail asking the participants to provide a personal definition of recovery by outlining their goals and commitments that would assist them on their personal journey of recovery. For those (like myself) who have always accepted the medically prescribed definition of recovery that largely consists of weight gain, this task of personal definition becomes a valuable learning experience of self-awareness and reflection.

The notion of developing a curriculum for the inner self could prove to be extremely valuable in holistic education for preadolescents. Given that early adolescence is considered to be a time of both self-definition and self-differentiation (e.g., Blos 1967; Gilligan 1993), holistic curriculum models that emphasize the importance of self-integration through the sharing of one's personal story seem particularly relevant (e.g., Drake 1992; Steiner 1976). Such models that focus on the creation of a personal curriculum provide an opportunity to self-reflect and analyze one's own thoughts and feelings, which in turn may help preadolescents to construct self-knowledge and to alter or challenge their existing cognitive constructions of self and other.

The prerequisite for acquiring self-knowledge, however, is the ability to listen and reflect on one's own voice. Unfortunately, the majority of traditional educational programs encourage children to listen to others, neglecting their own voices from within. Reflecting on my traditional, Canadian elementary school experiences, I learned to listen and show compassion to others, but I was not taught how to listen and learn about myself. The educational system I experienced as a preadolescent in the early 1980s fostered the interpersonal skills used to nurture and be sensitive to others regardless of whether or not I learned the intrapersonal skills of nurturing and being kind to myself. Schools today need to provide preadolescents with holistic, educational experiences that will help them to develop Gardner's (1983) notion of "personal intelligence" or the ability to understand both self and other as psychological beings.

Body/Mind Unison: A Matter of Balance

The concept of balance or the ability to maintain various energies and qualities in the correct proportion underlies all aspects of holistic education (Miller 1993a; Steiner 1976). This "education of balance" strives to assist children in their self-development by the integration of body, mind, and soul. From this view, the intellectual development of the child is kept in appropriate relationship to the child's social, emotional, physical, and spiritual development. Holistic education sees mind and body as connected and interrelated, advocating a balance between cognition and emotion and more specifically, between the use of rational/logical-scientific and intuitive/narrative thought.

In contrast, the traditional models of both psychology and education value the mind over the body and thus emphasize the importance of cognition over emotion (Kaufman 1994). Although the notion of a split between mind and body dates back to at least Aristotle in the fourth century B.C., when mind/soul and reason, which only a male could have, ruled the body and emotion (Wiltshire 1989), the cognitive-behavioral or transactional approach to learning may reflect the ongoing gender bias that is becoming increasingly fundamental to modern Western culture. In particular, this gender bias fosters the mind/body split by granting the former (the stereotypically masculine traits of independence/autonomy, success, etc.) control over the latter (the stereotypically feminine traits of dependence/sensitivity, failure, etc.). Women are thus associated with an irrational, lower self, requiring mastery or the "world of the body," whereas men are associated with the rational, higher self, possessing power or the "world of the mind" (Coole 1995).

Preadolescents in the 1990s may be especially susceptible to this ancient, biased way of thinking

through their constant exposure to conflicting sociocultural messages. Researchers on preadolescents claim that between the ages of 10 and 13, girls and boys experience an increase in societal pressure to conform to gender-role stereotypes of the "perfect body" (e.g., Chernin 1986; Edwards 1993; Zahn-Waxler 1996). For example, although the majority of schools support a traditional, cognitive-based education that values the intellect, messages from the media value the physical body, claiming that "if you look good you feel good" (*Fitness* magazine subtitle, Oct., 1996). Thus, traditional models of education may be a contributing factor to the recent research findings that show an increase in identity/self-concept disorders among preadolescents (e.g., Silverstein and Perlick 1995; Gjerde 1995).

However, although both preadolescent girls and boys are exposed to the paradox of school's overemphasis on intellect and society's obsession with the body, girls may be particularly susceptible to the possible damaging effects of such conflicting messages. For example, a syndrome of self-concept disorders including anxiety, depression, and disordered eating (anxious somatic depression) has recently been argued to be the result of the "cost of competence" in young women who aspire to achieve academically in a society that values woman's bodies over their minds (Silverstein & Perlick 1995). Accordingly, holistic programs emphasizing personal integration and social awareness need to be implemented in the late grades of elementary school or early grades of junior high school, to promote a body/mind unity and to provide preadolescents with coping strategies that can be used to combat conflicting sociocultural messages.

Educational Strategies to Reconnect the Mind to the Body

In an attempt to bridge the divide between theory and practice, in the sections below, drawing heavily on the use of arts education and on a variety of literatures (e.g., cognitive science, feminist theory, Holistic Education, psychotherapy), I will propose some ideas for holistic educational activities suitable for preadolescents. More specifically, I will group the classroom activities based on Miller's (1993b) conception of holistic education as a series of connections or relationships among self (mind/body, cognition/emotion, rational/intuitive), community and earth.

Self-connections

In accordance with a growing number of holistic educators (e.g., Eisner 1994; Greene 1995), an arts-based, holistic program designed for preadolescents can be used to foster the development of a positive relationship between body and mind. Reflecting on my experiences with psychoeducational eating disorder programs, many of the activities that I participated in were related to the arts or humanities and would have particular relevance in a preadolescent classroom. In particular, the use of narrative or story-telling, visual arts, dance, movement, drama, and journal writing can be used as a vehicle to foster self-expression, aiming to develop a greater self-understanding in both non-school psychoclinical and school settings. For instance, I participated in role-playing activities where I portrayed an underweight fashion model and an extremely obese business executive. I found the use of dramatic expression useful because it helped me to develop my interpersonal skills and promoted a positive sense of self by permitting me to see things from different perspectives. In addition to drama, self-expression was promoted through the use of drawing self-portraits with particular emphasis on the body. Within a school context, the use of art could encourage preadolescents to explore different aspects of themselves, which in turn could help to discover their true or "big Self" (Miller 1993a, b).

Building on the notions of holistic curriculum theorists who advocate the use of narrative in education (e.g., Bruner 1996; Noddings 1984; Steiner 1976), the use of personal story-telling and self-narration (i.e., journal writing) can be a valuable vehicle to self-development in preadolescents. For instance, Susan Drake's Story Model (1992, 5) represents a transdisciplinary approach by providing a "generic curriculum" that can be used to study a particular theme in its real-life context. Once a theme has been chosen by the students (e.g., food), the story model is used to co-create a new story by incorporating the students' and the teachers' personal, cultural, and global story. Conceived as a metanarrative (stories that provide a foundation for other stories [Gough 1993]) used to help preadolescents to examine past and current patterns in both their beliefs and behaviors, Drake's Story Model can help preadolescents to create a personal guide or inner curriculum to self-acceptance and personal integration.

Self-connections can be further strengthened through group/classroom meditations, guided im-

agery exercises, and discussions on mindfulness or the ability to be aware in the present (Goleman 1995; Miller 1993b). For example, during one session of a psychoeducational eating disorder program, I participated in a guided imagery exercise where I was asked to imagine myself entering a cocktail party, first as an obese person, then as someone who is underweight, and to note how I felt both physically and emotionally within each body. This use of visualization/guided imagery could easily be adapted to the classroom where teacher-led visualizations could include themes of social class, ethnicity, and peer popularity.

In accordance with Steiner's (1976) educational goal of a mind, body, and spirit integration, such an exercise could help to develop preadolescents' awareness of their thoughts, physical sensations, and emotions simultaneously. The use of visualization/guided imagery is an activity that promotes connections within all realms of the self including body-mind, thought-emotion, and logic-intuition. Furthermore, through teaching relaxation techniques such as guided visual imagery, educators of preadolescents assist in the development of cognitive strategies that can be later used as a coping strategy to deal with real-life emotional stress.

Rudolf Steiner's (1976) concept/method of eurythmy or "music and speech expressed in bodily movement" (Holland 1981; quoted in Reinsmith 1989, 87) is an educational concept/method which holds particular relevance to the body-mind connection. Used as an integral part of Waldorf Education, this form of movement education focuses on learning through rhythmic experience by moving to music and would prove beneficial in a curriculum for preadolescents. Such an activity can provide preadolescents with a personal sense of mastery by presenting them with the opportunity to create rhythmic movement to music. Consequently, this sense of competence can promote the preadolescent's ability to love and accept one's mind and body and thus may help to immunize both girls and boys against self-concept disorders where mind and body become psychologically separated.

A holistic approach to a curriculum for preadolescents needs to include activities that inspire girls and boys to both challenge and escape the tyranny of societal expectations that glorify linear, dichotomous thinking. Similar to approaches used in psychoeducational eating disorder programs, educators of preadolescents can provide activities that encourage their students to replace dualistic thinking with a more healthy, global, and holistic perspective that enables them to view things on a continuum. Given preadolescents' metacognitive abilities or the ability to think about thinking (Gardner 1983), classroom discussions that encourage students to critically discuss dichotomous terms such as masculine/feminine, fat/thin, good/bad can prove beneficial to students by assisting in their development of interpersonal and intrapersonal understanding. Thus, the integration of ideas from both cognitive psychology (metacognitive, critical reflection activities) and holistic curriculum models (mindfulness, guided imagery) can contribute to a holistic education that is appropriate for preadolescents.

Community connections

Self-connections can be further strengthened by adapting the ecological perspective toward the self and education. Building on both Cremin's (1976) ecological approach to education and Rozak's (1992) concept of ecological self, a perspective that emphasizes humans as part of nature and our communality with all living things, would enable preadolescents to develop a positive relationship with their minds and their bodies. Within this framework, preadolescents can be motivated to examine their connections to society and how various sociocultural factors influence their thoughts, emotions, and behaviors.

Concerning preadolescence, a classroom activity aimed at exploring the paradoxical messages found in the media regarding stereotypical body images and the portrayal of woman and men would promote the use of both cognitive and affective abilities. For instance, girls and boys could be asked to critically analyze and deconstruct various magazine advertisements or television commercials that perpetuate both gender-role stereotypes (i.e., underweight women; muscular, strong men) and contemporary, feminist values (i.e., all women must have a university education; caring, sensitive stay-at-home father). A holistic approach to this activity would not only ask the preadolescents to define conflicting media messages and hypothesize why they exist, but also how such an experience makes them feel.

Earth connections

From a broader perspective, an emphasis on a "world core curriculum" (Muller 1984) and corresponding universal themes such as respect for the earth and caring for nature, can encourage preado-

lescents to see "the big picture," and at the same time feel a sense of connectedness with the global family. Holistic curriculum models such as Waldorf Education emphasizes the connection between the individual and the earth by focusing on environmental issues. More specifically, various activities used in Waldorf Education such as physical activities with the environment itself (i.e., gardening and cooking with organic foods) can help preadolescents see themselves within the larger framework of the ecosystem and nature.

In a similar vein, building on Miller's suggestion (1993a), the integration of indigenous people's literature such as the indigenous concept of the medicine wheel (e.g., Shilling 1986) could provide the basis for various discussions on other "cultural stories" (Drake 1992). Exposure to such stories can assist preadolescent learners in creating and adapting their own, new personal stories by recognizing the numerous global stories that exist around the world. For example, during a group discussion on North America's obsession with aesthetic perfection, preadolescents can be questioned why eating disorders are rarely found in underdeveloped or Third World countries. This question can act as a catalyst for a lively discussion on why civilized, advanced societies choose thinness as a symbol of personal success and social status, whereas in Third World countries extreme thinness usually represents personal failure and poverty (e.g., Chernin 1986).

Discussions involving different cultural perspectives can provide students with the opportunity to broaden their own worldviews and realize that various psychological disorders are largely a sociocultural phenomenon (e.g., Edwards 1993). In general, the development of a more holistic and caring attitude toward other cultures and environmental issues may help to deemphasize the egocentricism that occurs during preadolescence (e.g., Gilligan 1993). Consequently, as preadolescents learn to develop a more holistic perspective towards their own connection to the world, they may learn to view themselves and others from a more inclusive and accepting lens.

Future Suggestions: Toward a More Holistic Approach

Based on society's current obsession with external, physical beauty and the intolerance of physical imperfections, I fear for the future emotional lives of today's children. From the perspective of both a teacher/student and a survivor of disordered eating, I believe that a multifaceted, holistic approach that attempts to integrate all aspects of a child's sense of self is the most effective way to prepare preadolescent girls and boys for the complex and chaotic century that lies ahead. Through the implementation of activities that promote balance, inclusion, and relationships within a psychologically safe environment, children may learn to develop a positive sense of self and form trusting, secure relationships with themselves and others.

In conclusion, reflecting on my past educational experiences, I question why the majority of my teachers chose to focus on my academic intelligence rather than on my social-emotional intelligence. Especially when recent psychoeducational theories and research suggest that it is now the latter construct that is being claimed to be the key to adaptive functioning and psychological well-being (e.g., Gardner 1983; Goleman 1995). Hopefully now, a generation later, the dialogue between psychologists and teachers will encourage educators to become more cognizant of the role psychosocial development plays in the academic life of young preadolescents and hence, decide to embark or continue on the journey of the holistic curriculum. A holistic approach to both psychology and education can promote awareness of both preadolescent development and complex societal phenomenons such as eating/body-image disorders. As we approach the increasingly complex and ambiguous world of the 21st Century, the need is great for both educators and psychologists to continue to work together and co-create a "curriculum of hope" that teaches children to learn to listen, love, and accept both their brains and their bodies.

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Book Reviews

An Elementary Odyssey: Teaching Ancient Civilization Through Story

by David Millstone

Published by Heinemann (Portsmouth, NH), 1995, 212 pages, Paperback, $26.00.

Reviewed by Heidi Watts

More than just a curriculum guide

David Millstone, a seasoned teacher, has written the story of how he teaches Greek civilization to fifth graders through a study of *The Odyssey*, but this story, like any good story, is far more than it seems. As I read it I found myself saying "this is more than just a curriculum guide; this is more than just a history unit; this is more than just about teaching *The Odyssey*." No good story is ever "just" a story: there are always layers of meaning, opportunities for metaphor, varying possibilities for understanding or working from the tale. I will try to describe here some of the layers of meaning and application that rise out of the story Millstone has written about teaching the story of *The Odyssey*.

To begin with, it is more than just the story of how to teach a unit on Greek civilization, for in addition to the how-tos and what happens of the actual account, there lies barely below the surface the story of one teacher, how he thinks, plans, reflects, regroups; how he watches both students and himself; how he notices, and what he does about what he notices. This is ultimately a look into a teacher's mind; a story about how to teach. Although Millstone is never obtrusive, any reader can find between the lines a map for teaching that is as clear as any of the explicit directions in the book on how to set up an independent study project or look for a storyteller. Millstone reveals the map of his mind from time to time in short epigrammatic paragraphs and in the way he responds to situations as they arise. He shows how the personal must always be a part of the professional as he describes a little of his own entry into teaching and enthusiasm for the study of Greek civilization. In the last chapter, "A Teaching Philosophy" he directly addresses the assumptions that underlie and give integrity to his teaching.

> We start as teachers and stumble along, developing our skills, sustained initially by hope and by teachers' guides and increasingly by intuition and experience. In time, encouraged by friends and family, supported by our colleagues and the parents, and taught by our students, we discover what matters and we share that as best we can.
>
> To teach well, a teacher must know what matters, not to a committee appointed by a state legislature or to the textbook publishers, but to himself. Every good teacher can say, "This is what I know; this is what I believe. This is who I am. This is why I teach. This is what I do. This is what I have to give. (p. 174)

More than just a history unit

The Odyssey unit is a fine example of integrated, holistic core curriculum. It is an example of integrated curriculum in that all the basic skills of literacy (reading, writing, and speaking) as well as content from the humanities (literature, ancient history, geography, and art) have been taught within one theme. Although this is the story of teaching *The Odyssey*, it is also a handbook or guide with explicit descriptions of each activity. We are taken step-by-step through the Odyssey unit, from the search for storytellers down to a week-by-week schedule for the winter of 1992. There are chapters on writing, on research, even a representative sample of independent study projects and a discussion of evaluation procedures. For evaluation he describes, among other processes, the report card that students write on him. This is sometimes in the form of a grid with checks, sometimes a personal letter. "All responses, from the sketchiest to the most elaborate, provide one more evaluation of the elusive component that is difficult to document but which lies at the heart of good education, and that is the human link between teacher and student" (p. 158).

The unit begins with the story; the study of *The Odyssey*, as such, comes only after the experience of hearing it in many different ways.

> Story telling is a powerful way of unlocking the imagination.... A story bypasses the rational intellect. A story awakens that sense of wonder without which there can be little learning. When we learn something permanently we say "learned by heart." Unlike all those commercial packages, validated and endorsed, teacher-proof instructional materials, a story moves directly from the ear to the heart. (p. 74)

By the end of the four-month unit, fifth graders will have mapped, illustrated, and retold the story to first graders; they will have done group projects and independent study projects, they will have painted murals,

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made dioramas, and read, illustrated, dramatized, and discussed *The Odyssey* in parts and in its totality.

In a different twist on integration, the unit nurtures integration within the school and a sense of community as fifth graders work with first graders. Themes from the first grade experience are picked up again with the study of Greek myths in third and fourth grade, the prominent display of projects keeps the work visible. Each year students below the fifth grade can look forward to what is to come and students beyond the fifth grade can look back with pride on what they did. The unit also fosters integration with the larger community as year after year parents hear stories from *The Odyssey*, retold over the breakfast table, or get hooked into helping with field trips, presentations, and independent projects.

The sense of a special tradition, a shared experience to look forward to and look back on with pleasure, means that history of another kind is being created and nurtured within the school. The looking forward to and looking back on: shared anticipation and memory, adds a rich dimension of communal experience to the delights of the story and the mystery of learning. This seems to me one of the finest by-products of this study. We have too few experiences, too few rites of passage to celebrate the excitement of learning within our schools. The intensity, challenge, and shared experience of *The Odyssey* unit with its predictable elements provides a sense of continuity, but because each class is different and because Millstone makes sure the unit is always evolving and changing, there are also surprises to add drama and freshness. "Something old, something new" to echo a phrase associated with a different rite of passage.

More than just skills and content

When we look for outcomes these days we are looking not only for skills and knowledge but also for dispositions, by which we mean the feeling and values students gain from their learning in schools. In addition to the excitement for learning that breathes out of these pages there is a strong sense of pride — justifiable pride — which students feel in their work and adults can appreciate.

As this highly visible unit is repeated year after year, the standards continue to rise. Millstone is a great believer in standards.

> If we set high standards, children will work to meet those expectations. By encouraging students to take responsibility for their own learning, and by allowing them to choose the manner in which they will share what they have learned, we make it possible for them to leap ahead. Children create projects that astound adults, even those of us who have been pushing them to do what they've just done. At such moments, the muses smile. (p. 95)

One of the vignettes I love best is the picture of kids boring over alternative translations of *The Odyssey*, trying to determine the differences. Taken out of context it seems unlikely that 12-year-olds would be doing this kind of research with pleasure and excitement, but given the careful building of interest and knowledge in this unit, how could they not?

> One consistent lesson emerges from these diverse projects, whether miniature dioramas or the grand mural: Give children an ambitious yet appealing task, provide a structure so everyone knows what is expected, help them break the overall job into discrete parts, and stand back. The results will be impressive. (p. 49)

The numerous illustrations from children's written and art work that enliven the text give substance to this claim. They are impressive.

Not just fifth graders

The fact that this unit involves both first and fifth graders allows us to see how the teachers understand and address developmental differences. There are many examples of attention to developmental appropriateness. Of fifth graders: "Children this age have a passion for detail, and take pleasure in knowing something thoroughly (witness a young figure skater's total familiarity with the Olympic records of her heroines or a Little Leaguer's detailed knowledge of the baseball cards in his collection). Children are also fascinated by the exotic. *The Odyssey* perches on the edge of reality; parts of it are clearly possible and other parts are — well, who knows?" The younger children take to the monsters like Polyphemus with the same fascination they have for dinosaurs, the older children seek logical explanations (p. 163).

Millstone and his first grade teacher collaborators know that the story heard by first graders is different from the story told by fifth graders, and, of course, neither of those stories is exactly the story that Millstone and his professional storytellers know and love. Because the power and beauty of all great stories lies in the many dimensions of meaning they contain, we can come to them again and again, at 6 or at 12, at 24 or 82.

> Laurie Ferris, an experienced first-grade teacher, says that Odyssey stories work so well with first graders "because kids that age are fascinated with power and its use. Good guys and bad guys.... (In contrast, the complexity of the characters is part of the appeal for fifth graders; Odysseus is not a Saturday morning two-dimensional cartoon character). ...First graders sort through the large cast list and pick out the heroes and heroines. The boys, not surprisingly, find plenty of models in the fighter, but the girls also delight in

> playing out the various goddesses — they have power that is obvious.
>
> Working with complex stories is an important part of growing up and *The Odyssey* gives children rich material to work with. They re-create the Odyssey in their play, and, as Maria Montessori noted, play is the work of children. Homer's tales and the larger body of Greek mythology give first graders (as they do fifth graders and adults alike) a shared collection of characters and stories through which they can explore what it means to be human. (p. 138-139)

More than just *The Odyssey*

I read *An Elementary Odyssey* when I was working with teachers in southern India, teachers from rural village schools in Tamil Nadu, and even before I reached the last chapters, in which he makes this point, I knew I was reading a guide completely suitable for this situation and this culture: simply substitute *The Ramayana* or another major Indian epic for every time *The Odyssey* is mentioned. Begin with a telling of the story, and at each new turn in the road, return to the story. Use professional storytellers, or local storytellers, and use children as storytellers. In place of Greek temples look at the wonderful temples of India, and indeed the little temples in every village that carry the tales from the *Ramayana* in carvings, paint, and sculpture. Any epic will lend itself to episodic storytelling, comic strips, story boards, and maps, as well as murals and clay work. Any epic can become the focus of whole class, small group, and independent study work, and can be read or heard by children — and adults — at many different levels of understanding. If you live in another place, substitute *Beowulf*, or the *Old Testament*, or the *Ring Saga*.

Millstone says,

> I am not urging everyone to rush out and teach Greek epics.... My goal is to challenge students, to acquaint them with larger ideas and distant places, to broaden their horizons, to help them think more deeply about the world they inherit.... Regardless of the particular topic, however, during a child's dash through the myriad items in a school curriculum it is vitally important at some point to explore one area in depth. (p. 162)

An Elementary Odyssey is more than just an account of effective curriculum; it is a story told with zest and thoughtfulness about the excitement of teaching what you love in a community that cherishes such teaching. It is a story about scholarship, standards, and just plain fun; about tradition, continuity, and rites of passage; about the joy of learning shared by teachers and children; about what schooling can be.

The Call to Teach

by David T. Hansen

Published by Teachers College Press (New York), 1995

Reviewed by Jacqueline McDonald

As I read *The Call to Teach*, I was prompted to review my own roots as an educator. I recalled going out as a babysitter at 11- and 12-years-old and taking my bag of "lessons." I remembered at 13 going up to the leader of my congregation at church and informing him that I was old enough to teach the children's classes. I'm sure he thought it was a whim, but I was given a five-year service pin at the same time I graduated from high school. I thought of the rich diversity of teaching experiences I have had in my life. I reflected on my connection to education and I came to some personal insights and understanding.

David Hansen introduces us to four educators and shares with us the experience of repeatedly visiting their classes and schools over a two- to three-year span. He observes classes, committee work, and extra curricular activities, and interviews repeatedly and in depth. He analyzes not their teaching methods but their attitudes and beliefs about teaching and discovers important common themes that shape all four teachers' work. Each has a sense of vocation or involvement in their work because the work has social meaning and value. In addition to this social value, these teachers find their work personally fulfilling and important. Each one derives some sense of personal identity and satisfaction from his or her work. Each struggles to make the daily acts of teaching and schooling correspond to their professional vision. Hansen explores the uniqueness of each teacher while expanding and redefining the commonality of their "call to teach."

Ms. Payton teaches science in an urban magnet school. She is a veteran with 15 years experience, who continues to take education and science courses while taking on challenging teaching assignments. In addition, she continues to pursue ways to reach out and teach all students. She says of herself, "I do think that there's room for me to grow, and I have to feel that way. I have to feel that I'm not at the end, because if you're at the end, or if you're at the top, the only place you can go is back" (p. 40).

Hansen introduces us to Mr. Peters during his second and third years as a teacher of religious studies at an urban all male Catholic high school. While he had an appropriate content background, Mr. Peters had no formal educational background when he began working as a teacher. He struggles to learn basic pedagogical practices and wrestles with a personal moral conflict

between his responsibilities to teach "religious studies" and traditional religious values, and his belief that each student should develop a personal set of beliefs and values.

We meet Mr. James who has taught special education for 14 years in the same school as Ms. Payton. He too has a "call to teach." He views his position as one which contributes to our society, and he also derives personal satisfaction and fulfillment from his work. However, he struggles to reach students that the rest of the system has given up on and those who have given up on themselves.

Finally, we meet Ms. Smith who has taught middle school social studies for 14 years in both public and independent schools. She struggles with covering the content required by the curriculum and the desire to allow students sufficient time and quality of experiences to integrate ideas and form beliefs and values.

Four teachers: alike yet different. Each feels a call to teach. Each believes that he or she has a contribution to make. Each has high expectations and standards, regardless of the "political" situation or students he or she works with. Each continues to pursue personal growth and development. Each believes in teaching. Each derives personal fulfillment and some sense of personal definition from the work. Each struggles to make it work.

The Call to Teach led me to reflect on my own commitments and beliefs about my profession. Have I grown complacent and self-satisfied? Have I quietly abandoned some struggles because of the political or social cost? Do I still believe in each student? Do I still expect quality performance from my students even though my life is much easier if I am satisfied with mediocrity? Most books I read expand what I know or challenge an existing set of beliefs about a topic. This book had a different impact. I re-explored some of my fundamental beliefs about teaching. I examined some of the changes for good and bad that I have gone through.

The first chapter engages in a game of semantics, "Term A means this ... Term B means this ... even though so and so uses the two terms interchangeably." I became bogged down in this chapter. I started it several times. Finally, I skipped it and went to meet the people. At the end, I revisited this chapter and could more clearly follow the ideas Hansen uses as themes. The writing in the book is sometimes tedious and some ideas are reiterated so many times that I wanted a red pencil and wondered about editors. But setting such things aside, the people make the book. I identified with their call, their visions and beliefs, and their struggles. In studying them, I learned about me. And in learning about me, I have more to offer my students.

A Parents' Guide to Innovative Education: Working with Teachers, Schools, and Your Children for Real Learning.

by Anne Wescott Dodd

Published by Noble Press, 1992, 278 pages. Paperback, $12.95

Reviewed by Robert L. Kastelic

While browsing through an assortment of resource books in a local school district's staff development office, I came across a most informative book. This publication written by Anne Wescott Dodd is solid grounding for parents, as well as educators. There are too few publications like this book. Here is a resource that is full of clarity, definition, and rationality to assist parents in the advancement of a quality educational process. The advancement mentioned is one of an appropriate and meaningful way for the learner.

Dodd begins her presentation with a series of solid questions that we might all ask ourselves. What did you learn in school? After 12 years of school how much did you actually learn from being inside a classroom? How much did you learn from outside the school room? How might the learning process have been better?

If you have ever considered an alternative way of educating your students or your child you might be well served by checking out this resource. With the increased attention and press for improving student test scores you may wish to explore reasons why these accountability measures are shallow and only serve to dismiss the valuable in-depth learning that could be taking place.

Dodd leads the reader through the different styles of learning and the chaos theory of education. She notes that through apparent chaos there is order. The attempt is to show the significance of revising the existing outdated model of schooling children and instead promote a more appropriate model. She continues through each section step-by-step, pointing out essential factors for parents to examine. Some of the most essential areas she suggests are how parents might examine the ways in which active learning is demonstrated. How personal is the learning process? How do children learn best? Too often, the approach used by teachers is not focused on quality but on simply getting the work done and going on to the next thing on the curriculum agenda. Dodd maintains that learning is a messy process and she provides some typical examples to make her point. When education is presented in neat rows,

teacher lecturing, and lots of drill-and-kill methods, parents should begin to question the quality of the process. Parents need to examine more deeply what is being learned and why it is being learned. The author suggests that continued efforts need to be made toward the construction of purposeful and meaningful curricula. Our youth do not deserve anything less.

Using the highly respected work of Laureen Resnick (Pittsburgh University), Howard Gardner (Harvard), Robert Sternberg (Yale), Howard Levin (Stanford), and others, she begins building an elegant rationale for rethinking the typical model of classroom procedures. Many will argue that what is being encouraged by Dodd is really nothing new. They would be correct. John Dewey, Maria Montessori, Rudolph Steiner, and many others worked to improve and implement appropriate learning conditions over 50 years ago. But it appears that for many, schooling has become more a program of what children will tolerate than what is appropriate.

Parents who are presently exploring their options regarding alternative teaching and learning methods confront the current status quo of mainstream groupthink. For some it will be difficult to explain why they perceive the need to provide an alternative for their child. However, *A Parents' Guide to Innovative Education* can be a power tool to cut through the rhetoric to a bedrock of rationale. For many parents and educators there is a significant difference between real learning and just putting in time at school. But for many others the distinction is blurred and difficult to see because they themselves are products of a similar system. Because of this inherent educational dysfunctionalism, Dodd employs suggestions for parents throughout the book. These suggestions will prove to be valuable to parents because they don't simply say, "go out there and do something." Rather, there are some concrete suggestions of what to do and how to do it.

Dodd's concern, as an educator, for how students are encouraged to be responsible for their own learning rings clear throughout her writing. Too often parents and teachers shortcircuit the learning process by not allowing for frustration or confusion within the learning place. Dodd argues that frustration and confusion are essential elements in the learning process. This may be true for the parents going through the process of understanding many changes within the educational framework as well. Parents also may find out what kind of learners they themselves are. Perhaps the parent is an analytical learner, or a dynamic learner, or a common sense learner. In any case, the reader will no doubt realize that learning is an endless journey.

Citing the work of Maslow, the author points out the value and importance of getting personal needs met. Many students drop out of school at a very early age simply because they do not perceive that they are able to get their needs met. Promoting increased self-esteem and not providing opportunities to get one's basic needs met is an educational contradiction. This belief is supported in the work of William Glasser, as well as others. The question that parents should be asking themselves is, " How is this educational learning experience assisting in my child getting their basic needs met?" Too many schools function on the premise of employing fear and coercion to manipulate learning. Some parents may even perceive these kinds of manipulative behaviors as necessary components of a school, and actually expect to see these sorts of practices if they visit a school site.

Other parental expectations that Dodd deals with focus on the process of student performance and evaluation. In the past, the evaluation process was nothing more than a letter grade. However, with the increase of well grounded research, educators are now looking at the evaluation process as much more than a mere letter grade. Student-generated portfolios, written narratives about performance, and the process of self-evaluation all contribute to a more balanced picture of how a student is doing within the educational process.

Dodd concludes the book with tips on helping a child succeed in the educational program. She particularly points out that parents can play a key role in the improvement and maintenance of a quality school. What is not addressed in Dodd's book is the process that parents need to explore in the selection of a school, as more and more communities are providing choices for the parents.However, if there were a required reading list for parents with school-aged children, I would include this guide.

Holistic Education Review

Call for Papers

Holistic Education Review announces the publication of thematic issues on *Peace Education, Social Justice,* and *Racial Healing* in the months ahead. The *Review* seeks contributions from educators at all levels and invites both practical and theoretical papers. The *Review* is committed to serving as a forum for dialogue that reflects a profound respect for the dignity of teachers and students as human beings, a critical understanding of the assumptions that underlie contemporary educational policy and practice, and an appreciation of the spiritual dimensions of meaning, identity, and moral responsibility we may know through heightened awareness.

All manuscripts should be prepared in accordance with the author-date (Documentation Two) format described in Chapter 16 of the 14th edition (1993) of the *Chicago Manual of Style.* A recent issue of the *Review* may be downloaded from our website at http://www.sover.net/~holistic/along with the Adobe Acrobat reader. Since a double blind review process is used, only one copy of the manuscript should bear the author's name on the title page. Manuscript submissions (a double-spaced original and three copies) should be submitted to the Editor, Dr. Jeffrey Kane, School of Education, Long Island University, C.W. Post Campus, 720 Northern Boulevard, Brookville, NY 11548. Dr. Kane's e-mail address is jkane@titan.liunet.edu

Peace Education: Holistic Perspectives

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In this century alone, approximately 87 million people (this figure is to 1987) have lost their lives in war and countless others live scared lives as a result of its direct and indirect effects. If we enlarge our conception of "war" to include social, economic, and political injustice, it clearly affects a large percentage of humankind. Some argue that war and injustice are inevitable parts of the human condition; others maintain that it is not inevitable, but a result of structural conditions, both social and intrapsychic, that can be altered. From this perspective, conflict may be inherent in the human condition, but the *violent* resolution of it is not. In either case, war and peace (broadly defined) are central issues in the human experience that speak directly to the education of students as future citizens and as individuals. The purpose of the Special Issue on Peace Education is to explore an education for peace and social responsibility from a holistic perspective. The central question to be addressed is: What contribution can holistic education make to the cultivation of socially responsible citizens, the nonviolent resolution of conflict on all levels of life, and the establishment of social institutions and structures consistent with the imperatives of peace.

Education and Social Justice

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The focus of much school reform at local, state, and federal levels has been on the creation of academic programs that reflect perceived national interests in the global economy. While major corporations have argued that they require "skilled intelligence" to remain competitive in the world markets, school systems and political leaders have been sold on the idea that new technologies will provide the educational edge necessary to accomplish the task. The effect is that children are only viewed as future laborers and consumers, and schools are becoming, to an even greater extent, market places where corporations may sell their wares. At the same time, it seems that many American parents have mistaken the dazzling possibilities of technology for educational virtue, and have bought the notion that their children must be educated with technology to develop successful careers in their adult lives.

Amid fears for the economy and individual children and the creation of new technologies and new markets to sell them, the concept of social justice is virtually irrelevant. An educational culture grounded in a corporate mentality makes the notion of education for social justice a virtual non sequitur. While the argument could be made that education in the United State has always been grounded in economic interest, there is a profound change taking