ENCOUNTER

EDUCATION FOR MEANING AND SOCIAL JUSTICE

VOLUME 24, NUMBER 4 WINTER 2011

Table of Contents

Encounter: Education for Meaning and Social Justice (ISSN Print: 1094-3838; Online: 2158-8414) is published quarterly in March, June, September, and December by Holistic Education Press, P.O. Box 328, Brandon, VT 05733-0328. 1-800-639-4122. E-mail: <encounter1@great-ideas.org> Website: <http://www.great-ideas.org>. Annual subscription rates are $30 for individuals and $100 for U.S. libraries and other multi-user environments. (Postage is extra for delivery to non-U.S. addresses.) Selected back issues are available. The Abstract Edition of ENCOUNTER is printed by Quickprint in Rutland, VT, with full-text online services provided by hostplanet.us.

Ending the Blame Game

Elizabeth Miller

When teachers view their classrooms as holarchies instead of hierarchies, they can begin to understand the contexts and complexities that influence the lives and learning of their students.

I began my teaching career in a small middle school in a small, rural Hawaiian town. I had just come from the mainland and had very little knowledge about Hawaiian living or the lives of my students. No Child Left Behind was breathing down our necks, and my school had just been classified as restructuring. The entire staff attended meetings and learned strategies that could help our students become proficient on the Hawaii State Assessment. We mapped our curriculum to ensure that our instruction was always aligned with these standards. My classroom was visited by specialists looking for evidence of student engagement. In response, I made sure that my students were on task. I constantly circulated around the room and assigned homework. I used all the strategies that I had in my teacher-education bag of tricks.

Homework turn-in rates were low, so my team created a study hall where students could complete unfinished assignments. I graded classwork and assigned points to tasks based on their difficulty. The students at the head of the class remained there, and the students on the bottom remained on the bottom. Reading scores remained low. Students with attendance problems still had attendance problems. I began to feel hopeless and frustrated. School "open houses" flopped, and my classroom remained empty during parent-teacher conferences. I blamed students, parents, communities, and the school. I also blamed myself.

A few years later, I moved over to teaching alternative education, where I was again working with a population of struggling students. But this time I approached the classroom differently. I talked with my students. I spoke honestly with them about education and the forces of the school system. We shared stories and analyzed issues of social justice, especially those that directly impacted their lives. I took steps to understand my students' families and the

Elizabeth Miller is completing her doctoral work at Northern Arizona University in Flagstaff. Her research interests include alternative education, dialogic interactions, critical pedagogy, and complexity-based classrooms.

struggles they faced at home. They shared their stories with me.

Occasionally I would be asked about my job by both fellow teachers and friends who were not involved in education. They would ask what I did about students or families that simply didn't value education. Some would say that particular cultures didn't value it at all. But by this time I knew that these blanket statements were based on assumptions and unsupported ideas. I had listened to my students, and I had heard their stories. I knew that some of them really wanted a high school diploma even though their attendance was poor, for I had learned that they had to go to work for their families. Some said that they feared deportation. I even suspected that one student slept in the park; he was always the first to school for breakfast.

Underachieving, disenfranchised, and marginalized populations of students can be a source of frustration and irritation for teachers and schools. These students might bring undesirable behaviors to the classroom, such as disruption, truancy, and lack of interest in content. Teachers struggle to engage parents and open up dialogue through phone calls, parent-teacher conferences, and open houses, but these traditional methods of engaging students are usually unsuccessful. Eventually all this may overpower the teacher's stamina and bag of tricks and result in blaming the student, the student's family, or the student's culture for not valuing education.

These blanket conclusions often lack contextual support or understanding and put a quick end to the search for ways to engage the student in learning while justifying apathy towards disenfranchisement. The driving forces in our educational system are based on normative behaviors defined by the dominant cultural discourse. Assumptions of what it looks like to care about education overpower the motivation to discover and unwrap the lived experience of the student and her family. Assumptions can be unpacked and communication can be approached from different perspectives to provide an approach to successful education.

Schooling tends to promote hierarchical relationships that determine our interactions and communication patterns with one another. Hierarchical relationships simplify relationships that are actually much more complex. Hierarchies function as pyramids; power and knowledge are handed down from one level to another (Volk 1995). As a new teacher, I situated myself in a position of power and provided my students with limited opportunities to move outside of the bottom portion of the pyramid. By shifting our classroom relationships to function more as a holarchy, complexities, ambiguities, and interconnections begin to reveal themselves (Volk 1995). The holarchical relationship can be visualized as circles embedded with other circles. Participants still maintain their roles: the teacher is still a teacher, but students are now communicating and directly participating in their learning.

The holarchical pattern allows for the presence of true dialogue while the hierarchical pattern creates dialogical interactions that are decidely one-directional; they are not discussions but communiques. In true dialogue both parties are on a common search for knowledge. Communication passes through a point of empathy and is inculcated with humility, trust, hope, and love (Freire 1994). Hierarchical dialogue issues communiques and lacks understanding. True dialogue encourages discourse and supports the voices of students, especially those who reside on the margins. Dialogue can help us as teachers to understand students who seemingly don't care about education. By talking to our students and communicating with them, we learn the contexts and complications that influence their lives and impact the behaviors that reveal themselves in our classrooms.

The change in relationship and the participation in dialogue can be supported by introducing a non-western definition of compassion that involves truly understanding students and the contexts of their lives. The Dalai Lama (1993) suggests that realizing sameness decreases separation and encourages trust, respect, and openness to differences. The non-western definition of compassion is not hierarchical but supports the presence of a holarchy through empathetic understanding rather than pity. The introduction of compassion can help us as teachers to see that while we may be frustrated with our students, they also are experiencing struggle and possibly feeling defeated.

Blanket unsupported assumptions that students, their families, and their cultures don't care about ed-

ucation begin to dissolve when we respect the humanity of our students and treat them as complex individuals who bring their lives and all that influences them into the classroom.

When I think back to my first group of students, I wonder about their stories. Families worked hard and the community struggled with problems like drug addiction and poverty. One student would show up to school in the same clothes day after day. At parent-teacher conferences I averaged four or five parents out of around 80 students, but I really didn't know their stories. I didn't understand the contexts of their lives, and it stopped me from creating a positive, relevant, and appropriate learning environment for them.

I now know better.

References

Dalai Lama. 1993. *The Dalai Lama: A policy of kindness.* Edited by S. Piburn. Ithaca, NY: Snow Lion.

Freire, Paulo. 1994. *Education for critical consciousness* (2nd ed.). New York: Continuum.

Volk, Tyler. 1995. *Metapatterns: Across space, time, and mind.* New York: Columbia University Press.

What I Wish My Teachers Had Known About Students With Physical Disabilities

Dedra A. Davis

Teachers can make an enormous difference in the lives of their physically disabled students by using current research to make their classrooms more friendly, engaging, and safe.

When I was 15, I was diagnosed with Juvenile Rheumatoid Arthritis. My world was turned upside down. I had to quit the cheerleading squad because it was too painful for me to participate. By the end of my sophomore year I was in a wheelchair. I realized that some of those I had thought were my friends could not deal with the stigma of being friends with a girl in a wheelchair. I had a lot of growing up to do and quickly. I had to learn all I could about my disease and be able to understand exactly what the doctors were saying to me and my family. I had both hips replaced at the Shiners' Hospital for Crippled Children that summer. Two years later, after graduation, I had to have them replaced again. The disease had progressed at a rapid pace.

All I had wanted to do for years was to be an art teacher. Ever since I was a little girl, I had always loved to draw. Suddenly art had become a way for me to redirect my focus and energy. It was a saving grace from above. My plan was to complete the college transfer program and transfer to the university to get my teaching degree. That fall, after a summer of surgery and physical therapy, I enrolled in a community college. My experience there was wonderful. The staff at small school did all they could to assist me. They made sure I got all the classes I needed. They saw to it that all my classes were in buildings I could easily access. Due to my severe arthritis, my hands were crippled and pushing a wheelchair long distances was impossible. The school provided staff or volunteers to help me with books and doors and getting my wheelchair from place to place. Eventually I was able to navigate on crutches without the chair.

DEDRA A. DAVIS is a graduate student of East Carolina University pursuing her Masters degree in Instructional Technology in Education. She has taught art to elementary and high school students in rural western NC for the last 21 years. She is a National Board Certified art teacher and member of the North Carolina Art Education Association.

However, another stumbling block arose. The disease had rapidly destroyed all the cartilage in both knees and my doctor informed me that both needed to be replaced to prevent further damage. These surgeries were followed by intensive physical therapy, but I went right back to school the following semester. Everyone believed in me all through high school and community college. They knew me; they never doubted that I would succeed. I did not realize how important that was to me until later.

The Cold Cruel World Versus Me

When the time came that I was finally ready to transfer to the university and live on campus, my mother was terribly worried. I assured her I would be fine. My mobility had then progressed to using just a cane and I could carry my books and open my own doors. I was excitedly ready to begin the next chapter in my life. I met a lot of great people on campus and loved the art department! I was in heaven. The university had a resource person who stood in lines for me to register me for classes and gave me contact numbers of people to call in case I needed any help.

However, I was soon devastated by one professor's closed-minded opinion of me because of my physical condition. I had worked hard and had been successful in his classes with good grades and results that were better than many in my class. When a couple of concerned friends told me that he had said in front of their class that the little crippled girl would never make it as an art teacher, I felt both afraid and angry. He did not even know anything about me! Yet this professor was in a position to derail my future career; he would supervise of my student teaching and could pass or fail me.

Discrimination Hurts

I turned that hurt into even greater determination. I had come this far and I was not about to let his bias stand in the way of reaching my dream! So I went to the Dean and he agreed that the professor's actions were unprofessional and apologized and assigned a different staff member to supervise my student teaching. I am now in my 21st year as an art teacher. I have been selected teacher of the year for my school twice and for our county once. I love my job! I am National Board Certified and I am pursuing my Masters Degree in Instructional Technology in Education with a full scholarship. I won!

There is nothing like being discriminated against for something over which you have no control to make one realize how cruel the world can be to those who are different. I never wanted pity; I simply wanted support. My personal experience has helped me to become a better teacher. It has given me another framework with which to view this often misunderstood issue and has made me sensitive to the needs of all of *my own* students. I never want to make any of them feel like I was made to feel.

The Research

I have learned much from the research I have done and in the sections below will share many valuable strategies derived from it in this article. Teachers can and should take this research (as well as doing their own) and apply it to make their own classrooms friendly, engaging, and safe places for all of their students. Students with physical handicaps can add so much to a classroom if they are allowed to flourish. Do not be a bad memory in the minds of your disabled students; instead, be an encourager, urging them to set their own goals and keep pushing until they have met them! They *are* capable of greatness; they just need someone who believes in them to help get them through the difficult times.

Get to Know the Child as a Person

As a classroom teacher of a physically impaired student, you must become aware of the warning signs that the student needs help or is having a problem. You must also know the student's limitations and their effect on him or her as you define reasonable expectations. Finally, you must learn how to handle an emergency brought on by the student's condition.

Take the time to learn as much as you can about the child's condition while keeping in mind that the student is an individual, not a health condition. You should not be afraid to talk to the student about what works or does not work for him or her, but first try to understand the student *as a person*. He or she knows when and where they will need assistance. Involved medical and therapeutic specialists can also give you

some insight into types of classroom modifications that will ensure the greatest opportunity for success.

Student First

Teachers need to realize that the child is their student first, and then disabled. If you are unsure or uncomfortable attempting to avoid the use of certain words, the student will also be uncomfortable. It is totally acceptable to use terms like "running" and "jumping." Students who are handicapped also use these words in conversation.

Students with Physical Disabilities

Under IDEA (Individuals with Disabilities Education Act), students with physical disabilities may qualify for special education services. Physical disabilities can range from orthopedic limitations that impact movement and mobility to medical accommodations that may contribute to a student's inability to move about the classroom or ability to fully participate in the learning process.

Defining Physical Disabilities

Physical disabilities in students can include a wide range of both congenital and acquired disabilities and health issues. According to IDEA, an individual with a brain injury, orthopedic impairment, or other health impairment that needs special education or related services is considered to have a physical disability. Some common physical disabilities include cerebral palsy, muscular dystrophy, and spina bifida. But since many more conditions may affect students in your classroom, you should gather specific information about each of your students and his or her disability (Belson 2011).

Advocating for Students with Physical Disabilities

Students with disabilities have to cope with negligent building codes, non-certified aides, and legal accommodations, as well as the physical and verbal abuse from their peers.

Teachers have to be advocates for their physically disabled students. More than just knowing their rights, however, we as teachers must also be advocates for our disabled students. This is a very complex and complicated legal policy, but one that is vital for the success of our disabled students.

For children it can be especially difficult to feel "different" from their peers. Feeling like an outsider can lead to a number of negative habits and behaviors (like becoming argumentative or disrespectful) that can hurt that student's future in and out of the classroom.

Self-Advocacy

Teachers can advise their students how to become their own advocates. A youth-led advocacy group called KASA (Kids As Self Advocates) teaches young people with disabilities how to advocate for themselves. They provide information on issues ranging from civil liberties, safety, education, sports, health, work, dating and relationships, technology, transportation, and disability history and culture. The organization is headed up by a national advisory board of adults but has the mission of training and empowering young people with disabilities to advocate for their own interests.

Distinguish Between Improper Behavior and Physical Problems

Although you do not want to appear to give special treatment to any child, there is a difference between special treatment and understanding your student's physical disability. You may find that students in wheelchairs or with other physical disabilities are not able to be on time to class. Be understanding that this is something that is beyond their control; they should not be disciplined for it.

You should also be aware that some medications that are taken for physical disabilities or illness will cause your student to be tired, inattentive, or lose focus in the classroom. If you notice this happening, make sure to address them not only with your student, but also with his/her parents to see if there are less debilitating alternatives.

Welcoming a Student with Physical Disabilities into the Classroom

Dr. Sara Belson, author of the Special Education Wiki and and *Integrating Technology into Special Education*, instructs future educators that teachers and students must be open and flexible in welcoming a student with physical challenges into the classroom. Belson provides many helpful strategies that deal with the physical environment of the classroom,

along with suggestions for technological adaptations for students with special needs.

- Create an environmental learning space that can accommodate wheelchairs and students using other assistive devices to navigate around the classroom. An easel or lapboard may be necessary to help the student comfortably reach their materials.
- If indicated in the IEP or needed as a respite from the mainstream classroom, try to have a space available for students with physical disabilities to go when needed during the school day to work with instructional assistants and occupational therapists.
- Use assistive technology to provide adaptive technological equipment to enhance learning access for students. Assistive technology can include a modification of the student's computer to support voice-activated software, the introduction of tutorial software, or equipment such as an adaptive mouse for students with motor coordinaton issues.
- Hold parent/student/resource staff conferences to ensure that the classroom is adapted to accommodate the needs of students with disabilities. Make sure that instructional modifications and physical accommodations comply with the student's IEP.
- The student's IEP team must include input from other teachers and resource staff (psychologists, OT personnel, etc.) for greater accountability and implementation.
- Design student and resource staff professional development days to inform everyone in the school community about a student's disability and its impact on the classroom environment and the school.

Accessibility

A good rule to follow when you have a physically disabled student in your classroom is to always *anticipate*! Good teachers already do this, but you should walk through all lessons from *the student's* perspective and think about any problems physically disabled student would come across. Then accommodate for it!

Consider all your students in terms of their range of motor skills; you'll begin to think beyond the group labeled "physically disabled" and will see them as individuals with a range of diverse skills. Design lessons that offer alternatives to kinesthetic learning or learning that requires fine motor skills.

When your teaching extends beyond the classroom setting, you will need to anticipate any obstacles or barriers that your students may face. Field trips to museums and the like should be wheelchair accessible and have appropriate parking, but it is best to make certain of this before arrival, since it could be devastating to the student to be unable to participate.

Accommodations

Even if a student does not use a wheelchair or other medical equipment, he or she may need extra room to avoid falling while get around in class. A larger desk may help a student balance books, papers, and classroom supplies. This larger table can also accommodate a paraprofessional, if one is in class with the student. You should also ask the student where he/she would prefer to sit in the room.

Talking to the student about what he/she can do will help identify a student's areas of expertise. The student may have become advanced in other areas such as drawing or technology. The student could be asked to share this expertise with the class.

A paraeducator may be needed to act as a scribe for the student. Specific assignments can also be modified for them. A student who has difficulty speaking because of cerebral palsy may need to given the latitude of an alternative presentation format. Do not assume, however, that the student cannot or does not want to give the presentation. He/she may simply need more time to speak — and better attention — from his audience. The key is to make sure all students are able to participate in all activities.

Instructional Adaptations for Students with Physical Impairments

A physical disability may or may not affect a child's academic performance. Attendance is often an issue that can affect the performance of a physically disabled student. Having a set of textbooks that can be left at home can be helpful. Online texts are

also a viable option. Blended learning, where much of the course content is available online, can assist students who may be occasionally homebound. Assignments can be posted or emailed to the instructor.

Classroom Strategies

Strategies to consider when attempting to maximize a physically disabled student's experience in one's classroom are offered by Belson (2011):

- Set up a buddy system so that another student can take notes for the student with a physical disability and assist him or her with other in-class requirements.
- Arrange the room so that everyone can move around easily.
- Have students who have difficulty speaking (as is the case with cerebral palsy) use an alternative presentation format in place of oral reporting.
- Make sure all activities include all students.
- Talk to the student about what he or she likes to do and can do.
- Identify a student's areas of expertise. Out of necessity, for instance, the student may have become extremely gifted in drawing, and perhaps he or she can share that knowledge with the class.
- Incorporate into lessons and/or wall hangings examples of role models with physical disabilities.
- Be flexible and accept suggestions. Since most schools or districts employ inclusion specialists, they can provide you with specific guidance about teaching students with physical disabilities. Necessary accommodations or modifications in your classroom can facilitate learning, no matter the disability.

Computer Access

Computer technology offers students with physical disabilities expanded opportunities for educational success. Computers also offer improved opportunities in vocational settings for communication, and for art, music, and leisure activities. Determine alternate ways for the student with a physical disability to access the same computer technology that is available to all other students. This can be done specifically through designed adaptations to, or features of, either hardware or software. As the whole field of technology expands, some of these adaptations are becoming standard and are being used equally by the non-disabled populations. For example, touch screens provide mouse access for people with fine motor difficulties through a simple touch of the screen. These screens are becoming commonplace in the information retrieval systems at tourist booths, book stores, and so on. Many commonly used word-processing programs also have built-in accessibility features.

Technological Modifications

There are multiple keyboard modifications available ranging from keyguards to prevent accidentally hitting keys and moisture-guards to deal with drool.

Keyboard replacements, such as on-screen touchpads, miniature or expanded keyboard may be indicated, along with voice-recognition technologies or joysticks are also viable options for data input.

Touch-screen computers such as iPads are becoming used more often with special needs students, and a recording device such as an iPod can be used to record notes.

Testing Students with Disabilities [1]

- Allow more time for the student to complete activities.
- Provide a separate location for the student to take the test.
- Give completely oral tests or completely written tests, whichever is more appropriate to the student's abilities.
- Allow students to record or type answers to tests.
- Writers should be provided for test-taking if the student is unable to write (or give oral tests out of the earshot of other students).
- Students may write slowly and need extended time for tests.

- Develop a portfolio of the student's work, both individually and as part of a cooperating group. Orally quiz him/her to establish the extent to which the student contributed to the group-based accomplishments.

Recent Studies on Teaching Disabled Students

In one of the few qualitative studies in the area of preservice teacher training and inclusion, Brownlee and Carrington (2000) examined the beliefs and attitudes of Australian pre-service teachers towards people with disabilities. They found that direct contact with a person with a disability produced higher levels of comfort and more positive attitudes towards people with disabilities.

Burke & Sutherland (2004) investigated the relationship between New York preservice and in-service teachers' experience with students with disabilities and their attitudes towards inclusive education. They found a statistically significant relationship between prior experience and knowledge of students with disabilities and attitudes towards inclusion. They also found that teachers and pre-service teachers with more experience and knowledge held more positive attitudes towards inclusion. While pre-service teacher education is seemingly the best point at which to try and influence positive attitudes toward inclusion, studies investigating the attitudes of preservice teachers toward inclusive education remain limited in number and scope.

Teacher preparation programs also need to provide pre-service teachers with opportunities to experience success in working in inclusive environments. In the studies cited, confidence levels were found to have a highly significant impact on attitudes (Loreman, Forlin, & Sharma 2007). Success naturally leads to increased confidence, which in turn leads to improved attitudes. This confidence is likely to be best achieved through successful classroom teaching experiences. Teacher education programs need to consider practicum placements in schools and classrooms where inclusion has been embraced as a philosophy and practice, and where appropriate supports exist to help ensure a successful experience for pre-service teachers. Teacher in-services have been found to improve participating teachers' attitudes towards inclusion (Patrick 1987). Administrators should encourage professionals to incorporate classes that deal with inclusionary issues into preservice teachers' courses of study and to address individualizing teaching strategies in all pedagogy courses.

Teachers should use the research mentioned in this article and all the rest that is available today to make their classrooms friendly, engaging, and safe places for all students. Students with physical handicaps can add so much to a classroom if they are allowed to flourish. I beg you teachers; do not be a bad memory in the minds of your disabled students. Instead, be an encourager who urges your disabled students to set goals and keep pushing until they have met them! They are capable of greatness. They just need someone who believes in them to help get them through the difficult times. As Jess Lair (1985) has written, "Children are not things to be molded, but persons to be unfolded."

Finally, it is crucial to allow students with disabilities to feel as if they have some control over their lives. A good teacher will recognize this and work with the students to set goals. Allow students with disabilities to lend their perspective or to assist in setting improvement agendas. It is important to promote responsible behavior with personal and health concerns relating to their disability, for example, by making sure medications and therapies are maintained on schedule. It is also important to enhance skills for personal self-advocacy. Your physically challenged students often lack self-confidence and you may need to help them learn how to gain it. You should consult the school counselor, physical and occupational therapists, and vocational rehabilitation counselor to make sure that your student has every opportunity to be successful. Collaboratively, you, your student, their parents, and your student's team can be very powerful in paving the way for a brighter future for a youngster.

References

Belson, Sarah. 2011. The special education wiki. Exceptionalities: Physical disabilities. Available online at http://sped.wikidot.com/physical-diasbilities.

Brownlee, J., and S. Carrington. 2000. Opportunities for authentic experience and reflection: A teaching programme designed to change attitudes towards disability for preservice teachers. *Support for Learning* 15: 99–105.

Burke, K., and C. Sutherland. 2004. Attitudes toward inclusion: Knowledge vs. experience. *Education* 125 (2).

Kids as Self-Advocates. Online at www.fvkasa.org/index.php

Lair, Jess. 1985. *I ain't much, baby — But I'm all I've got*. Robbinsdale, MN: Fawcett.

Loreman, Tim, Chris Forlin, and Umesh Sharma. 2007. An international comparison of pre-service teacher attitudes towards inclusive education. *Disability Studies Quarterly* 27 (4). Available online at www.dsq-sds.org/article/view/53/53

Patrick, G. 1987. Improving attitudes toward disabled persons. *Adapted Physical Activity Quarterly* 4: 316-325.

Strategies for teaching students with motor/orthopedic impairments. Available online at www.as.wvu.edu/~scidis/motor.html#sect0

Note

1. Derived from information available online at www.as.wvu.edu/~scidis/motor.html#sect0

A Crime Against Children

Marc Bekoff and William Crain

Spontaneous child-initiated play is essential for children, but our society is systematically denying them this opportunity for growth.

Our society is perpetuating a great crime against children. Directly or indirectly, almost every political and educational official is involved in the offense, and it has the support of most parents as well. Specifically, the crime is a theft: We are robbing children of their right to free play.

True, the child's right to play lacks legal standing in the United States. But the United Nations considers childhood play to be a fundamental *human right*. In its 1989 Convention on the Rights of the Child, the U.N. declared that all children must be given every opportunity to live and grow fully, freely, and happily and, toward this end, every child has a right to rest, leisure, and play. Only two countries have failed to ratify the Convention — the United States and Somalia.

By its refusal to sign on, the U.S. is violating one of its own founding documents. As every school child learns, the Declaration of Independence declares that our Creator has endowed us all with the inalienable rights of life, liberty, and the pursuit of happiness. We cannot imagine that the authors of the Declaration of Independence intended to restrict the pursuit of happiness to adults, denying it to children. And anyone who spends time observing children knows that they are typically happiest when at play.

We are specifically concerned about opportunities for *free, child-initiated play*. According to recent surveys, *adult-directed play*, especially organized sports for children, may have actually risen in the past two or three decades. But surveys and informal observa-

Marc Bekoff is professor emeritus of Ecology and Evolutionary Biology at the University of Colorado, Boulder. A pioneering researcher on animal cognition and emotion, Marc also is the co-founder, with Jane Goodall, of Ethologists for the Ethical Treatment of Animals. His website is www.marcbekoff.com

William Crain, a senior editor of *Encounter*, is a professor of psychology at The City College of New York. He is the author of *Reclaiming Childhood: Letting Children Be Children in Our Achievement-Oriented Society*.

tions suggest a decline in free, fantasy play in the early childhood years, as well as child-initiated games like hide-and-seek, stickball, and jump-rope in the years that follow (Crain 2008; Bartlett 2011).

Limiting Play

A powerful force reducing free play is the standards movement. Beginning in the late 1970s, standards advocates increasingly pressed for higher academic expectations and test scores, even in the early grades. And the movement has succeeded. In 2009, the Alliance for Childhood reported that even kindergarten, once a playful introduction to school, had become heavily academic. Sampling full-day kindergarten classes in California and New York, the Alliance found that the classes typically devoted two to three hours a day to math and literacy instruction. Of that time, 20 to 30 minutes was used for standardized testing and test preparation. Most classes offered less than 30 minutes a day — and often no time at all — for play or choice time (Miller & Almon 2009).

We might think that this situation isn't too serious because children can play when school lets out. But this opportunity has shrunk as well. Kindergarten classes increasingly assign homework, keeping the five-year-olds busy with worksheets and workbooks after school hours (Bennett & Kalish 2006, 127).

Similar trends appear in the elementary school grades that follow kindergarten. Traditionally, children enjoyed free play during recess. But under the incessant pressure to raise test scores, many school districts have eliminated or greatly reduced recess (Ginsburg 2007). And children's time after school has been increasingly burdened with homework. One nationwide survey reported that between the early 1980s and the late 1990s, homework time in the elementary grades nearly doubled (Kohn 2006, 7). A 2006 online survey found that elementary school children averaged 78 minutes of homework per night (Bennett & Kalish 2006, 12).

In addition to academic demands, other forces have undermined free play. A subtle factor has been the proliferation of video games. On the surface, video games would seem to invite play, but they don't encourage free play. The children pressing the buttons must follow highly structured, adult-developed programs.

Academic pressures and video games, together with television and other screen media, generally keep children indoors. As a result, free play is especially endangered in outdoor settings. Two U.S. surveys, conducted in 1997 and 2003, found that 6- to 12-year-olds spent less than one hour a week in free outdoor play (Crain 2008).

At a recent international conference on play in Wales, Marc learned that the shortage of play opportunities is a worldwide problem. In many countries, children can't play because they must work or because they so frequently suffer from serious illness. Sometimes there simply aren't any safe places where they can play. But free play certainly could be more prevalent in affluent countries such as ours — if adults placed a higher value on it.

Biological Roots of Play

Earlier, we noted that the U.N. considers play to be a basic human right. The U.N.'s groundbreaking document on children includes play among "inalienable rights," such as health, safety, and freedom from adult exploitation. Why consider play so important? We suspect that the document's authors correctly perceived that play is biologically rooted. It is an innate need that must be met for human children to grow well.

We can learn a lot about human play from studying other animals. Play became part of our biological make-up in our evolutionary past, which is why play is ubiquitous among our animal relatives. It is prominent in young chimpanzees, mice, dogs, cats — every mammal we know of (Bekoff & Byers 1998; Bekoff 2007). It also is exhibited by some young birds and sea animals (Bekoff & Pierce 2009, 117). On the question of play's evolutionary adaptive value, Marc has been exploring how play promotes cooperation and social bonds in young animals. Through play, young animals (including humans) learn fairness and forgiveness — attitudes that help individuals work together to survive (Bekoff 2008; Bekoff & Pierce 2009, Ch. 5; Pierce & Bekoff 2010). Cooperation, fairness, and justice among individuals contribute to the survival of their group. Furthermore, coyote youngsters who don't play fair are more likely to leave their pack because they're avoided or their play invitations aren't accepted. Play is important

for the formation and maintenance of social bonds. Young coyotes who leave their group also suffer higher mortality than coyotes who live in a group, so that play and reproductive fitness appear to be tied together (Bekoff & Pierce 2009).

In addition, Marc, along with Marek Spinka and Ruth Newberry, has proposed that play promotes the capacity to improvise and therefore enables animals to handle unexpected events (Spinka et al. 2001). Young goats, for example, playfully run and jump in novel ways. They behave like little acrobats trying out new stunts (Crain 2010). These early acrobatics might come in handy later on. If a goat finds herself in a tight situation, perhaps facing a predator on a hillside, the goat won't feel helpless. She knows how to improvise. As a child, she mastered the art of coming up with creative ways of jumping, and she therefore has a good chance of escaping.

Human children, of course, do more than run, jump, and engage in physical play. Their play also occurs on the symbolic level, as when they use sticks to portray an imaginary family, or when they discuss new ground rules for their informal games. But the urge to improvise — to imagine new possibilities — has undoubtedly helped our species survive.

Most visibly, the human imagination has enabled our species to come up with technological innovations in medicine, agriculture, transportation, and building construction that have served many human populations. But our technological innovations, while proving adaptive in the short run, have also weakened ecosystems. In agriculture, for example, the development of pesticides has proved destructive for many forms of life and threatens our own species. The question now is, Will we develop ways of living in greater harmony with nature? As we face this challenge, new ideas will be more important than ever, and the capacity to generate them begins with childhood play.

References

Bartlett, T. 2011, February 20. The case for play. *The Chronicle Review*. Available online at http://chronicle.com/article/the-case-for-play/126382/

Bekoff, M. 2007. *The emotional lives of animals*. Novato, CA: New World Library.

Bekoff, M. 2008. *Animals at play: Rules of the game*. Philadelphia: Temple University Press.

Bekoff, M., and J. A. Byers, eds. 1998. *Animal play*. New York: Cambridge University Press.

Bekoff, M., and J. Pierce. 2009. *Wild justice: The moral lives of animals*. Chicago: University of Chicago Press.

Bennett, S., and N. Kalish. 2006. *The case against homework*. New York: Crown.

Crain, W. 2008, Spring. Synthetic turf. *Encounter: Education for Meaning and Social Justice* 21(3): 2-4.

Crain, W. 2010, Summer. Is children's play innate? *Encounter: Education for Meaning and Social Justice* 23(2): 8-10.

Ginsburg, K. R. 2007. The importance of play in promoting healthy child development and maintaining strong parent-child bonds. *Pediatrics* 119: 182-191.

Kohn, A. 2006. *The homework myth*. Philadelphia: Da Capo.

Miller, R., and J. Almon. 2009. Crisis in the kindergarten. Why children need play in school. College Park, MD: Alliance for Childhood.

Pierce, J., and M. Bekoff. 2010. Moral in tooth and claw. *The Chronicle of Higher Education*. Available online at http://chronicle.com/article/Moral-in-ToothClaw/48800/

Spinka, M., R. C. Newberry, and M. Bekoff. 2001. Mammalian play: Training for the unexpected. *The Quarterly Review of Biology* 76: 141-168.

Education and the Consciousness Of the Developing Child

Josette Luvmour

To educate a child well, we must first understand the very nature of the child, and realize that every child is a unique individual.

Holistic education is based on the notion that there is an active creative force within each person, and that this force has an intrinsic purpose and direction.
(Ron Miller 2008)

As a developmentalist, consultant, and educator, I often see parents arrive in my office motivated by care and hope for something better in the education of their children. These parents know that something is not right in their child's education, yet they have no idea of how to address it. Most know that top-down transmission education is inadequate. As one father said, "So much is missing from traditional education today. I don't want my child to just pass tests in reading, writing, and arithmetic. I want something more." Another parent said, "I want certain things for my son, I just don't really know how to provide an education that will help him be who he was meant to BE … not be educated to the test." Indeed, many parents have asked me about education that nurtures the child's natural curiosity, that inspires a love of learning, and that nourishes the unique potentials of the whole child. They just don't know how to find it or do it themselves.

To educate a child well, we must first understand the very nature of the child, and realize that every child is a unique individual, not a part of a class or grouped with others in a grade level. Instead, we must come to know the child as a person. What is the child's consciousness and how does the child's consciousness influence learning? This question must be central to any educational process — and especially to the process of holistic educators. For how can we possibly educate the child without knowing how that particular child sees the world? The process of learning, the acquisition of knowledge, and the very

JOSETTE LUVMOUR, Ph.D. is a consultant, educator, and developmentalist who specializes in adult and child development and sustainable family relationships at Luvmour Consulting and serves as Director of Professional and Family Development at the Summa Institute. (www.luvmourconsulting.com).

nature of perception itself are intricately linked to our own consciousness, for the lens of the *who* affects *what* is seen, and it affects the interpretation of that which is seen. For example, to be nonjudgmental towards our students requires a nonjudgmental attitude toward ourselves (Rogers 1969). Thus, our own development influences what we perceive. This is true for every student, and it is equally true for every educator and parent. A child's relationship with educators and parents is central to the child's perception of self and world. Who we are, as adults, is also central to our ability to teach in relationship to the child, for all education depends upon the educator.

Child Development

Why should a discussion of education begin with a discussion of child development? Knowledge of child development is crucial to educators because that developmental knowledge can inform educators about the optimal age for appropriate communication strategies, for relationship, and for environments that provide the best needed support for development of the child's innate capacities. A primary assumption in this view is that knowledge is emergent and that it needs context and relationship to come into being. In my own research from this perspective, I've found that a developmental stage is defined by the way the child organizes the world in each stage of life in relationship to the context using all his or her faculties (and their interrelationship): cognitive, emotional, spiritual, and self-perception (Luvmour 2006). Therefore, creating environments designed to nurture development optimizes the child's learning because building bridges between previous learning and new learning requires knowledge of the student's mental and emotional development (Caine & Caine 2011).

The field of neurobiology tells us that stages in brain development impact the child's capacity and ability for comprehension and skills. In other words, our development changes the physical structure of our brain, and different parts of the brain are ready for specific learning at different times (Bransford 2000). In addition, what changes in development is our way of knowing self and the world and our meaning-constructing (Kegan 2000). Knowledge is emergent, not constructed. Thus, knowledge of the emerging *consciousness* of the child is of primary importance to education.

What is Consciousness?

Some say that to discuss the consciousness of children is too mysterious, esoteric, and incomprehensible. I attribute this mistaken impression to the fact that consciousness is not easily located because it is not an object. The locus, or space, that consciousness occupies is similar to that for all the other psychological faculties in that it is only seen in its manifestations and in its relationship to time and space. Memory and thought are other examples. They do not have a form, yet no one denies that memory or thought exists and occupies a psychological space. For memory, that space is known by its function; to recall something from former learning is to use memory. Thought is not tangible, yet thought affects everything we see, believe, and do.

Consciousness is primarily evidenced in changes in *perception*, which determines behavior, identity construction, ego development, relationship, knowledge formation, and emotional connection (Gebser 1984; Kegan 2000). Kegan argued that there is a drive in development toward complexity and the source of the drive is the nature of life itself, an intelligent energy that forms and re-forms itself … in a ceaseless, creative flow of energy in the universe. Thus, consciousness is known by its manifestations, functions, and organization of time and space (e.g., how reality is organized). Behavior, then, is the expression of the contents of consciousness. To the degree that we are self-aware is the degree to which we can make new choices in our behavior. Awareness precedes action.

In Kegan's (2000) formulation of development (2000), he contributed the idea that as we change in self-knowledge (epistemology), we learn to enter into the perspective of another, emerge out of an enmeshed state, and make new meaning in the world. Through changing our perspectives of self (subject) and the world (object), we emerge into more complex expressions. Kegan's articulation of the lifelong process of development set the stage for the idea of movement through the structures of consciousness and emergent self-knowledge as set forth by Gebser (1984), who mapped the structures of consciousness through historical representations. Gebser's theory

of the origin and structure of consciousness (i.e., archaic, magic, mythic, mental, and integral) has rarely been applied to education and the practice of teaching. His view was that consciousness is emergent, and it is evidenced in representational expressions through time, e.g., language, religion, social expressions, art, architecture, and other modalities of human expression.

That said, what does all this have to do with the consciousness of children? As educators, we are working with the consciousness of our students every day (consciously or unconsciously on our parts). Neville applied Gebser's theory of consciousness to education and called for more effective teaching practices and better classroom environments. Neville (1999, 14-15) asks for educators to take seriously the multilevel awareness of the student by facilitating the integration of all the capacities of the child: intellectual, imaginative, emotional, physical, and relational. He said,

> Effective teaching will call on the capacities of the archaic structure (e.g., through behavior modification, on the one hand, and trance, on the other), of the magic structure (e.g., through ritual, incantation, and specific magic techniques such as those developed in Suggestopedia or neurolinguistic programming), of the mythical structure (e.g., through imaginal, dramatic, and narrative techniques), and of the mental structure (e.g., through logically sequenced presentation and problem solving), of the integral structure (through the celebration of difference in persons and perspectives). We can also argue that efficient myth and magic in the school setting is only possible where the child's magic/mythic need for group identity and empathic relationship is adequately met.

Neville argued that curriculum designed for the good of the world must attend to the unfolding process of the developing child and pay attention to the changes in children's consciousness.

Organizing Principle

One common idea of these researchers is that there is an organizing principle at work in each stage of childhood that guides the child to access (and actualize) innate capacities and, ultimately, his or her true nature (Jung 1964; Maslow 1971). All innate capacities unfold in sequence and in relationship with others. As co-creators of the Natural Learning Relationships (NLR) approach to whole-child development, Ba Luvmour and I have furthered earlier understandings of child development and of the organizing principle in human development (See Table 1). In the NLR view, the organizing principle is a life force that determines the general ways in which human energy, capacities, inclinations, and interaction are structured and the ways in which human beings act. The purpose and goal of each organizing principle is optimal well-being, which determines the way in which the social, emotional, cognitive, and spiritual capacities are accessed by the child (Luvmour 2006; Luvmour & Luvmour 1993). The organizing principle is the lens through which the child sees the world — and the current expression of the child's consciousness.

In each age of childhood, the organizing principle is directing all energy toward developing full access to innate capacities. These capacities require nurturing from the primary caregivers in the child's environment to fully actualize. Each organizing principle operates best in specific nurturing environments to bring forth optimal well-being. If the educator is not aware of what is organizing in the consciousness of a student, how can he or she guide that child's learning? All students can comprehend more effectively when their unique individual talents, abilities, and capacities are recognized and engaged (Caine & Caine 2011). By recognizing what is developing in the child, a good educator has a way to understand and reflect on ways to supply that child's developmental needs to create optimal learning environments. Educators who pay attention to these developmental changes in their students' consciousness have the best opportunity to be a master of connection by seeing through the children's eyes and feeling into the children's hearts.

Relationship with the Child

As our research has shown, development occurs in relationship (Luvmour 2006; Luvmour 2010a). It is well established that the relationship with attuned educators and parents determines behavioral and mental well-being in children. *Attunement* is when

Table 1. Natural Learning Relationships: Consciousness of the Developing Child

Age	Primary Organizing Principle	Secondary Organizing Principle	Child's Worldview Consciousness	Signs of Well-Being
Birth thru 7	Rightful Place	Boundaries and Strength	Conscious of whole body as environment explorations that bring feedback of pleasant or unpleasant sensations. Information from sensory-based explorations helps the child make mental/emotional maps of self and the world, which are then used to navigate reality. *I belong when I sense I am connected*. Sensory expressions are my language.	I know I am loved, wanted, and cared for. I feel secure in my family and connected. I know my boundaries and can explore my world safely.
8 thru 12	Trust	Reciprocal Cooperation	Conscious of wider spectrum of feelings and emotions. Awareness of personal mortality opens the heart to the value and importance of relationship. Positive feeling relationships engender trust and provide information about identifying and navigating emotions. *I feel self in trust-relationships with others.* Communication about feeling relationships is valued.	I trust my own goodness so I can make mistakes and learn. I trust myself and those around me to be honest and caring about feelings. I engage and cooperate with people.
13 thru 18	Autonomy	Individuation, Identity and Personal Power, Freedom	Conscious of growing autonomy with a new ability to create identity to meet social relationships. Increasingly aware of personal ideals that are then projected onto others and the world. Self-conscious yet pushing toward freedom that will help the child uncover his or her core nature. *I think and have agency.* Responds to communication that inquires into his or her ideals. Gravitates towards those who will co-create limits with safe social explorations.	I can self-govern and make healthy choices. I have organized an identity that can express my ideals. I can navigate a wide variety of social environments confidently. I am resiliant and can be responsible with freedom.
19 thru 23	Interconnectedness, Humor, Humility	Intentionality, Incisiveness, Relationship, and Systems Creation	Conscious of self as interconnected and global with a broad time sense — expanding over past, present, and future. Aware that relationships are interconnected so prioritizes formation of substantive values. New ability emerges to review the past and construct a self to project into the desired future. Integrity is *presence* in the moment with interconnected unity between subject and object. *I am present, dynamic, and seek those who will assist my construction of meaning*. I engage in dialogue with others to explore hypothetical perspectives and play.	I have a sense of enduring values. My life has purpose, meaning, and direction. I understand my past and can act in the present to create the future I want. I commit. I can communicate with others and make meaning together to create a better social world.

one person (such as a parent or teacher) focuses attention on the internal world of another (such as a child) (Siegel 2007). Another way of talking about focusing attention on the internal world of the child is called *resonance* in which we create a relationship of mutual understanding and trust with a child.

We now know through research in interpersonal neurobiology that relationships shape the developing brain (Siegel 2008). We also know that the right input at the right time throughout a child's developmental years helps the brain develop securely and normally. It's all about relationship. Experience orchestrates what gets activated from genetics in the ongoing adaptive shaping of our neural systems. In this way, experience creates the actual hardwiring of our brains throughout childhood as we develop, learn, and grow.

In my practice, I am often asked how we can educate children in a way that allows for their special talents and capabilities to be actualized. The most important thing in education is the educator's relationship (including parents and all professional caregivers) to the child's developmental moment and the organizing principle. Education is essentially about developing the child's capacities to full potential. An educational relationship that encourages the child to access and express the fullness of his or her being is what is called for. We should not settle for anything less.

Interpersonal relationship is the center of learning for both child and adult. Mutually respectful relationships between us and our students create the context in which inspiration can emerge, and those relationships form the basis for successful learning.

This calls for a movement forward in education that focuses on the consciousness of the child instead of on educating children to pass standardized tests or government norms. Educational communities of consciousness can create environments that nurture the child's innate capacities that are organizing in each age of development. All other learning should revolve around this. In this view, education can only be about the child's self-knowledge at each stage of development in relationship with those who are willing to engage the dance of mutual development.

Educating the Whole Child

Education involves how the child is exposed to the process of learning, which is central to the consciousness of the learner. Entering the child's worldview needs to be central to any educational process that claims to focus on the child because the child is the perceiver, the meaning-maker, the knowledge creator, and the learner. It is within the consciousness of the child that the learning occurs. Engaging the learning in developmentally appropriate communication creates an environment in which educator has resonance with the student.

> A person's freedom of learning is part of his freedom of thought…. If we take from someone his right to decide what he will be curious about, we destroy his freedom of thought. We say, in effect, you must think not about what interests and concerns you, but about what interests and concerns us. (Holt 1974, 241)

The consciousness of the child is the heart of education? Holistic education has been evolving in America since the 1960s (Miller 1990, 12). Some educationists date its antecedents to Eastern and Perennial philosophies, through the Enlightenment period (e.g., Rousseau, Froebel), American transcendentalists (Emerson, Thoreau), humanists (Maslow, Rogers), progressive educators (Dewey, Parker), to the present. Educational facilities that focus on self-directed learning and experiential learning have sprung up. The radical educators of the 1960s and 70s (e.g., Holt, Neill) maintained that the cornerstone of holistic education involves caring for the child's creativity and transformation by nourishing the unique potentials of the whole child (e.g., moral, emotional, physical, psychological, and spiritual dimensions).

My team consulted with a small school in Oregon to negotiate culture change, which included formulating and using a common language with respect for the students' developmental capacities. The staff at the school discovered how developmental sensitivity, with its focus on well-being, is a medium in which the tension between the individual and the school organization can be used creatively. Both the administration and educators of this small school found that a common language that centered on the child's developmental well-being was safer and more efficient, and built more trust among the educators, parents, and staff than their old way of communicating. They discovered how to speak the same language when evaluating a student's academic progress, establishing boundaries with students, and resolving conflict. Through a process of culture change, everyone learned how to engage in the interpersonal relationship of guiding the child within an atmosphere of mutual respect by using respectful (age/developmental stage-appropriate) communication. The result was student success from a high level of support that incorporated individualized education, including developmentally appropriate relationships and experiential learning vs. memorization for state tests.

This small school discovered how education and developmental support can dovetail within overlapping contexts of family, education, and community. This combination elevates the child's potential to become who he or she is meant to be. Education that is for the optimal development of the whole person serves the whole community.

The Educator:
Who We Are (Our Consciousness)
Is What We Teach

> Education can be transformed only by transforming the educator. (Krishnamurti 1981)

Since the child's consciousness develops in relationship with others, it is incumbent upon the educator to take great care to become aware of the child's worldview. Moreover, who we are in our own consciousness strongly affects our students … and is the

underpinning of all that we do with them. Because who we are is what we teach.

Jess, an educator I interviewed, reported how a conscious relationship with her student broke her heart open to greater presence in the moment. Jess discovered that the more she made intentional efforts to stay in relationship with the child's consciousness, the more she could take responsibility and not project her own feelings onto the child. In the following account, Jess describes feelings of inspiration that shifted the course of her teaching practices as well as her adult development in a way that made her life more meaningful.

> I had an experience just recently with one of my students in third grade, quite bright, but she didn't learn to read and write early on. She is my student and no matter what I said to her, she said, "Oh no, I'm going to do it this way." One day I had a reaction to something she said and so I said "You really don't take my ideas very often, and I have a hard time with that." She started to cry. I reflected and then I realized that my reaction has nothing to do with this child. I am having a reaction because I feel insecure or irritated when people don't take my ideas. That's my problem. That's not the child's problem. And it was a revealing moment for me. I didn't try to pretend that this child was the problem. It was inspiring to me; I could have made it look like the child hurt me — and I didn't. I hope that I continue to have the wherewithal to take responsibility and not blame the child.

Being-to-being learning occurs as the child absorbs our way of being through our presence, language, attitude, behaviors, aesthetics of dress, and arrangement of the environment, time management, and methods of educating. It is not a verbal teaching, yet language is an indication of who we are (our consciousness). We cannot speak beyond the limits of our own consciousness. The educator's full presence affects our students' learning. Presence requires that we take responsibility to further our own development as adults similar to the way Jess did. The teacher cannot bring about in the child what he or she has not brought about in himself or herself.

How can we create environments for children so they can have direct experiences of their innate capacities? Educators who take the time to learn and use child development and who are willing to be present are able to create learning environments that help the children to discover and construct new ways of understanding themselves and their world. We are not top-down instructors delivering knowledge; we are facilitators who create circumstances by which knowledge emerges in the child.

Teacher Development

All education depends upon the educator. The best teachers emphasize relationship, not management. Although adults always have the power to coerce children, true caring for the nature of the child requires trust (Miller 1990). Authenticity of the educator means the willingness to question himself or herself and move beyond control or management into genuine relationship. Dillon (2002) offered a great example from his research about a teacher who heard the voice of her own parents coming through as she spoke down to her students. With self-questioning and a willingness to be authentic in the moment with her students, this educator moved beyond control into conscious relationship. She said:

> Last year we had this day where the kids can bring into school music they like and talk about why they like it. Most of them brought all of this "gansta rap" stuff. I just did not appreciate it very much. It was offensive. I got all over them about it. I was like; you kids don't know what good music is. Motown, now that's good music. While I was saying this I thought, oh my God, I sound just like an old person, and I'm only 29! This was exactly what my parents would say to me when I listened to my music. In that moment I sort of saw myself in them and I felt very close to them. They helped me think of myself as a kid again and not a crusty old parent. (p. 271)

The role of each educator is as facilitator, guide, or counselor (Rogers 1969; Montessori 1995). Teachers need to be deeply interested in each student. Support for the child's developmental well-being must involve the re-education of each teacher to the child's developmental needs. Educators who see them-

selves as learners who work with the whole child — body, mind, and spirit — are of great value to the society. Engaging in serious professional development must be regarded as essential to keeping our teaching practice fresh, alive, current, and relevant to our students.

It's Always about Relationship

Research has discovered that teachers and parents who nurture the child's developmental needs simultaneously develop as adults (Dillon 2002; Luvmour, 2010b). Individual choice, coupled with planned action to learn something new and practice it, leads to positive adult development. We know that adult change involves a re-evaluation of priorities and then a rearrangement of those priorities (Brandtstädter & Lerner 1999).

Adult Development

Adults develop throughout life. As we grow, we can develop new perspectives on life and new ways of being. Everyone accepts that the adult influences the child, but few realize how much the child changes the adult. Being in relationship with the child's developmental markers often brings a parent or educator face-to-face with understanding his or her own unresolved childhood issues, such as Dillon's teacher observed about herself above.

There is a body of literature demonstrating the role of the child in adult development (Demick 2011; Dillon 2002; Luvmour 2010b). Research demonstrates that children play a large and often underappreciated role in adult and family development (Dillon 2002). For example, my research has shown that as adults interact with children and make an intentional effort to nurture their development, these adults become more cognitively flexible, shift their values, increase in self-knowledge, make new meaning of self and world, increase in well-being, and develop spiritual qualities such as gratitude, presence, authenticity, and wisdom (Luvmour 2010a).

Because meaning is formed in relationships, sustained effort to be in relationship to the child's developmental moment allows the parent or educator to access greater trust, to engage in the process of self-inquiry, and to make new meaning throughout life. My research has demonstrated that caring for the child's developmental markers promotes optimal well-being in the child while simultaneously benefitting the adult's well-being and wisdom (Luvmour 2010b).

Children are always telling us what is happening for them and what they need through their actions, behaviors, and ability to use language. It is incumbent upon the adult to understand the child's developmental language and communication abilities. With the right developmental information, educators can nurture the organizing principle in the child.

A Call for a New Educational Organization

Historians have identified the origins of traditional education as a set of ideals inherited from the beginning of the industrial age (Miller 1990). Today's challenge isn't about making broken educational organizations slightly better; it's about building better organizations in the first place (Haque 2011). In Portland, Oregon, a group of professionals have come together with me to form the core of a new learning community with the focus on the consciousness of the developing child. Each member of our core group has expertise that spans the fields of holistic education, sustainable family relationships, development of adult and child together, and practical applications that support emergent consciousness. At the center of our work is an agreement that education is for the optimal development of the whole person and that this serves humanity as a whole. This principle is what this educational community is attempting to bring forward within the child's network of relationships in a new organization.

The Vision of Summa Institute

Summa Institute is striving to change education with a three-part synergistic vision of educating the child, parent, and teacher together. The executive director of Summa Institute described herself as "building a bridge to an educational organization in which we care for our children and ourselves by being in relationship to consciousness" (Kara 2011). It is not a top-down vision but rather collaboration among students, their parents, and educators.

Using the principles discussed in this article, at Summa we are co-creating an educational environ-

ment that nurtures the physical, social, emotional, spiritual, and intellectual development of our students with active participation from their families. Our aim is to influence positive development and well-being in children, families, and a community of educators. Our goal is education with a focus on developing the child's innate capacities at every level (e.g., psychological, intellectual, emotional, spiritual). Implementing this learner-centered, family supportive learning community is what we believe is necessary.

Education must provide many opportunities for the emergence of self-knowledge (Luvmour in press). Education at Summa is intended to create opportunities for the emergence of self-knowledge at every age and stage of development. Our focus is for each child to be sustained by a network of relationships that nurtures the organization of innate capacities. Our acknowledgement of the importance of this in education is evidenced by the involvement and participation of educators, family, and community.

Summary

In celebrating over 60 years of holistic education, it is time for education that supports each child in a web of relationships with educators and parents who share in the primacy of supporting that child's development. In this view, the boundary between *adult* and *child* does not exist. Our relationship with the children in our care, whether personal or professional, is of critical importance to well-being in the child's consciousness. During each age of childhood, connection, understanding, and appreciation of child development are required.

Children learn competence in their developmental capacities in informal interactions with educators and in the family environment during everyday activities. To make those interactions the best they can be, it is important to understand how the child sees the world, a seeing that is governed by the organizing principle, and to nurture that child's developmental needs. Every aspect of a human being is continually adapting to relationships, interpersonal communication, and educational experiences. With knowledge of child development and attention to attuned relationships with the child's consciousness, we can co-create educational environments with supportive relationships that match the child's developmental capacities. Well-being will flourish in both child and adult. Any adult who is motivated by care in relationship with a child can learn how to nurture the child's developmental needs (Luvmour 2010a, 2010b). Indeed, anyone can learn child development principles and nurture the organizing principle inherent in the child. The benefits of right relationships with children nourish children, adults, families, and society as a whole.

References

Bransford, John. 2000. *How people learn: Brain, mind, experience, and school*. Washington, DC: National Academy Press.

Brandtstädter, J. and R. M. Lerner. 1999. *Action and self-development: Theory and research through the life span*. Thousand Oaks, CA: Sage.

Caine, Renate Nummela, and Geoffrey Caine. 2011. *Natural learning for a connected world: Education, technology, and the human brain*. New York: Teachers College Press.

Demick, Jack. 2011. Effects of children on adult development and learning: Fifty years of theory and research. In *Oxford handbook of reciprocal adult development and learning* (2nd ed.), edited by C. Hoare. New York: Oxford University Press.

Dillon, James J. 2002. The role of the child in adult development. *Journal of Adult Development* 9:267-275.

Gebser, Jean. 1984. *The ever-present origin*. Translated by N. Barstad. Athens: Ohio University Press.

Haque, Umair. 2011. *The new capitalist manifesto: Building a disruptively better business*. Boston: Harvard Business Press.

Holt, John Caldwell. 1974. *Escape from childhood*. New York: Dutton.

Jung, Carl G. 1964. *The development of personality: Papers on child psychology, education, and related subjects*. 2nd ed. New York: Bollingen Foundation.

Kara, Amber. *Building bridges.* 2011. Available online at http://coopcatalyst.wordpress.com/2011/08/30/building-bridges

Kegan, Robert. 2000. What "form" transforms? A constructive-developmental approach to transformative learning. In *Learning as transformation: Critical perspectives on a theory in progress*, edited by J. Mezirow. San Francisco: Jossey-Bass.

Krishnamurti, Jiddu. 1981. *Letters to the schools*: Volume 1. Den Haag, Netherlands: Miranda.

Lerner, R. 2002. *Concepts and theories of human development*. Mahwah, NJ: L. Erlbaum Associates.

Luvmour, Josette, and Ba Luvmour. 1993. *Natural learning rhythms: How and when children learn.* Berkeley, CA: Celestial Arts.

Luvmour, Ba. 2006. *Optimal parenting: Using natural learning rhythms to nurture the whole child*. Boulder, CO: Sentient.

Luvmour, Ba. in press. *Beyond metaphor: Dialogue from the realm of self knowledge*. Portland, OR.

Luvmour, Josette. 2010a. *Adult development: Emergent wisdom in the family context: A study of the developmental experiences*

of adults who actively work to meet their child's developmental imperatives. Saarbrücken, Germany: Lambert Academic.

Luvmour, Josette. 2010b. Developing together: Parents meeting children's developmental imperatives. *Journal of Adult Development* 17 (4):191-244.

Maslow, Abraham H. 1971. *The farther reaches of human nature*. New York: Viking Press.

Miller, Ron. 1990. *What are schools for? Holistic education in American culture*. Brandon, VT: Holistic Education Press.

Miller, Ron. 2008. *Education after the big bang*. Available online at www.pathsoflearning.net/holistic_Big_Bang.php.

Montessori, Maria. 1995. *The absorbent mind.* New York: Holt.

Neville, Bernie. 1999. Towards Integrality: Gebserian reflections on education and consciousness. *Encounter: Education for Meaning and Social Justice* 12 (2):4-20.

Rogers, Carl R. 1969. *Freedom to learn: A view of what education might become*. Columbus, OH: C. E. Merrill.

Siegel, Daniel J. 2008. *The neurobiology of "we": How relationships, the mind, and the brain interact to shape who we are*. Louisville, CO: Sounds True.

Siegel, D. J. 2007. *The mindful brain: Reflection and attunement in the cultivation of well-being*. New York: Norton.

Relational Mindfulness in Education

Leigh Burrows

Relational mindfulness can help educators address the management, teaching, and emotional challenges of classroom and school environments more successfully.

If educators are to successfully address the management, teaching, and emotional challenges of classroom and school environments, they need a high degree of social and emotional competence (Jennings et al. 2011). Research (Burrows 2008, 2010, 2011b; Day 2004; Jennings & Greenberg 2009) suggests there is a need for programs to help educators respond calmly to unsettling and provocative student behavior and not inadvertently escalate these behaviors by their reactions. It is suggested in this paper that "relational mindfulness" (Safran & Reading 2008), an approach which invites us to listen in depth to ourselves, the other, and the relational field between us by integrating mindfulness practices with Western counseling skills, has the potential to assist educators to maintain equanimity in intense classroom and school environments.

Jennings & Greenberg (2009) have found that mindfulness can be a valuable resource for educators to be more aware of the emotional climate in their classrooms. Thomas (2010) has also suggested that mindfulness practice can help educators develop calmer responses to the day-to-day pressures that teaching brings. A recent study (Burrows 2011b) found that the challenging relationships that can arise between adults in school communities also urgently need to be addressed, since a number of the participants in that study chose to focus on a relationship with a colleague that was causing them considerable concern and was contributing to feelings of frustration, anger, stress, emotional imbalance, anxiety, and professional ineffectiveness.

Mindfulness, according to Fulton (2005), can build relational competence among professionals when it is practiced implicitly as part of one's professional way of being. Mindfulness may indeed be as Weare (2010, 4) has suggested, "the missing piece in social

Note: All participant comments are from their reflective journals, unless otherwise noted.

Leigh Burrows is a lecturer in the School of Education at Flinders University in South Australia. She is particularly interested in relational approaches to learning, wellbeing, and mindfulness that have the potential to transform educational communities.

and emotional learning." Bishop (2002, 92) has described mindfulness as

> a state in which one is highly aware and focused on the reality of the present moment, accepting and acknowledging it, without getting caught up in thoughts that are about the situation or in emotional reactions to the situation.

Relational mindfulness then can be described as a

> deepening awareness of the present relational experience, with acceptance, where connection is described as the core of psychological well-being and is the essential quality of growth fostering and healing relationships. (Surrey 2005, 92)

This paper focuses on the question of whether the practice of relational mindfulness can help educators maintain equanimity in the midst of emotionally charged classroom and school environments. Fulton (2005) suggests that equanimity has two meanings: an open, calm receptivity and a kind of realistic attitude that there are limits to what professionals can do to help since the responsibility for change rests with the individual. The relational mindfulness inquiry project described in this paper was aimed at creating a supportive, calming, and nonjudgmental context in which educators would be willing to have open and honest conversations about their experience of practicing relational mindfulness during challenging interactions with a student or a colleague.

Participants

The participants in this inquiry project were recruited by a school counselor who had previously attended a presentation on an earlier relational mindfulness inquiry project (see Burrows 2011b). She felt that a number of her colleagues in local schools and the regional office of the education department would be interested in undertaking a relational mindfulness inquiry project and sent out an invitation to local education sites. Other than the school counselor, the participants were not previously known to the researcher. Participants were provided with information at the first session and invited to give their informed consent to participate in the project. Ethical clearance from the education department was not required, but it was obtained from the university before any data collection took place.

Eight educators/leaders began the six 90-minute sessions over a 10-week period, but one of the participants chose not to continue after two sessions while another elected to join the group for the activities but not to take part in the research component. The research participants included a director of a community child care center, a school counselor, two primary class teachers from the same school, and two advisors based in a regional office of the education department.

All participants were highly experienced educators with a common interest in student wellbeing. Half the participants had some previous experience of mindfulness or other meditation practices. As group leader/researcher I brought experience in teaching and educational leadership in various education settings, as well experience in counseling, meditation, and developing skills in leading mindfulness meditation.

Activities Undertaken by Participants

Each session involved the sharing of information about mindfulness, and mindfulness meditation practice that included short periods of sitting together in silence with eyes closed sensing the soles of the feet and arms and legs, and reflective sharing about experiences and concerns. Participants were invited to select as a confidential case study a student or colleague whose behavior was causing them concern and to reflect on their experiences of practicing relational mindfulness in the context of that relationship through at least three anonymous entries in a reflective journal. Participants were asked to practice body sensing and grounding meditation each week in the group and at other times, particularly when they knew they were going to be in the presence of their case study student or colleague.

Methodological Orientation

While the majority of mindfulness studies have adopted quantitative approaches using a range of mindfulness scales (Rapgay & Bystrisky 2009), according to Kabat-Zinn (2003, 149), the "radical, transformative essence" in mindfulness can be lost if there is too great a focus on the measurement of clini-

cal change. For Kabat-Zinn, mindfulness is a phenomenological description of simple and effective ways of cultivating various aspects of mind and heart through mindful attention. Childs (2007) similarly sees mindfulness as an actual phenomenological reality that presents itself to our immediate awareness as a whole way of experiencing or feeling. A qualitative relational phenomenological research approach therefore seemed appropriate for this study.

As researcher and guide, I tried in our sessions to maintain a phenomenological attitude of being open, receptive, grounded, present, engaged, curious, and empathetically attuned to myself and the participants (Todres 2007). Through my attentiveness to the nuances of their verbal expressions in the sessions, I hoped to be able to encourage participants "to authentically bring forth the unsaid to the said" which Todres (2007, 182) has suggested is one of the strengths of the phenomenological approach.

I used the same mode of being when reading the journal entries which formed the main data source. I found that reading the reflections conjured up for me a sense of the energetic presence of the participants and I could "feel into" their comments. In many cases some of the experiences had been previously shared in our group meetings and my memory of these accounts combined with my reading of the later reflections brought the experiences vividly to life and helped me to make the connections.

I read and re-read the journal entries, looking for nuances and subtleties of expression and experience, often seeing something in later readings that I had previously missed. I found that breaking some entries into shorter lines similar to those in poetry seemed to draw out and evoke their "felt" qualities to enhance phenomenological apprehension. The process of working with clusters of words helped me to gain a deeper understanding through their sounds, shapes, rhythms, rhymes, and patterns.

Emerging Findings

The emerging findings from this inquiry project suggest that the practice of relational mindfulness privately and in the group sessions contributed to the participants' gradual but developing sense that they could at times maintain open, calm receptivity in the midst of emotionally charged classroom and school environments. The experience of mindfulness is clearly not only cognitive but also involves embodied and affective experience according to Todres (2007). In this section I want to re-present the participants' experiences in a way that evokes their presence and aliveness and therefore have chosen to use selected verbatim accounts from participants to highlight particular results and findings.

The very first journal entries conveyed a strong sense that one of the main benefits of the relational mindfulness practice in the group and at work was the way it enhanced their capacity to be more aware of the reality of the present moment. An example of this is childcare center director Cathy's heightened awareness of the relational field in her center at different times of the day.

> When parents enter the membrane of our centre with their child, with accompanying siblings, bags and auras of urgency I am overcome by the force of the surrounding emotions. Due to the shared sensitivities of the day, we are so connected to the child's emotions that the moment the parent returns we sense the immediacy of the urgency of the child to be acknowledged.

All of the participants reported changes in their felt experience of thoughts, feelings, listening, observing, slowing down, being grounded, self-awareness, and their own and others' reactions. Cathy also found that

> mindfulness has made me slow down when I am engaged with a staff member. I suspected it might. This must have been noted by the other person as they too slowed down their speech as if they realize that I now have time to listen to their message in its entirety.

Similarly Alysha, a regional advisor, found that when she gave her case study, a teenage girl, some space and did not respond automatically, she could readjust her own responses, thoughts, and emotions.

The process of actively inquiring through reflective discussion and journaling into the experience of relational mindfulness during emotionally difficult situations at work turned out to be a "path of understanding" for a number of the participants, as Todres (2007, 36) has suggested. Indeed, Angela, a primary

class teacher, acknowledged that "mindfulness takes more than an intellectual understanding."

For most of the participants, maintaining equanimity in emotionally provocative situations was more challenging than they had initially anticipated. Many found that their experience of becoming more aware of the present moment also tended to heighten their awareness of disturbing or potentially overwhelming thoughts and emotions. For example, although Alysha already practiced mindfulness meditation, she found it was

> much more difficult than I anticipated to witness my own powerful emotions and not automatically react…. I was really surprised at how often I respond without taking the time to stop and witness my own emotions and the impact they may have on others.

Similarly, Mandy, also an experienced mindfulness practitioner, was quite taken aback to find how her conditioned habits and responses only seemed to intensify when she attempted to practice mindfulness in a situation that involved one of her special needs students and another teacher:

> He was throwing pencils around, not at anyone specifically. The teacher believed they were being thrown at her and instantly started yelling, accusing, belittling and storming into her office and loudly slamming the door.

She became aware of many conflicting emotions arising within her at that point: guilt at not stepping in to rescue her student; disgust and pity towards the teacher's behavior; pride that she was not directly involved; concern for the student and the rest of the class who were also seeing it unfold; and feelings of weakness, confusion, and "squirminess." She reported that as the intensity of her feelings increased, her desire to try to remember to be mindful decreased. However, as she noted in her journal, "at least I was aware I was forgetting it!"

A number of participants gradually became more aware as a result of their own practice that mindfulness involved accepting what is and being aware without expectations or needs. One participant, Mandy, journaled:

> Can I simply??? be mindful without it having a connotation or expectance of anything? Can I just be mindful? Can I give up wanting something from him and instead maybe give him something?

Lyn, a school counselor, likewise found that her relational mindfulness practice and groundedness led to a an enhanced ability to be more accepting of two 7th-year students she had previously dreaded encountering.

> When I saw Beth & Tanya waiting by my office door again I had that sinking feeling. Putting on my mask of pleasantness, we went into my office. As we sat I began the grounding exercise: smile, nod, listen, & feel my feet and inside my skin until the mask slipped and the smile & the listening were genuine. Later I repeated the grounding exercise with more attention [and] re-experienced the same sensations…. The next time I met with them I was aware of going into grounding automatically when they entered.

Later journal entries suggest that the practice of relational mindfulness helped a number of participants appreciate that they no longer needed to try to drive desirable change or fix anything that was broken, but could rather allow thoughts or emotions to arise in their consciousness or be expressed by others without needing to judge them, which Fulton (2005) has suggested is a likely outcome of mindfulness practice. For example, Cathy's experience of practicing mindfulness at work in the presence of her colleagues led to a powerful realization that

> the feelings of well-being I have due to my reserving judgment and being in my body when talking to my colleagues has been tantamount to a feeling of what can be described as Grace and this I feel is projected out to the other person.

Two participants reported significant changes in the way their case study subject related to and responded to them as a result of their practice of relational mindfulness. For example, Michelle, a classroom teacher reflected on the changes in her relationship with a colleague:

> Today was the first time I could talk with her and not let memories of the terrible words we exchanged a year ago surface. This might not sound much but it is absolutely amazing to me. I feel this course is helping on a "higher" level to "fix" things between the two of us.

Discussion

This study has found that a number of elements contributed to the positive results that were experienced by participants in this inquiry project.

The felt experience of relational mindfulness. The experience of mindfulness in the presence of others as an actual phenomenological reality appears to have been a key element in assisting participants to be more present and begin to observe thoughts and emotions as they arose without needing to react to them. One participant described this experience as "substantial." This study has provided additional new information about educators' actual experience of mindfulness in the presence of others.

A supportive group environment. This study highlighted the importance of a supportive group environment to assist participants to maintain their focus and develop and deepen their experience over time (Kabat-Zinn 2003). This is reflected in a participant's observation that "... paying attention is so much easier in the sessions than in the classroom and yard."

The opportunity to engage in positive and connected conversations. Beaudoin (2011) has observed that negativity can easily creep into staffroom conversations, particularly when the discussion turns to system policy changes, colleagues, parents, or to students with challenging behaviors. Such problem-oriented conversations often do not include the complexity of human experience or foster feelings of compassion for someone else's struggles (Beaudoin 2011). This study has shown the importance of providing a supportive environment in which educators can feel safe to share their concerns and their learning.

Professional (counseling) supervision. During the course of the project the group meetings unintentionally took on the character of a supervision support group. As Thomas (2010) has noted, while teaching is a complex and stressful profession, educators are rarely able to access the sort of support that counselors and social workers receive. This study has demonstrated that the group sessions in this project were able to provide a vehicle for both the practice of mindfulness and the receipt of professional support and guidance on issues that arose as a result of participants' inquiries into themselves and their professional way of being. Some form of counseling training is likely to be extremely beneficial for anyone wishing to facilitate relational mindfulness professional development for educators and it may even be essential given the issues that may arise in the sessions.

An experienced mindfulness teacher and guide. This project had the advantage of having a guide experienced in personal mindfulness meditation and developing experience as a mindfulness meditation teacher. It also demonstrated that an experienced guide is indeed necessary, which reflects the literature on the pedagogy of mindfulness that places considerable emphasis on the importance of the teacher or guide who authentically embodies the spirit and essence of the practices being taught. This is seen as a way of catalysing the capacity for mindfulness within the students. If this is as essential as McCown, Reibel, & Micozzi (2010) attest, consideration needs to be given the training of others who wish to facilitate relational mindfulness courses for educators like the one described in this paper.

Conclusion

This small study has found that relational mindfulness can help educators and leaders who wish to more successfully address the management, teaching, and emotional challenges of classroom and school environments. It suggests that educators who want to develop the capacity to maintain equanimity in extremely charged emotional environments are likely to benefit from regular relationally-oriented mindfulness practice that explores current issues in the company of colleagues and led by an experienced mindfulness teacher/counselor. While the literature emphasizes mindfulness training and experience, the relational counseling and psychotherapy literature emphasizes counseling training and experience. Relational mindfulness is in effect an integration of the two in which the emphasis is on deepening awareness of the present relational experience (Surrey 2005, 92).

Further research is needed to explore whether the practice of relational mindfulness can succeed in helping educators to change their practice over a longer term.

References

Beaudoin, M. 2011. Respect, Where do we start? *Educational Leadership* 69(1): 40-44.

Bishop, S. R. 2002. What do we really know about mindfulness-based stress reduction? *Psychosomatic Medicine* 64(1): 71-83.

Burrows, L. 2011a. Feeling real: It's like putting your hand through a wall into another world. QLD: Post Pressed.

Burrows, L. 2011b. Opening our minds to new ideas and slowing us down to consider our options: Practising relational mindfulness in school communities. Paper accepted for publication in *International Perspectives on Student Mental Health and Wellbeing in Education*. Flinders University Centre for Student Wellbeing and Violence Prevention.

Burrows, L. 2010. I just want friends. A relational wellbeing approach to autism support. *Australian Journal of Student Wellbeing* 3(2): 1-11.

Burrows, L. 2008. Max and the knight: How a therapeutic story provided a connection point for child, family, school, human service agencies and community. In D. Bottrell and G. Meagher, *Communities and change: selected Papers*. Sydney: Sydney University Press.

Childs, D. 2007. Mindfulness and the psychology of presence. *Psychology and Psychotherapy: Theory, Research and Practice* 80: 367-376.

Day, C. 2004. *A passion for teaching*. UK. Routledge/Falmer.

Fulton, P. 2005. Mindfulness as clinical training. In *Mindfulness and psychotherapy*, edited by C. Germer, R. Siegal, & P. Fulton. New York: Guildford Press.

Jennings, P. A., and M. Greenberg. 2009. The prosocial classroom: Teacher social and emotional competence in relation to child and classroom outcomes. *Review of Educational Research* 79: 37-46.

Jennings, P., K. Snowberg, M. Coccia, and M. Greenberg. 2011. Improving classroom learning environments by cultivating awareness and resilience in education (CARE): Results of two pilot studies. *Journal of Classroom Interaction* 46(1): 37-46.

Kabat-Zinn, J. 2003. Mindfulness-based interventions in context: Past, present, and future. *Clinical Psychology: Science and Practice* 10(2): 144-156.

Langer, E. J. 2000. Mindful learning. *Current Directions in Psychological Science* 9(6): 220-223.

McCown, D., D Reibel, and M. Micozzi. 2010. The person of the teacher. In *Teaching mindfulness. A practical guide for clinicians and educators*. Philadelphia: Springer.

Rapgay, L., and A. Bystrisky. 2009. Classical mindfulness: An introduction to its theory and practice for clinical application. *Proceedings of the conference on longevity, regeneration and optimal health: integrating eastern and western perspectives*. Phoenicia, NY.

Safran, J., and R. Reading. 2005. Mindfulness, metacommunication and affect regulation in psychoanalytic treatment. In *Mindfulness and psychotherapy*, edited by C. Germer., R. Siegal, and P. Fulton. New York: Guildford.

Surrey, J. 2005. Relational psychotherapy, relational mindfulness. In *Mindfulness and psychotherapy*, edited by C. Germer., R. Siegal, and P. Fulton. New York: Guildford.

Thomas, W. 2010. Mindfulness, wellbeing and performance. Available online at www.sharphamtrust.org/uploads/userfiles/Mindfulness_in_SEL[1].pdf (pages 3 and 4).

Todres, L. 2007. *Embodied inquiry. Phenomenological touchstones for research, psychotherapy and spirituality*. UK: Palgrave McMillan.

Weare, K. 2010. Mindfulness, the missing piece for SEL? Available online at www.sharphamtrust.org/uploads/userfiles/Mindfulness_in_SEL[1].pdf (pages 1 and 2).

Honoring the Adolescent

James W. Peterson

Creating a meaningful rite of passage ceremony as a child enters adolescence

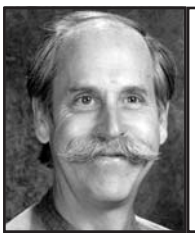
Since ancient times, in all epochs, in all countries and in all religious traditions, the child around the age of thirteen has received special honor. In ages past, however, the adolescent was actually initiated into adult life. He or she was acknowledged as a full and mature member of the tribe, ready to join the hunt or to choose a spouse or to vote in the tribal council. But today we don't tell an adolescent he can drive or drink or vote until later. Still, in the fourteenth year there are plenty of changes in the teen that should be celebrated.

In Hinduism, Christianity, Judaism, Sikhism, and Zoroastrianism the teen is told that he is spiritually ready to develop his own relationship with God and to take the reins of his own destiny, his own karma. A new individuality or identity is born in the teen and all of his family and friends celebrate this birth.

It seems to me that such a public acknowledgment of a young person is needed in these modern times more than ever. Even with the explosion of multiple means of communication through technology, there is evidence that adolescents can be depressed, isolated, and lonely. Kids' lives are full of stimulation: it's not uncommon to see teens watch television, surf the Internet, play video games, listen to music, send text messages, email, and talk on a cell phone — all at the same time. However, as John Welshons (2009, 103) points out, the teen may be in touch with dozens of people during course of the day, but how many people does he actually *touch*?

> Human communication is about more than transmitting information. [Adolescents do not] perceive and receive other human beings in their totality, their "whole-ness," as physical emotional, intellectual, and spiritual beings — not just as words on a screen.

In school as well, the 13-year-old often experiences isolation and impersonality, and not being



James W. Peterson has been teaching elementary school for 43 years in both private and public school settings. Experienced in both Montessori and Waldorf educational approaches, Jim currently teaches in a small, rural public school in California. He is the author of *The Secret Life of Kids*.

"touched." I remember reading somewhere that what a sixth and seventh grader needs most is one or more adults he can feel close to and feel comfortable communicating with. However, in our school system we take the teen away from the close relationship with one friendly elementary school teacher and place him/her in a huge, isolating middle school where it's difficult to get to know the teachers, and even other kids, for that matter. And now, as so often in our American schools, the unhelpful policies of the middle school are bumped down to an even earlier age and sixth graders are transferred to this more isolating school format.

I remember so clearly in my own childhood how the school system, which made me feel a part of life and was richly rewarding in elementary school, became an experience full of isolation, fear, and anxiety starting in junior high. I left off being a true person anyone cared about and I felt I was now valued only for the grade I received on a paper or test. I didn't feel connected to school again until my university years.

In my own family, my own 13-year-old, Blake, went through a phase when he was very subdued and quiet. I didn't understand what he was going through, so I enrolled in a course at the Rudolf Steiner College in Sacramento on understanding adolescents. The course was designed for teachers and parents who wanted to more thoroughly understand what changes teens were going through from the perspective of Waldorf Education. The course was interesting and helpful, but my best insights came from a private discussion with the instructor, Betty Staley, a friend I had known for some 30 years. I described Blake's sudden unemotional and uncommunicative manner. And, though he was not a problem and caused no strife in the family, I still didn't understand what this change of attitude and behavior meant and what he was experiencing. Betty said that this was a common phase, especially for 13-year-old boys (girls tend to be more social in their teen transition). She indicated that Blake was going through such a major transformation of consciousness, which to him was so confusing and upsetting that he naturally would be quiet about it. She said teen boys should wear a sign around their necks that read "Closed for Reconstruction." They are literally remolding and expanding the consciousness of their minds and hearts, and can hardly understand or express what was occurring in their innermost being. She made me feel heartened and optimistic, and I knew that I should simply offer loving understanding and not force the issue into the open.

But, at the same time, I believed that these adolescent feelings could be mitigated by having some sort of commemoration or celebration of the growing human being as he/she crosses the threshold into a more mature life.

Rites of Passage

Growing up I knew many friends who went through the Jewish ceremony of Bar Mitzvah. The 13-year-old Jewish boy prepares for this rite of passage by learning the Hebrew language and preparing a reading in Hebrew from the Torah. During the Bar Mitzvah the Jewish community accepts the new teen as an active and adult member of the synagogue. This ceremony is an ancient one which connects the adolescent not only with his religious roots, but also with a rich and meaningful cultural and family tradition.

Isn't this feeling of connectedness just what kids are missing today in our hectic, isolating, technological world?

When my own son reached 13, I had a strong impulse that I wanted to do something for him that would serve the same function as the Bar Mitzvah does for the Jewish boy. His mother and I had shared so much in accompanying Blake on his life journey and I wanted Blake to realize that his thirteenth birthday was an arrival of sorts, the beginning of a new impulse in his life, a crossroads. But I couldn't duplicate the Zoroastrian Kusti ceremony or the Sikh Pahul. I decided to create a rite of passage celebration for Blake myself.

I enlisted the aid of a dear friend who is a Waldorf teacher, and we started brainstorming ideas over a period of nine months before Blake's thirteenth birthday. I also bounced ideas off of Josette Luvmour of EnCompass. Ultimately, however, the ceremony I developed was unique, created just for Blake, but at the same time, it was one that might be adaptable for others.

A Rite of Passage for Blake

First of all, twelve adults (including his mom and me) were invited to the ceremony, all of whom had had some significant impact on Blake's life. They included the parents of his best friend, his old piano teacher, school teachers, relatives, and family friends. I invited twelve because twelve is a number of cosmic wholeness — a complete human cycle. And Blake, being the thirteenth, represented a new impulse, a new force in the cycle.

No children were included. I did not want Blake to be worried about what his friends would think — or to be self-conscious during the emotional parts of the event. After all this wasn't a birthday party; that happy commemoration had taken place the previous weekend.

Blake was not allowed to see the guests and was isolated in a back bedroom of the house. This isolation was modeled loosely on patterns of ancient Egyptian initiations. Actually, the entire rite of passage had Egyptian overtones. Blake and I had just toured Egypt for three weeks the previous summer. We were not only steeped in Egyptian history and mythology, but we had lots of souvenirs that played important parts in our ceremony.

I acted the role of the high priest and dressed in a gold embroidered gallabia from Cairo. Our large parlor room overlooking the garden was decorated with a golden Egyptian altar on which stood statues of Isis, Osiris, and Horus. The altar was in the center of a circle of thirteen chairs. Candles were on the altar and positioned liberally around the room. There was also a bell by each guest's chair.

Blake's mom, JoAnn, led him to the closed door of the room. Blake was blindfolded. The blindfold also came from the Egyptian mysteries and signified that the candidate is not able to see or know what this new phase of life (after initiation) holds for him. He is blind to the future.

JoAnn knocked three times on the door and I said to come in. After Blake was seated I told the company the significance of the blindfold. And then I said we would now review the past twelve years of Blake's life, and since the past is known and seen by him, the blindfold can be removed.

His mom and I had spent some hours writing down significant occurrences in Blake's life: This was the year he slipped on the garage floor and cracked a tooth; this was the year great grandma died; this was the year he first went to India…. Each year was reduced to a couple of scripted paragraphs which were placed on the chair of each guest before the company arrived. Twelve years for twelve participants.

Going around the room each guest rang his bell and read the paragraph about each year of Blake's life. We went in chronological order so that it was a real review of his life starting at infancy. Generally, after a speaker discussed a year in Blake's life, he would ring his bell again as a signal of completion. The bells were a happy inspiration because people spontaneously used the bells instead of applause during the next phase of the rite.

Following the life review, each special guest talked about the ways he or she appreciated Blake and what talents or abilities they especially noticed in him that might be helpful or important in his coming life. People tended to emphasize talents related to their own specialized work with Blake: a music teacher talked about his musical abilities; a school teacher discussed his writing and artistic talents; and a family friend focused on more general aspects of Blake's character.

The exchange of gifts came next. JoAnn and I, as Blake's parents, both had special gifts for him. Blake had prepared gifts for us as well, in the form of letters which expressed his appreciation of us as his parents. I presented him with a very nifty dagger designed "to cut through illusion to the Truth in his years ahead." JoAnn gave him a powerful flashlight "to illuminate the dark periods in his life to come."

We then walked outdoors and down a little path to a small hillock. I played my recorder as we went, creating a little processional.

We arrived on the hill behind my garden where a hole had been dug and a small California pepper tree was awaiting planting. It seemed to me that planting a tree this night might be significant, as Blake could watch his tree grow, even as he went through further development and growth himself. Blake placed the root ball of the tree in the hole and then he put two symbolic objects in with the roots. One was a 12-year-old molar tooth which had only recently come out. Another was a favorite toy from his childhood, safely wrapped up. These items signified the growth

of his physical body that had brought him to this crossroads in his life, and the growth of his imagination (through childhood play) which had expanded his mind and heart. Then each guest took a handful of earth and threw it into the hole accompanied by a wish or a blessing for Blake. Some said their wishes privately, while others said them out loud. Blake then filled up the hole with a shovel.

Next came the toast. I had previously brought wine glasses up to the hill filled with "Adam's Ale" — water. We all now toasted Blake and his new life adventure. Several folks offered toasts of various kinds. We drank our "ale" and poured a few drops onto the roots of the young tree to begin its growth process. Then we walked back to the house and gathered around the dining room table.

A kosher baker friend had made for me a loaf of Challah bread, the bread which is used during the ceremony of Bar Mitzvah. He had also written out for me the Hebrew words spoken to bless the bread. I now lit a candle, held the Challah, and spoke the Hebrew verse. Following the ancient custom, each participant broke off and ate a bit of the bread as it was passed around the circle. This intimate sharing of the bread concluded Blake's rite of passage.

This ceremony was very effective. Careful planning had allowed each phase to occur flawlessly. My son was very proud that we all were celebrating his growth. And he was astounded at the overwhelmingly kind things said about him. Of course, making such a special event out of his birthday certainly reinforced in him the feeling that this was indeed the beginning of an important new cycle in his life. And, finally, Blake's parents and all the guests felt as though they had participated in a sacred ceremony, an event similar perhaps to rites as ancient as the Egyptian pyramids.

Can honoring an adolescent in this way, or in some similar way, help her or him transition through that difficult period of life that can be dark, isolating, scary, and even violent? It seems clear to me that such attention to the teen can certainly help. For parents, the new teen can now be more independent and not require so much daily attention. But perhaps providing a little extra inspiration or guidance is also necessary.

Reference

Welshons, John E. 2009. *One soul, One love, One heart*. Novato, CA: New World Library.

Implementing an Integrated Curriculum

Edward T. Clark, Jr.

Transformational change in education is a long-term systemic process that is punctuated by surprising twists and turns driven by unpredictable "a-ha!" moments.

Twenty-eight children represent 28 little dramas exploding around us at every moment. One of the first tasks of education is to return man to himself … to help people become truly responsive and therefore truly responsible.
(George Leonard)

The implementation of new ideas and strategies is not easy and does not occur overnight. Thompson seventh grade team leader Donna Stockman wrote, early in the first year:

> The primary impact of these sessions is that we are questioning everything in our curriculum. There is some dissatisfaction with the thought that most of what we hold near and dear is on its way out — a hard pill to swallow — due to the changing view of the curriculum. I still have a real block on how things will look. Can we ease into these significant alternations? HELP!

I remember the first coaching session Kurt and I had with Donna's team. Their agenda focused on how the team members could juggle the individual curriculum units they were planning to teach so there could be some semblance of integration. For example, they struggled to rearrange their schedules so Bob's Biome unit might coincide with Dan's unit on European history. Donna tried to reschedule her unit on the novel in order to include novels that might be appropriate to the other units. The entire morning was spent trying to fit the units — like a jigsaw puzzle — into what was essentially an interdisciplinary rather than an integrated curriculum.

The Thompson Middle School, located in St. Charles, IL, was the site of one of the most ambitious applications of Clark's Integrated Curriculum. Many of the commentaries appearing in this article are from teachers and administrators at the school.

Edward T. Clark, Jr., was an educational consultant who specialized in integrated curriculum design and site-based educational change. He had been involved in teacher education for over 30 years, as Director of Teacher Education at Webster University, as Professor of Environmental Education at George Williams College, and as an independent educational consultant.
Ed passed away in the summer of 2010, and as a tribute to him and his unique contributions to this Journal over the years, Encounter is proud to republish, in quarterly chapter-length installments, his entire book, *Designing and Implementing an Integrated Curriculum: A Student-Centered Approach*.

By the end of the second year, things were different. During the last coaching session of the year the team planned an integrated unit based on the three math "processes/concepts" — reasoning, problem-solving, and communication — discussed in Chapter Six. The difference between this session and the first one was so obvious that I could not resist reminding them of that earlier session more than two years before and noting how far they have traveled in the interim. After two years Donna reflects:

> There was the notion that this integrated curriculum was just like so many other short-lived educational buzz words. But this, it seems, has turned out to be different. Once you become a convert, there's no real turning back. Becoming a convert, however, is at best a very personal struggle and at worst a knockdown, drag-out fight with your colleagues.

Donna is now one of the most enthusiastic supporters of the shifts that have taken place. A wise leader, Donna has kept the team moving slowly but surely, and every session has included at least one excited report on something new that had worked. And yet, it isn't always easy. Well into her third year working with the integrated curriculum — now with two new team members — she describes the process as "two steps forward and one step back."

For many teams, the first step was to design an interdisciplinary unit. Seventh grade reading teacher Peg Anderson had attended a series of my "Environmentalizing Your Teaching" workshops several years earlier and had been making efforts to integrate her material with other members of her team for some time. Since she had spent several years in Japan, she encouraged the social studies teacher to include a study of Japan in his survey of world cultures. She then reinforced that study with stories about Japan and Japanese culture.

The Process of Change

Transformative change is a long-term, systemic process that moves through rather clearly defined stages (Maver 1991). However, because external change always reflects some internal transformative experience — a true "a ha!" insight — its twists and turns are seldom predictable. This means that you always have to begin where people are in the process. By understanding these stages, one is better able to identify both individual and group needs more accurately and then respond to those needs creatively. Because each of these stages involves a genuine shift in consciousness, these shifts cannot be rushed. Change is a process that goes from *unawareness* to *awareness* to *understanding* to *(re)visioning* to *commitment*.

Note: Chapter references throughout this article refer to specific chapters in the original 1997 edition of *Designing and Implementing an Integrated Curriculum*.

Unawareness

A person who is unaware of any need for change is, to use psychologist Charles Tart's term, "asleep" (Tart 1987). Many teachers — and administrators — today seem to be asleep. They go through life making all of the day-by-day decisions that are required of them — grades, attendance records, teaching plans — without ever thinking seriously about or reflecting on what they are doing. These people are satisfied to let someone else make the important policy decisions concerning the curriculum, learning outcomes, and grading policies. Although they may be vaguely aware that serious problems exist, they assume there is nothing they can do to make a difference, so they simply ignore them. Suggested changes like major curriculum reform are viewed at best with skepticism and often with disdain.

Awareness

Charles Tart refers to the second stage as "waking up." It is as if, like Rip Van Winkle, one literally wakes up from a long sleep. At first there is a dawning realization that you have been asleep. Then you look around and suddenly see things with new eyes. One Thompson teacher put it succinctly. "You can't change the world in a day, but the world can change in a second!"

The awareness stage in the change process occurs when people recognize that before they can address the serious problems that exist, they need to gain some perspective on the situation. These people are ready to move into the next stage of the change process.

Although he had taken a Cooperative Learning workshop, Bill was in his last year of teaching and reluctant to make any changes. He recalls the experience:

> Knowing what kind of group I was getting, I decided to go to straight rows, lectures, homework problems, etc. I wore myself out trying to answer all of the questions, discipline was worse; it just wasn't fun. After three days I decided to try some cooperative learning structures. Wow, what a difference! We started to enjoy the class, kids began to participate, discipline improved immensely. It's amazing the difference from the "old" ways of teaching.

Understanding

Understanding — true comprehension — requires two things: thoughtfulness (what physicist Peter Russell calls "self-reflective consciousness") and context (the big picture). Once one perceives education from this broader perspective, it becomes clear that the many seemingly separate, unsolvable problems are really symptoms of a single, more basic structural problem. For example, from this perspective it becomes clear that all of the problems identified in *A Nation At Risk* and the other national reports, such as the 23 million who are functionally illiterate adults, are merely symptoms of a deep and profound systemic design problem. This insight is like finally recognizing, as one person put it, that your balloon is covered with patches and it's time to get a new balloon.

Ruth Ann Dunton returned to teaching after 14 years with some understandable anxiety but knowing that she

> wanted to be a part of re-defining education because it had been apparent to me in those earlier years that something was wrong with the way we were doing things.

She quickly found that the "camaraderie of five teachers sharing the same students and philosophy" and the student-centered approach at Thompson was exactly what she had been looking for. She reflects, "as a professional I am beginning to see the bigger picture of how all of the parts fit together — the connectedness, the contextual questions, the concepts, the content areas, the process skills, the District 303 Outcomes, the assessment, and the many courses I have taken." Three years later, now as team leader, Ruth Ann wrote, "I'll probably always be growing, changing, looking for answers, moving along in search of the big picture — just as I hope my students are."

(Re)visioning, Commitment, and Action

Once you've gotten your bearings and understand the nature of the dilemma, you are ready to create what Paul Hawken calls a "vision of potential." What would my classroom look like if every student was really a potential genius? What would a curriculum that addressed students' real questions look like? Suppose I could teach the way I always wanted to teach? As that vision becomes clear and you see what really may be possible, you are ready to make a commitment to do whatever is necessary to make that vision a reality. Such a commitment, in turn, energizes both individual and collective action. Action, once begun, in turn engenders a new and more encompassing vision of other possibilities — "Now that I've made this change, perhaps I can try something even more daring!" This is followed by a new level of commitment and even more energized action. In the words of one Thompson teacher, "I learned to take little steps. Little by little they got bigger."

Kurt Anderson describes this process as "struggling to identify our own core values." In his words,

> As we have confronted the issues of student-centered learning by focusing on their questions rather than our answers, we have found ourselves struggling to identify our own core values — the real reasons that we entered the teaching profession. We began to recognize that this was the type of education that each one of us truly believed in but never had the opportunity to deliver. Now, as we are attempting to transform our teaching from a content-driven to a student-initiated curriculum, we are finding that it is our own internal value structures which keep us going. The frustration and excitement of our work is that we are both discovering and creating the future at the same time! Because we truly believe that what we are doing is best for the kids, we are finding ways to remove the barriers that stand between us and actualizing our vision. At Thompson, because of the mutual support derived from the energy, excitement, and tenacity of the staff, the hard

work of eliminating barriers is going on day after day.

This struggle is often quite messy — and scary. As team leader Chuck Robinson put it, "We're all taking risks — not teaching what we are 'supposed to teach.'" On the other hand, when one persists as Bonnie has done, it's like "coming to the end of a very long tunnel and suddenly seeing light." The rewards come with the new insights. Kurt Anderson records one of his "a ha!" insights. "I suddenly realized that it wasn't the curriculum we were trying to integrate. We are trying to integrate learning." And, he continues, "it is happening."

> Teachers are identifying only the parameters of the topics and letting students wrestle with outcomes. Teachers and students are learning together as teachers learn to become facilitators. Peers are meeting to talk about the art and science of teaching and viewing "content" with a critical eye and asking "Is this really important for all kids to know?" The LRC Director is pulling her hair out because, all of a sudden, more information on more things in more depth is needed each day. Students are becoming invested in their education as they investigate issues that are meaningful to them. Yes, we have begun to integrate the curriculum — and learning — throughout the entire school.

Implementing Change at the District Level

St. Charles District 303 has made an administrative commitment to substantive change, which has involved several simultaneous, long-term processes. Recognizing that such change had to begin with teachers, a decision was made to offer a wide variety of staff development programs. While attendance was always optional, to encourage their involvement, teachers received either a per diem remuneration or credit toward salary increments for participation. Early on, workshops in Process Writing and Whole Language were highly popular among elementary and middle school Language Arts teachers — and resulted in the implementation of these two learner-centered, contextual strategies in most elementary schools and in the Language Arts programs at Thompson.

This was followed by a variety of special programs for gifted students. With substantial Federal funding, the gifted programs provided new opportunities to help students learn and led to a variety of new teaching strategies, many of which were student-centered and called for a different role for the teacher.

Because these programs and strategies were both effective and more satisfying for teachers and students, teachers began to ask, "If these programs work for the gifted kid, why won't they work for everyone?" In short, the gifted program provided the context for making a major conceptual leap — in Kurt Anderson's words, "the gifted aren't the only ones who can learn." In time this led to what Kurt calls "detracking." Today, with the exception of an accelerated math program and a few students assigned to special education, all children are placed in heterogeneous groups. And, due to the new inclusion program, special education students at Thompson are fully participating members of the regular science, social studies, and language arts classes.

In 1990, the St. Charles School Board initiated a formal process to create a district-wide strategic plan that would involve groups of parents, teachers, community members, and students. Working in teams for more than a year, these people wrote a districtwide plan that included the following mission statement:

The Mission of the St. Charles School District is to Educate Students Who Will

- Think Critically
- Value and Demonstrate High Ethical Conduct
- Possess Positive Self-Esteem
- Contribute to Their Community
- Excel Among People Throughout the World by Providing a Vigorous and Dynamic Educational System Characterized by a Caring, Dedicated and Highly Competent Staff, Innovative Instruction, Emerging Technology, and Comprehensive Programs in Partnership with an Involved and Supportive Community

In September 1991, a Curriculum Steering Committee was formed to develop a philosophy and broad curriculum statement for each subject area that reflected the new district mission statement. Over a two-year period, this group with the support of a community-based Curriculum Advisory Council, consisting of parents, teachers, students, and business leaders, developed a vision of the "Graduate of the year 2000." The decision was made to emphasize what skills and abilities the St. Charles High School graduate should possess, rather than the more traditional listing of courses required for graduation. Heavily influenced by the studies done at Alverno College in Milwaukee, in 1992 the district officially adopted the following seven exit outcomes.

Students shall be able to demonstrate what it means to …

- Communicate effectively
- Think critically
- Exhibit creativity
- Display interpersonal skills, self-understanding, and ethical conduct
- Demonstrate global responsibility and cross-cultural understanding
- Develop and maintain personal wellness practices, and
- Access and use information effectively

In 1992 the Curriculum Steering Committee recognized the need for content outcomes to complement the process outcomes listed above. The decision was made to identify several fundamental concepts and principles that were common to all subjects, and which students needed to grasp before graduating from high school. Using a participatory process referred to in Chapter Six, the Committee identified eight concepts that graduates of St. Charles High School would be expected to understand and apply in the context of the various academic disciplines. These concepts are: *systems*, *diversity*, *structure/function*, *change*, *balance*, *sustainability*, *interdependence* and *valuing*. Although these concepts have not been officially adopted by the School Board, they are used as curriculum organizing principles by the Thompson faculty.

Implementing Change at the School Level

In response to the districtwide mission, in the spring of 1991, Kurt Anderson invited the faculty and staff of Thompson Middle School to collectively create a mission statement that was appropriate for their school. He describes the visioning process that he used with the teachers:

> I asked them to imagine themselves walking into and through the school building while visualizing what would for them be the "ideal" setting. I tried to focus their thinking with questions like: What is happening? What are the kids doing? What are teachers doing? What do the classrooms look like? Finally, I had them exit the building and walk out to the street and then look back. Then I asked them to envision a large marquee in front of the building with a single word on it — one which capsulized what was happening inside. We then collected these words and used them to create the following mission statement:
>
> Thompson Middle School is committed to nurturing and involving students and adults in an environment which emphasizes cooperation, discovery, and enjoyment.
>
> Our school community strives to develop responsible citizens who possess positive self-esteem, respect for others, and interest in lifelong learning.

In June 1993, Thompson Middle School was selected as the site for a pilot project to "integrate the curriculum around the outcomes" and I was invited to be the curriculum consultant. In the initial curriculum integration workshop the district exit outcomes" became a focal point for curriculum design. Unlike behavioral objectives, which had dominated a generation of educational thinking, these outcomes provided a direction without defining a specific route. Because they were based on a vision of potential that combined both idealism and realism, they provided an ideal starting point for designing an integrated curriculum.

In addition to the district outcomes, teachers were asked to generate a second set of outcomes that reflected the real-life questions which their students were asking. After a great deal of discussion, they agreed that the seven questions identified at the beginning of Chapter Five were representative of student concerns, e.g., "How do I relate to my peers?" Given these two sets of outcomes, it immediately became evident that very little of the present curriculum content was appropriate to either. As teachers then began to identify their own personal learning outcomes for the workshop it was clear that most of them both recognized the need for substantive changes in the curriculum and were open to it. In terms of the schema above, they were "awake." They were open to new ideas and insights that would help them better understand both the need for change and ways they could creatively and imaginatively respond to that need. At this point I shared my own anticipated outcome for the workshop: Using the contextual strategies that would be introduced in the workshop — discussed in Chapters Four, Five, and Six — each team would complete the outline of an integrated curriculum that addressed the three sets of outcomes — district, student, and personal — discussed above.

The initial workshop was only a beginning. Of equal importance were the follow-up support strategies that Kurt Anderson recognized were necessary if the teachers were to have a relatively non-threatening environment in which they could take risks and try new ideas. The most significant of these strategies has been a series of team-oriented coaching sessions. In these sessions, the team was expected to set its own agenda — sometimes a difficult and uncomfortable experience particularly with two perceived "experts" sitting at the table. However, as teachers began to understand that they really were able to create their own context for learning, a readiness and openness that had been absent earlier began to emerge. This experience, in and of itself, was a powerful catalyst for change. Kurt reflects on these sessions:

> One of the most significant experiences that we have had during this process of eliminating barriers is our participation in the coaching sessions which Ed and I have conducted with the interdisciplinary teaching teams representing language arts, math, reading, social studies and science. The teams set their own agenda and the two half-day sessions per semester are usually a combination of assessment and planning. Here we experience the push and pull of professionals struggling with their issues in ways that model the process they will be following in the classroom. We learned quite early that the conversations that take place among a multi-disciplinary team are quite different from those that occur when teachers are talking with their counterparts in science, math, or literature. Here we are all "students," asking of each other tough questions like "Why do we need to know that?" or "Do you really need to spend all of that time on dividing fractions?" It is during these sessions that I, as principal, get a more realistic picture of what is going on in the classrooms. Believe me, I now know what is really happening in our building!

Although the teams set their own agendas in these coaching sessions, it was clear from the beginning that the macro-constraints for our discussions were the districtwide outcomes. At Thompson, these are posted on the wall of the conference room where the coaching sessions are held. Whenever the discussion relates to curriculum, the challenge is explicit — which of these outcomes are you working on and how do you see what you are planning contributing to those outcomes?

On some occasions there is still resistance. While this outcome-focused approach to curriculum design seems obvious — "if you don't know where you want to go, any direction will get your there" — experience has demonstrated that when teachers are released from the regimen of textbooks and worksheets, they often tend to design their curriculum around activities that strike their fancy without considering the learning objective. I remember one coaching session that was being directed by the team leader. Resisting any intrusion by Kurt or myself, he began by describing an activity that he thought would provide an interesting multidisciplinary experience for the students. After listening to his description of the activity for a few minutes, Kurt asked: "What are the outcomes you are seeking?" After a few minutes of very general and primarily ir-

relevant responses, he returned to a discussion of the activity, seeking input from the other members of the team. Once again, Kurt asked his question and received the same response. The team leader continued to ignore the question of outcomes and, to use Sam Keen's (1994) colorful expression, "He jumped on his horse and sped off in all directions." In this case, the horse was an activity dear to the team leader's heart and, because of the team's past history, everyone else was swift to follow him. The irony is that the activity was a good one and could well have been adapted to address important learning outcomes. Unfortunately, two years later the team continues to be activity-centered rather than focused on outcomes.

There is nothing wrong with good activities, most of which can be adapted in one way or another to support desired learning outcomes. However, well-thought-out outcomes can help a team of teachers sharpen the focus of an activity so that its impact is even greater than originally anticipated.

Because of the strong emphasis on outcomes, Kurt has been asked on several occasions by outsiders whether District 303 or Thompson Middle School has adopted Outcome Based Education (OBE). He hastens to answer in the negative and explains that while outcomes play an important role in curriculum design at Thompson Middle School and throughout the district, "We see outcomes as a process and not a program."

The following five questions were found to be helpful in facilitating the redesign of curriculum by teams at Thompson:

1. What Are the Desired Outcomes?

These do not have to be identified in behavioral terms. It is entirely appropriate that words such as "know, understand, appreciate" be used. It is important, however, to be as specific as possible because in the final analysis, the assessment of an outcome is implicit in the description of the outcome itself. While it is important to identify the more general districtwide outcomes, this question focuses attention on the more specific, existential outcomes related to specific units or activities.

Recognizing that students had to understand the districtwide outcomes and their implications for assessment, eighth grade team leader Chuck Robinson spent a number of class periods having students put the outcomes in their own words. The relevance of these general outcomes became apparent as students applied them to their own learning experiences. For example, when asked to define what it meant to communicate effectively, students decided on the following:

- A right to hear and be heard
- Talk loudly enough to be heard
- Speak clearly
- Make sure people understand what you mean
- Share ideas
- Use appropriate body language
- Use eye contact
- Face person when speaking
- Listen to speaker
- Contribute ideas in discussion and conversation
- Speak with feeling
- Speak when it is appropriate
- Be able to talk in big groups
- Express yourself
- Use appropriate oral and written language

The complete list of student-generated outcomes became a powerful medium that was then used by both teachers and students for assessment purposes. Following Chuck's lead, other teams used similar strategies to make certain that students understood the outcomes and could see their practical relevance to classroom activities. Using their own outcomes as guidelines, students quickly learned the skills of self- and peer-assessment, which, when combined with teacher assessment, provided powerful feedback that enhanced learning in unanticipated ways. It wasn't long before some teams had their students identifying both the anticipated outcomes for a given project and the way they wished to have these outcomes assessed. Another teacher comments that "We discuss outcomes with students a lot; I'll bet

50% of our kids could name our district outcomes better than 80% of our district teachers!!"

2. What Knowledge and Skills are Needed to Reach These Outcomes?

Teachers are encouraged to identify the conceptual framework, e.g., the concepts and basic ideas, which are relevant to the goals. The skills are often similar to the districtwide learning outcomes, e.g., critical thinking. By selecting only knowledge that is appropriate to the outcomes, a great deal of extraneous information — often the core of traditional curriculum content — is recognized as being irrelevant to the desired outcome and is discarded.

Initially, some teachers had difficulty letting go of their favorite content. One teacher was concerned that she could no longer use her favorite anecdotes and jokes. However, they soon began to realize that they did not always face an either/or option. For example, Janet Fosnot, an eighth grade social studies teacher at Thompson, found that even though she still decided the content topic,

> students generated their own questions and then we used the cooperative learning strategy of "Jigsaw" to do the learning. I have seldom seen as much excitement and togetherness as I saw when students met in my room at 7:30 a.m. (school starts at 8:30), came in during lunch periods, or met at each others' homes.

3. What Is the Best Way to Gain the Knowledge and Skills?

While occasionally, the decision may be for the teacher to make a formal presentation, for the most part, teachers at Thompson have found interesting and exciting ways to involve students in researching their own questions. For example, a program suitably called "I Search" provides a popular methodology by which students seek answers to their own questions. Through a variety of strategies, students become increasingly involved in a wide variety of problem-solving experiences, or in other creative, practical activities — many of which the students design themselves.

One sixth grade student wrote in her journal, "What I liked about I-Search is that it was a ton more fun than research. With I-Search you can have fun while doing it. My friend and I even took our I-Search to the princable(sic) (Mr. Anderson)."

4. How Will Everyone Know When the Outcomes Have Been Achieved?

This is the assessment/feedback step. To understand this step, it is important to recognize that, from a systemic perspective, the primary purpose of assessment is to provide feedback to the learner in a way that enables her to more fully achieve the learning outcome. For example, in his studies of mastery learning, Benjamin Bloom (1984) concludes that, given an appropriate learning environment — *one that includes immediate, accurate, and continuous feedback* in addition to ample time — virtually all students have the potential for achieving above-average grades.

While teachers often feel the need to identify some formal assessment process, increasingly students are encouraged to identify their own presentation and assessment processes. Two useful and important forms of assessment that are used to complement the teacher's assessment are a student's self-assessment and peer assessment. Both of these provide useful feedback to students and have become a common feature for many teams.

Assessment practices at Thompson have changed dramatically in the last few years. Students appreciate the new and different emphasis in evaluation. During a final class assessment, in response to the question, What did you learn about yourself?, one sixth grader wrote, "I learned that I am a good reader." In response to the question, What did you learn about life?, his response was, "There are more questions than answers." Not bad insights for a sixth grader. Another sixth grader wrote, "I like not having tests and quizzes. It is more fun to read for your own enjoyment. I remember more and enjoy it more when I don't have to use the information on a test."

In my workshops, in a kind of "tongue-in-cheek" manner, I add a fifth question to the Curriculum Planning Workshop. Unfortunately, for many, if not most, educators this is still the only question that really counts.

5. How Will You Prove that the Outcomes Have Been Achieved?

This is supposedlythe reason for quantification — an attempt to "objectively" prove success! Since District 303 still required grades, it is still a necessary step. However, in the context of this systemic rubric, teachers are reminded that grades merely reflect another form of subjective evaluation.

Grades are still an enigma for some teachers. During one coaching session, one team leader described a new and exciting set of activities that he had introduced to his class. Following these activities, he had the students do a self-evaluation by describing in writing what they had learned. This was followed by a verbal peer evaluation by members of the cooperative learning team. Although both of these assessments were useful and effective, Doug felt the need to also give a traditional 25-item multiple choice test. When he was asked why he had added the test to what already seemed to have been an excellent evaluation process, he said, rather sheepishly, "I wanted to have something to base a grade on."

Doug's initial discomfort in giving a grade that he couldn't substantiate in some "objective" way is shared by many other teachers at Thompson. Their mindset made it difficult to acknowledge that it is just as valid to translate other forms of assessment into a letter grade as it is to write a series of 25 "objective" multiple choice items. However, teachers have become comfortable enough with alternative assessment strategies so that most use a letter grade only at the end of the grading period. All of the teams actively encourage alternative modes of presentation and assessment. Students have written and acted out plays and various other dramatic presentations, written and produced video programs, created and presented a variety of written and oral responses, journals, newspapers and portfolios, created demonstrations and exhibitions, and completed an assortment of projects and investigations. As a part of a study on primitive culture, students on one sixth grade team created masks and sculptures that were both artistically and culturally outstanding. One student investigation into water usage in the school building — referred to in the next chapter — led to the discovery of several leaking pipes and resulted in some major repairs that not only saved water, but gave students a sense of ownership of their building. As a consequence of several workshops on authentic assessment, all of the teams are now employing a wide variety of alternative assessment rubrics and one team has requested and received permission to substitute other forms of assessment for the traditional letter grades.

One teacher noted that

> assessment is based on improvement not what others are doing. The major question is "Did you improve?" not "What grade did you get?" Last year giving tests was the main focus of what we did. Testing is no longer the overriding principle of what we do in class; by drawing their own conclusions and concept mapping, students are living the concepts, not just memorizing them. The kids know now that they are here for learning, not grades. If they forget the grades, if they are learning, the grades will come.

It has been interesting to note in our coaching sessions that while teachers are quite comfortable with identifying the outcomes and designing authentic assessment rubrics, they are less comfortable with determining what skills and knowledge are needed to reach goals and how to attain them. These are the points at which the conflicts inherent in the shift to a learner-centered, integrated curriculum are most sharply focused. The need to cover the content is so deeply embedded in the psyche of most teachers that it is exceedingly difficult for them to determine whether a particular content is appropriate for their desired outcomes. In the same way, in spite of all the evidence to the contrary, most teachers still have a kind of gut feeling that the only way they can be certain students learn what they need to know is through some form of presentation by the teacher.

Curriculum Applications

A recent coaching session provided what might be considered an ideal prototype for a curriculum design process. This was a new eighth grade team that had been together for only two months, with little opportunity for cooperative curriculum design. Only two of the five members had been in either of my curriculum workshops. At the onset, the team

leader announced that their agenda was to begin planning for an integrated unit on "Explorations" that would focus on the two concepts, *change* and *structure/function*. I suggested that they consider formulating the theme as a question, e.g., "How have explorations changed the world?" Soon we were deep into a very interactive philosophical discussion about issues like the nature of change, how people respond to change, and their own personal reactions to change. After about an hour, I asked, "What is the desired outcome?" Dan suggested one of the eighth grade social studies outcomes — "To understand how change impacts social, political, and economic decisions in our society."

The discussion continued for another hour, moving back and forth from various outcomes to possible focus questions. The team continued this philosophical conversation as it sought to clarify its own understanding of the structure and function of change, e.g., the linear/nonlinear nature of change and the role that choice and necessity play in change. Toward the end of the session, team members began to explore possible assessment strategies while Kurt wrote the ideas on the blackboard as they emerged and erased those that were dropped. It was only in the last 15 minutes that everything seemed to jell. The focus question was "What are the catalysts for change?" The outcome selected was "To understand how change in various areas impact life in our society." They tentatively decided that one of the best ways to determine how well students understood the impact of change would be to have some form of pre- and post-assessment, e.g., to have students write essays on the focus question before and after the study. They also decided that students would be asked to select some medium through which each could demonstrate how change had influenced them personally.

Later, as Kurt and I reflected on the session, we were both aware, once again, of how important philosophical discussions are in curriculum design. At least three-quarters of this coaching session was spent playing with ideas. As Kurt and I began to retrace the movement of ideas, how they were shaped and reshaped, how some were dropped and others modified into totally new ones, I was reminded of Mary Catherine Bateson's (1994) observation that "the excitment of improvisation lies not only in the risk involved but in the new ideas, as heady as adrenaline of performance, that seem to come from nowhere." Then, after two hours of discussion, in a matter of 15 to 20 minutes, everything came together: the outcome, the focus question, the concepts, and the beginning of an assessment strategy. In preparation for their next team meeting, each teacher was going to identify and circulate a list of ways these could be related to his or her subject area. While Kurt and I both recognized that changes would still take place before the unit was finalized, we knew that the general outline was in place and that the planning process had worked — at a personal level, at a team level, and at a curricular level.

This was a significant first step for this team. Although the final unit will be more interdisciplinary than integrated, the experience was genuinely integrative. As the team leader, a veteran of many such sessions, observed to me later, "That was just what we needed — it gave us a chance to experience the kinds of discussions we hope to have with the kids."

The philosophical implications of questions and concepts are not lost on kids. One team leader writes, "We have found connectedness to be the basis of all we are doing. In fact, connectedness is experienced everywhere: teachers with teachers, teachers with kids, kids with other kids, and subject with subject." Sixth grade teacher, Rex Troyer, and special education teacher, Jan Sutfin, recall an experience that occurred shortly after the first summer workshop. In their words,

> connections are made all the time that cause students to say, "I got it" and "Yes, that makes sense." The how of developing this environment is usually attributed to the personality of the teacher. In our case, the how is attributed to the entire classroom community. It began with a discussion of the statement, "Everything in this world is connected to everything else." Those sixth grade faces looked dumbfounded. The only sound you could hear were the sounds of bodies trying to become invisible. We co-taught the class using the interruptive style of teaching. When one left off, the other would interrupt with a question or a statement that would keep the students thinking and discuss-

> ing. Rex started the discussion by asking how many had gone with a parent to buy a new car. A majority of students had had that experience. He asked what happened. Students responded with various answers, all of which ended by parents paying money and taking the car home. Then the connections began. We went from the consumer to the retailer, to the finance companies. We went from the product to the manufacturer to the raw materials. We went from the raw materials to the Earth's resources. We went from the depletion of those resources to recycling and back to ourselves being responsible for the care of the earth. We had begun the connection-making. Over the next several weeks, the dumbfounded faces were replaced with eager expressions and waving hands crying to be recognized. Why? Because education was relevant and connected to our students' lives.

One teacher commented on the difference in "the way we look at kids now versus four years ago…. Today they are handling projects which then would have been reserved for AT [Academically Talented] students." Another teacher noted that "only three students out of 125 are chronically choosing to do poor work — far less than in other years." Doug Thompson observed that "the major strength for the kids this year is that we are talking about the same questions and concepts in all of their classes." And finally from Dan Kroll, "The most unlikely kids have learned."

Principal Kurt Anderson is probably the most enthusiastic supporter of the integrated curriculum, perhaps because he gets so much positive feedback. He records two comments which suggest that something unique and different is occurring at Thompson. The first came from a regular substitute teacher who was being interviewed for a full-time position. He had been in a number of schools in the area and had "never experienced anything like Thompson anywhere else." He continued, "Something is different here. Teachers are happy and eager to do their job and kids seem to come into class anxious to learn and willing to meet high expectations…. Am I in a fog or is this really the way it is around here?"

The second comment came from a junior high teacher from a neighboring district. Having heard about the "exciting things that are happening" from one of Thompson's teachers, he decided to spend a day visiting and observing several classrooms. As he left he said to Kurt, "Wow, what a school! I saw things here today that I never thought could be done. The active learning, student-centeredness and genuine fun that both teachers and kids are having is quite impressive. I want you to come and tell my school how to do this."

I have already noted on several occasions the impact of an integrated, learner-centered curriculum on students who have been labeled learning disabled. There is no better example of this impact than the story of Sarah, an eighth grade LD student as told by special ed teacher Jeanne Humke.

> Sarah began eighth grade saying "I hate school," "I hate science," "I hate writing," etc. Whenever she was given an academic task the word *hate* came out. I think what she was saying was, "I'm unsure of myself and afraid I'll fail." My plan to build her confidence was to help her get caught up in the excitement of learning.
>
> Sarah did very well in the collaboratively taught science class — particularly in the hands-on lab work. Being a social person she worked well with other students. She began to see connections and experience success. We knew she had made the major change in attitude when we gave the students a cooperative quiz in their groups of four and Sarah spent the entire time kneeling on her chair leaning over the desk so that she was right in the middle of the group giving her input along with the others. We also noticed that she smiled a lot.
>
> In language arts, the students were asked to pick topics that they wished to research. Sarah choose teenage pregnancy. Her sister had her first baby at 15 and was expecting the second at 19. We helped Sarah find materials in the library and she became so absorbed in reading and writing in class that she was oblivious to everything else in the classroom. She wrote a well-thought-out four page typed essay, a letter to her sister's obstetrician, a poem expressing the fears a young teenage mother might have, and a poster with an oral presentation. Because

she thought she would be embarrassed presenting the material directly, I videotaped her presentation and we played it to the class.

What was most important for Sarah was not that she had done well in class but that she had found answers that were important for her. In her conclusion she states, "Abstinence is the only way to keep from getting pregnant. No other birth control method will work 100% of the time. When you have a baby, you have to grow up and become an adult. I don't want to do that yet. I still want to be a kid."

As the year ended, Sarah quit using the word "hate," she smiled a lot, was able to accept verbal praise without making a negative comment, and was taking pride in the fact that all of her work was completed.

Conclusion

The important feature of the change model discussed above is that it provides insight as to where people are and what kind of strategies are needed to effect change. For example, if we consider the spectrum of educators — from unaware to committed — on a bell curve we would find that possibly 10 to 20% are sound asleep, while another 10 to 20% are committed to some form of substantive change. This leaves the vast majority, perhaps 60 or 70%, of people in the "waking up" or "aware" category. Too often the tendency of those who are already awake and committed to focus their attention on those who either are still asleep or have just woken up and are making the most noise, e.g., the radicals on either end of the political spectrum. Unfortunately, it will take the proverbial "2x4 to the head" to even get their attention much less influence the way they think. But I suspect that the vast majority of teachers are looking for something to help them understand what's happening. These people are often those "who know but don't know they know." They are looking for different ways of doing things that makes sense. My experience suggests that many of them are ready for the proposition that everything is connected to everything else. After all, the image of the Earth from space carries a message that thoughtful people will ponder. By challenging them to question tacitly held assumptions about the nature of the world, we encourage the kind of understanding that makes genuine transformation possible. To me this is where the great challenge lies — helping those who are waking up to gain the kind of "big picture" perspective that will enable them to understand the connectedness of things and the responsibility to personal and social transformation that flows from this insight.

References

Bateson, M. C. 1994. *The power of vision*. Charter House Learning Corporation. Video.

Maver, D. 1991. Presentation at the Global Alliance for Transforming Education (GATE) Conference.

Tart, Charles. 1987. *Waking up*. Boston: Shambhala.

A Journey Into Critical Consciousness

Yvette P. Franklin

Awareness and knowledge of hegemony, marginalization, and one's own privileged status, in themselves, will not make us not dominant.

As a society we are all engaging in some form of education, whether formal (such as traditional K-12 schooling) or informal (such as raising children). However, some of us have also pursued education in the university setting, embarked on travel, or apprenticed in a trade. Not only have we continued our own education, we have become more conscious of its processes, forms, and complexities. I come to our conversation as a cultural studies scholar, public school teacher, and mother, who has pursued credentialing as a professional teacher. In my graduate studies I have been introduced to the concepts and theories of critical pedagogy, multiculturalism, and feminism and they are in my "backpack" of tools that help me practice and ponder education and I would like to discuss their implications for me at this point in my journey, most especially in regards to my Whiteness.

A Metaphor

Every parent is able to experience the great delight of discovering the world through the eyes of their children. One day I had the special privilege of experiencing what was a first both for my children and myself that also is a metaphor for the trajectory I have been on as a White educator.

As an immigrant from South Africa it is always fascinating for me to watch the pageantry of American patriotic holidays. My children and I were downtown for a field trip and we stumbled upon a parade; it was Veterans Day. The sun was shining, the skies were blue, and the city had poured itself onto the streets, basking in surprising autumnal warmth and goodwill. All manner of people paraded past us, but I was most enamored by the matching bands. Majors, instrumentalists, baton twirlers, dancers, and handlers moved along the

YVETTE PRINSLOO FRANKLIN is a PhD candidate in Cultural Studies of Education at the University of Tennessee, Knoxville. Her work focuses on teacher positionality, postcolonial issues in education, and Social Foundations of Education in teacher education.

street, each with different banners, colors, and themed costumes, but there was an amazing uniformity evident in their marching, synchronized flags, and strident music. School after school came by, each distinct from the other, but all of them followed almost bizarre (to the unacquainted eye) ritualized behaviors such as elbows held in awkward positions and tiptoeing backward steps. There were clearly norms and established patterns that transcended individual school protocols. They were adhering to a universal standard of marching band performances.

I later mused about how, just off the Main Street, there were alleys and narrow roadways where one could imagine a lone street musician wailing on a bluesy saxophone. Or perhaps the sounds of vibrant guitars could be heard the open doors of a busy restaurant. And maybe a few doors down a honky-tonk has an open-mic night and a soulful duet drifts into the street.

The marching bands and side street musicians can help explain the process of *conscientization*[1] that I have experienced. As a White teacher I was so immersed in the workings of the classroom that I had given little thought to the mechanisms of the larger educational structures. I was marching in the band, trying to learn the moves, keep to the beat, and stay on my toes. I didn't know where the band was going, why I was wearing spangles, or who wrote the music, but I felt a part of something good. After all we were in the parade marching down Main Street. That's a good thing, right? However, as I marched I began to look down the alleys, hear different strains of music, and wonder why they weren't in the parade. I presumed that those not on Main Street simply needed help to get there and I wanted to invite them to the parade. I went to graduate school to find ways to learn how to teach myself and other educators how to let everyone have a fair turn to be in the marching band — spangles for all.

In graduate school I encountered critical pedagogy, multiculturalism, and feminism. They took me by the hand and led me down the alleys. They forced me to look back to Main Street and see the structures that were in place that made access to the parade unattainable and even undesirable for outsiders.

A Class

In the Fall of 2007 I took a class. But upon reflection, the class took me. It took me into the theory and practice of critical multiculturalism as an approach to anti-oppression educational praxis, where knowledge is translated into action. It provided a way for me to explore my "spangles for all" mantra. The theoretical texts, intensive journaling (from multiple voices), intentional and prolonged engagement of other cultures, movies, and classroom discussion brought about an engagement with the issues of promoting cultural diversity, sociocultural justice, and educational equity. In other words, through the class I began to look at big picture issues about difference and their literal iterations and effects.

As I reflect on the class years later, I do so by "reading through" it with the help of feminist scholars. To "read through" is to use the texts to help one work with, over, on, or reshape an issue one is attempting to process (Ellsworth 1997, 14-15). For example, Bonnie Thornton Dill (1994, 47) reinforces what I had come to perceive in my multiculturalism class: that race, class, and gender come together in particular contexts to affect who we are, and that we need to see what is happening systemically *and* personally to be able to extend our understanding. I can remember precisely where I was sitting and the layout of the classroom the moment I realized I was a racist. Madeleine Arnot (1994, 100-101) explains, in the context of her work on gender, how we come to embody our classification and internalize it and then "realize" it by living it out. I realized I was an embodiment of Whiteness and was unconsciously and consciously living out this classification.

Once I realized this, I was able to conceive of the dominance of Whiteness and the consequent inverse dominatedness that non-White classifications produced. It was like a physical blow. I began to comprehend for the first time that I was complicit in dominance and oppression. It is unfortunate that I had to be shown my domination, but through the texts and experience-based learning (discussions and journaling) I was able to develop my critical consciousness. Critical pedagogical and multicultural issues were explored in class and, due to the feminist sensibilities of the instructor, the pitfalls of Marxism and neo-Marxism, in the form of patriarchal,

androcentric, and deterministic theorizing were also laid bare. I began to see the sum of class, race, and gender as complicated, contextual, and fluid. My journals show me grappling with not wanting to oversimplify what it is to be poor, or of color, or fe/male. I had never thought so critically about these issues before. Although my life history had placed me in many different cultural situations, it wasn't until this class that I was able to use the tools offered me through critical feminist guidance to "attune [my] ears to the conversations and the subtexts beneath the surface of the foregrounded text" (Pagano 1994, 254). I had begun to see the view beyond Main Street.

A Problem

I was left with a problem. Approximately 80% of public school educators in the United States are White, middle class women (Barclay-McLaughlin 2004, 8), just like me. Some might enter "minority" schools with good intentions like I did. I had high expectations, went to community events such as church, visited the children's homes, went to funerals, took children on field trips on the weekend, took children to dinner, I went to sports events with students, and played with my class at recess. But I felt I was not able to do enough. Like Jodie Foster's character of a mother to a savant in the movie *Little Man Tate*, her care wasn't enough to meet all his needs. He needed someone who understood his particular circumstance, understood what it was like to be him.

Critical pedagogy, multiculturalism, and feminism have given me a new awareness of difference, a consciousness of systemic inequity, a drive for social justice, and a theoretical means to view my place in the marching band as a White teacher with critical eyes, always seeking context, interaction, and alternative views. However, awareness of hegemony (the way we learn and agree to march with the band, even if it seems wrong), awareness of marginalization (there are others not in the band on Main Street because of economic, political, and social systems that are produced and reproduced by society that keep groups separate, allowing some to dominate and others to be subjugated), and awareness of my own privilege (after all, I was the one with the spangles) don't in and of themselves make me not dominant and don't make me an ally of the wailing street musicians, vibrant guitarists, and soulful duet singers.

A Hope

However, *Relational (E)pistemologies* by Thayer-Bacon (2003), the instructor in the instrumental multicultural class about the merits of multiculturalism, provided me with a way to resolve my quandary that my coming to consciousness did not stop the band and did not always open the doors along the alley. She described how becoming aware of more than Main Street shows us our own fallibilities and helps us understand that we are all embedded in our own culture and that critique helps us to deconstruct and construct new knowledge with the help of others. Thayer-Bacon encourages a theoretical framework that generously explores and critiques other perspectives, just as I experienced in the class, and that guides us past social determinism and brings us to a place of "transactional relationships with others."

As an educator I aspire to teach using the tools of critical pedagogy, multiculturalism, and feminism to develop a consciousness as a way to begin to perceive, to be sensitive, and to be critical through transactional relationships with others. But my great concern is what to do with the band members, who like me, dutifully march, unaware in a deep and conscious way of the issues of power with respect to such issues as gender, race, class, and sexuality. Feminist theories have helped me make sense of critical pedagogical and multicultural issues by becoming aware of differences and allegiances for those who are "different," and for exposing dominance, hegemony, and inequity, but they do not always provide a way to engage the band. Careful and necessary work is being done to reclaim the music of those not on Main Street and that work needs to continue; however, it is my hope that new collaborations and invitations will occur so that the marching band might be re-visioned and a Mardi Gras of celebration can break out from the established ranks and a cacophony of celebration can be heard.

I hope (through tools such as critical pedagogy, multiculturalism, and feminism) that we can pursue democracy, social justice, and freedom in a "revitalized public sphere characterized by citizens capable

of confronting public issues critically though ongoing forms of public debate and social action," where individuals would be "empowered by social identities that affirmed their race, class and gender positions." (Ellsworth 1994, 302). With Madeleine Arnot, we must somehow be able to harness unity and diversity within our own groups and among those in other groups. Bonnie Thornton Dill (1994, 53) describes a

> more pluralistic approach that recognizes and accepts the objective differences…. Such an approach requires that we concentrate our political energies on building coalitions around particular issues of shared interest. Through joint work on specific issues, we may come to a better understanding of one another's needs and perceptions and begin to overcome some of the suspicions and mistrust that continue to haunt us.

And I join with her in hope that through understanding each other's struggles we will start to perceive what is important and needed in the lives of others and use our differences to "enrich our political and social action, rather than divide it…."

By "reading through" the texts that inform us (in my present case these are feminist voices), seeking meaningful metaphors, and through critical reflection, it is my hope that each of us as educators will be sensitive to our embodiments (in my case, my Whiteness); that we will be thoughtful in our practices (in my case, through critical pedagogical methods) and diligent with issues of difference (in my case, through critical multiculturalism). If we do this, White educators like me can march tentatively to the new drumbeats we are hearing.

References

Arnot, M. 1994. Male hegemony, social class and women's education. In *The education feminism reader*, edited by L. Stone. New York: Routledge.

Barclay-McLaughlin, G. 2004. Documenting Evidence of Quality Teacher Preparation on Novice Teachers Preparation and Performance. Paper presented at 2004 AERA Conference.

Dill, B. T. 1994. Race, Class, and Gender: Prospects for an All-Inclusive Sisterhood. In *The education feminism reader*, edited by L. Stone. New York: Routledge.

Ellsworth, E. A. 1997. *Teaching positions: Difference, Pedagogy, and the power of address*. New York: Teachers College Press.

Ellsworth, E. A. 1994. Why doesn't this feel empowering? Working through the repressive myths of critical pedagogy. In *The education feminism reader*, edited by L. Stone. New York: Routledge.

Pagano, J. 1994. Teaching Women. In *The education feminism reader*, edited by L. Stone. New York: Routledge.

Thayer-Bacon, B. J. 2003. *Relational "(e)pistemologies"*. New York: Lang.

Thorton, B. D. 1994. Race, class, and gender: Prospects for an all-inclusive sisterhood. In The *education feminist reader*, edited by L. Stone. New York: Routledge.

Note

1. "The process of developing a critical awareness of one's social reality through reflection and action. Action is fundamental because it is the process of changing the reality. Paulo Freire says that we all acquire social myths which have a dominant tendency, and so learning is a critical process which depends upon uncovering real problems and actual needs." Available online at www.freire.org/tag/conscientization/page/2/

Book Review

The New Teacher Book: Finding Purpose, Balance and Hope During Your First Years in the Classroom

Edited by Terry Burant, Linda Christensen, Kelly Dawson Salas, and Stephanie Walters

Published by Rethinking Schools (Milwaukee, 2010)

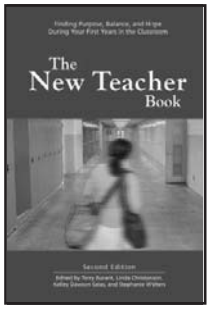
Reviewed by C. Anthony Finney

Like its predecessor, the second edition of *The New Teacher Book* is a collection of essays, Q&As, and resource lists compiled to offer those entering the profession one of the most precious and scarce commodities a new teacher needs: perspective. There are other useful books that offer advice about how to teach and an entire genre of inspirational literature to lift the spirits of hardworking educators. What sets *The New Teacher Book* apart is its designed use as a resource for new professionals to maintain focus on the ideals that drew them into teaching in the face of the complicated realities of the classroom. In the Introduction titled Why We Wrote This Book, the editors note that

> This book is meant as a conversation among colleagues. We hope a conversation that helps you keep your vision and values intact as you struggle in institutions that may or may not be those citadels of idealism where you imagined yourself teaching.

Writing from the first person perspective, each of the contributing teacher-essayists describes how they have succeeded and struggled to put the ideals of social justice into practice in their own classrooms. The candor and insights gained from the experiences they describe have the power to resonate with and inform the work of their fellow practitioners.

The book is divided into five chapters, each containing a collection of essays that address a common area of concern. Chapter One, Getting Off to a Good Start, provides a mix of practical suggestions, such as "what should I wear to school?" to broader advice to "choose your battles early on." The second section, Creating Classroom Community, offers suggestions about how to foster an environment that reflects the social justice goals that attract idealists to the job in the first place. The chapter on Curriculum, Standards and Testing ranges through assessment, reaching students with diverse needs, and teacher evaluation. The section, Discipline: Rescuing the Remains of the Day When Class Doesn't Go as Planned, refreshingly begins with an essay entitled, "The Best Discipline is Good Curriculum" by Kelley Salas. She presents the best antidote to misguided preoccupation with incentive programs or punishment regimes by reminding the reader that keeping kids interested with a good lesson is the best way to circumvent classroom disruptions. The final section, Making Change in the World Beyond the Classroom, opens the scope of the discussion to take in the broader context surrounding education. Stan Karp persuasively argues that activism outside the school is a natural and necessary extension of the work we do in the classroom. About teachers, he writes that



> What matters is that they see and understand the connections and the society around them, and realize that efforts to apply critical teaching are tied to broader efforts to promote equality and democracy in society. If teachers can find ways to link the two, they will strengthen both.

The book's organization allows one to select any piece to read in any particular order, making it a handy companion in the press of a teacher's daily routine. Immediate concerns such as, ''What can I do when a student makes a racist or sexist remark?" are

C. Anthony Finney is a science teacher at the Flushing International High School in New York City.

included in each chapter and are addressed in a question-and-answer format by the contributors to the book.

The first person narratives are intended to provide the reader with a sense of having shared a conversation with a thoughtful and engaged set of colleagues. The differences in tenor reflect the authors' backgrounds and concerns. This diversity of voices creates a range of experiences with which one can identify on a personal level. There are teachers who write about working in big cities and on American Indian boarding schools. Some authors followed a childhood dream into the classroom, while others came to the job later in life. They work in classrooms across the country, are male and female, gay and straight. Some have remained in their home communities, while others have found themselves in new states seeking to ply their trade.

In each section, being addressed as "you" by authors with such relatable backgrounds creates a kind of intimacy in the reading experience. This chorus of perspectives is unified by a common focus on the hopes and frustrations, both practical and idealistic, of the first days of teaching.

In a Q&A on the subject of how much extracurricular activity new teachers should take on, Terry Burant indicates that participation "can be a great way to meet new people and gain a larger view of your school and its issues," before he reminds the reader to "remember the central role you have as a classroom teacher is to teach. It will take longer than you think to prepare for each new day." This is advice which balances consideration for the benefits of extending one's self with a gentle reminder of the limits of even the most enthusiastic novice. In another section, Bill Bigelow writes that answers to "typical new teacher questions are less important than the process of answering them."

Throughout the book, the authorial tone is both candid and insightful, which stimulates the reader to reflect on how the ideas expressed in the essays bear on their own practice. It is reassuring to know that other teachers have cried in the classroom after school, survived on bags of microwave popcorn dinners, and felt so discouraged that they've considered giving up.

The contributing teachers describe a variety of school and subject settings, and offer their personal perspectives on the craft of teaching. Dipping into the book from time to time may be a better approach to engaging with the text, since the diversity of voices don't lend themselves to a linear narrative or a casual perusal, but instead challenge one to live with the ideas for a time. Each chapter includes a useful list of resources, and the book concludes with an appendix of other relevant resources available from the publisher, Rethinking Schools.

Whatever their backgrounds, motives, and modes of preparation, every teacher faces the trial of their own "first year" experience. My initial days in the profession found me adjusting as a career changer to a new job in a new city, with a completely upended sense of my own abilities. Maintaining a sense of balance between the noble purpose that led me to teaching and an honest recognition of the realities of my circumstances was a challenge that I struggled with. It was threatening to articulate my self-doubts to more experienced teachers (lest I betray my own inefficacy) and futile to air them with fellows of my own cohort. The demands of negotiating the first days of teaching can limit the ability of novice professionals to forge productive and collaborative relationships with their colleagues. In those earlier, uncertain days, a few moments spent with the first edition of this book gave me comfort that not only were my struggles shared by others, they had been overcome by those who persisted on the path to long and successful careers in education. Though not a substitute for such bonds, *The New Teacher Book* affords the insights and reassurance of a community of peers committed to maintaining a social justice education.

Book Review

Embodied Wisdom: Meditations on Memoir and Education

by Alison Pryer

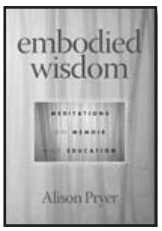
Published by Information Age Publishing (Charlotte, NC, 2011)

Reviewed by Rosebud Elijah

Embodied Wisdom is a set of intellectual essays, even though Pryer might wince at the word "intellectual" as a way to describe them. Her intent is to bring about some cultural change in the academy by carefully dismantling the entrenched ideas of dualistic, disembodied knowledge that pervade our culture. One dualism that she tries to dismantle is that of intellect and emotion. Within an "intellectual" academic context, dismantling this dualism (uncovering emotion in intellect) is an intellectual problem.

In the first, short essay, Pryer articulates a strident intellectual thesis on non-dualistic pedagogy in a predictable context. For example, the supposed separation and superiority of mind over body reinforce other inequalities such as racism and sexism. "Ultimately, the spurious notion of the existence of an objective, masculine, white mind is crystallized into the concept of the universal human being" (p. 4).

The second essay, a meditation on memoir as embodied inquiry provides the context for her use of memoir as pedagogy. But as in the first essay, the second also simply sets up the context in predictable ways. She suggests, for example, dualisms of hermeneutic versus objective and process versus product. And some of the contradictions of memoir are left unresolved. For example, while memoir certainly opens up different interpretations and possibilities in the re-telling and re-construction, she ends up agreeing with Eisner that "evocative texts then can only be assessed through connoisseurship" (p. 17). If memoir is democratic pedagogy, we are left with the seemingly elitist idea that in this transactional process, the kinds of questions that are asked by reader and writer are critical and require some kind of "connoisseurship." The first two essays recycle existing ideas and fail to push the envelope in embracing non-duality. Even though Pryer leaves these two essays purposefully unconnected, she seems to imply that a pedagogy based on memoir might overcome the dualism between emotion and intellect.



In the next few essays, Pryer explores her own experiences through memoir, for example, coming to terms with her mother's death, childhood sexual abuse, her hybrid identity. She explores pedagogy in a variety of contexts such as schools, teacher education, popular culture, family, and Ikebana (the Zen Buddhist art of flower arrangement). While reading, I was repeatedly drawn to ask the question: "What does she mean by pedagogy?" She defines it as "that which acts upon and acts with human beings in such a way as to transform their embodied consciousness, thereby producing meaning in the process" (p. 8). Accordingly, much of what happens intentionally in formal institutions of learning might not be categorized as pedagogy. That might be Pryer's point. Using memoir as pedagogy, she unearths in its extremes that which is pedagogical, including misogyny and sexual abuse. Through seemingly unconnected essays, the message becomes clear that pedagogy can be joyful and liberating as well as devastating and cruel — all the while imbued with emotion. The point for Pryer is to move us towards a non-dualistic pedagogy that *is* joyful and liberating; a sensual wisdom that embraces the aesthetic, the erotic, and the ethic of care. In the end, for Pryer,

Rosebud Elijah is Associate Professor in the Department of Teaching, Literacy, and Leadership at Hofstra University. She teaches critical perspectives in human development with a focus on early childhood and elementary school contexts. Her research examines teacher development, teacher professional development though collaborative action research, and the role of the arts in the lives of "underprivileged" children.

pedagogy should be about the poetics of peace. Though she never clearly explains what she means by this, might we uncover it through exploring our own memoirs?

How might we move towards a poetics of peace — a non-dualistic, hermeneutic view of the world? Pryer suggests that we need to critique existing pedagogies in order to imagine and re-imagine (through memoir) different possibilities of curriculum and pedagogy. For example, current normative pedagogy and curriculum reifies the pedagogy of childhood sexual abuse by silencing the emotional narratives of children's lives. She suggests that in supporting normative pedagogy and curriculum in schools, we practice bystander pedagogy and so perpetuate a pedagogy of violence. Moving towards a poetics of peace requires us to move from a dualistic view of knowledge to a hermeneutic view of the world. It asks us to embrace an uncertain process where there are multiple competing interpretations of the world, rather than one static truth. Including the emotional lives of children in the curriculum might diffuse the center and the norm and generate different possibilities of curriculum and pedagogy.

This critique is certainly not new. But in a time of increasingly prescribed curriculum and accountability, one might wonder about the place of this non-dualistic, process-oriented pedagogy of multiple interpretations. I suspect that, despite their problems, this, and other books like it, will be taken up when prescribed curriculum and accountability hit the wall and we're looking for ways to salvage the situation and provide a more authentic pedagogy.

In two essays, "Sensual Wisdom," and "The Way of the Flower," Pryer helps me experience just what she means by a non-dualistic pedagogy. In "Sensual Wisdom," she wonders why student teachers cry about halfway through their practicum. Extraordinary stressors and sheer exhaustion turn out to be insufficient answers. Pryer suggests that the discrepancy between what is taught in teacher education programs and what is experienced during the practicum is too great. The technical-rational approach to teacher education is insufficient. Planning and foreseeing alternatives as taught in teacher education programs, for example, are insufficient to capture the humanity of teaching. Student teachers are exposed to "the sheer impossibility of teaching," and are forced to relinquish their perception of "perfect pedagogical control" (p. 30). This is why they cry. She suggests that we need to help nurture, recognize, and cultivate "wisdom" in student teachers. For this to happen we need to engage in the practice of sensual wisdom ourselves.

In the last essay of the book "The Way of the Flower," Pryer describes her experience learning Ikebana, the Zen Buddhist art of flower arrangement. The experience is characterized by humility, respect, and mindfulness. She writes:

> One comes to knowledge not by trying to grasp and control it, but by letting go and moving into the unknown. Instead of attempting to conquer and colonize knowledge, one continually opens up to the world, engaging the moment with increasing intimacy and intuitiveness. (p. 122)

In these two essays, Pryer shows me glimpses of the "other" knowledge — the non-dualistic kind. Where does this leave me? It leaves me with a reminder about other ways of being and knowing in the world; a pause to rethink my own pedagogy. It reminds me of the power of cultural contexts, norms, and values in shaping my pedagogy. And it suggests the possibility of a dialectic between dualistic knowledge and embodied wisdom.

Book Review

Actions Speak Louder than Words: Community Activism as Curriculum

by Celia Oyler

Published by Routledge (New York, 2012)

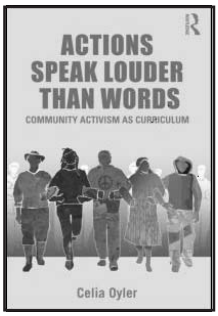
Reviewed by Pamela J. Konkol

I've had the good fortune over the last few weeks to spend quality time with Celia Oyler's latest work, *Actions Speak Louder Than Words: Community Activism as Curriculum*. I'm not sure if it was a moment of divine intervention or simple serendipity, but the importance of this work for educators, community activists, and a whole host of other folks was made clear to me on a recent autumn morning. It was the "re-launch day" for a high school radio station that I had the privilege of directing when I taught high school on the southwest side of Chicago. I spent the better part of the day talking with the newest director (a former student of mine), alumni from across decades, new students, school board members, and community folks. As this is a review of Oyler's thoughtful and inspiring book rather than my own jaunt down memory lane, I'll spare you the details. However, the connection of this experience to this text for teachers, teacher educators, and community advocates and activists is key.

What struck me often during my visit was the focus of this new crop of students and their teacher on serving a community good, rather than getting on the air as a DJ and playing their favorite bands on the radio. The students weren't just engaging in polite conversation to garner support for this program, an expensive luxury for a diverse poor-to-working class neighborhood school. These kids really meant what they were saying. Playing music is "fun," but "doing something good for the community" is "important."

Pamela J. Konkol is an associate professor of Foundations, Social Policy and Research at Concordia University Chicago. She researches and writes about the issues and intersections of ethos, identity and practice in teaching.

While "music shows are cool," "news in different languages" is "important for grandmas" and "because no one cares about what happens in this neighborhood, we have to put it out there." Further, their new teacher seemed more concerned that the students were meaningfully engaged in his class, rather than fretting over outcomes, standardized test scores, and the Illinois standards.



The words of these kids and this experience as a whole resonated with me in two ways: one, as a teacher educator committed to helping my students work for social, community, and educational change in their own classrooms; and two, as the reviewer tasked with doing justice to this book. Airing news stories in Spanish or Arabic for local grandmothers isn't quite the kind of social action curriculum that Oyler profiles in *Actions Speak Louder Than Words*, but these kids and their teacher are actively engaged with their community, and are doing so within the context of their public school lives. It is this disposition toward community responsibility that is at the heart of the social action projects described in this text.

Using Hannah Arendt's *The Human Condition* as a framework for understanding the necessary relationships involved in this type of teaching, learning, and curriculum, Oyler explains "social action" as "some sort of creation that involves connecting to other people." Social action is distinct from social justice in that it requires engagement; social action projects are "never possible in isolation" and by their very nature involve participants in some sort of advocacy work and relationship with the recipients of the work. With this understanding, a social action curriculum is one in which students are engaged in "civic agency rather than passivity or self-interest." Oyler explicitly and importantly asks,

> what … could be more essential for the life of children and youth as we prepare them to move

> courageously into active adulthood than to have experience taking up matters of the common good and to take them up collaboratively and cooperatively with others? (p. 3).

As a teacher educator, I want to help my students feel empowered and capable of becoming advocates and activists in their classrooms, but what I most often find, particularly on the first day, is a room full of educators who feel beaten, tired, and uninspired. They arrive to our classroom after a long day of teaching, they talk of being caught in a system focused on inputs and outcomes and about static curriculum with little capacity to connect to the interests of their students, or the real world in which they are embedded. They can see the potential of connecting the curriculum to "important social problems" (Oyler 2011), but many are not in a place where they can imagine how to turn that potential into practice, or imagine the courage it might take to buck the system. Nor, in this climate of linking student test scores to teacher effectiveness, merit pay, and deep cuts in the tenured teacher workforce, are they all that comfortable considering actions that will rock the proverbial boat.

All that said, this is why *Actions Speak Louder than Words* is so good; it provides concrete examples, not just wistful or wishful imaginations, of what inspired, action-oriented, and community-inclusive school and classroom spaces can look like. It illustrates that with a little ingenuity, a helping of creativity and initiative, and a dash of nerve (or would that be audacity?), these types of classrooms are possible not just as isolated incidents, but as sites of hope and opportunity across the broader educational landscape. It demonstrates that despite the challenges inherent in doing teaching and learning differently, this kind of work is being done by teachers *just like them*, with students *just like theirs*, and invites readers to imagine what this type of civic and social engagement might look like in their own classrooms, schools, and communities.

The text itself is informative, entertaining, and educative. I appreciate that Oyler opens the book with the concepts integral to her work (for example, thinking about "social action" versus "social justice"; "conserving" versus "transforming" visions of curriculum; her use and definition of the term "citizen"; a discussion of how we think of the "common good"; among others); and with a clear and concise explanation of her research methods, questions, and data analysis. In doing so, the worth of this work, as more than a collection of inspiring stories from the field, is emphasized. I appreciate, too, her attention to studying cases that represent educational levels from elementary through graduate school. This is important in providing all teacher-readers (and potential teacher leaders) with the opportunity to envision the possibilities of their own work alongside that of the educators profiled in the text. As well, I appreciate that Oyler documents her own learning alongside these teachers and students.

Throughout the text, Olyer uses each profile to educate the reader, rather than merely tell the story or report on her findings. The elements she weaves into each case are helpful to readers in terms of theory building and creating a road map for thinking about this type of activity on their own. These *lessons for teachers*, for example, in the story of Rebecca Jim and the clean up of Tar Creek, help the reader clarify the meaning of "education for civic agency" in both theory and practice. The profile of Brian Schultz and the fifth graders at Byrd school introduces readers to the conceptual foundation, practicalities, and possibilities of an "emergent and integrated curriculum." The work of Jerrilyn Tom and the Mission High School students explains and exemplifies the power of culturally relevant pedagogy in practice. The story of Barbara Regenspan's work with her graduate students allows the reader to imagine what "becoming an activist teacher" can look like and entail. These lessons and more add another dimension to the value of this book. Also, Oyler uses the profiles to trouble the sometimes difficult questions inherent in this type of work. For example, how "charity" and "service," are often confounded, and how those differences are significant when thinking of the intentions and outcomes of social action projects. As another example, she assists readers in thinking about how one might foster a disposition for social action and social justice in students without telling students what to do, how to believe, or imposing one's own social and political beliefs on students or the work in which they engage.

Perhaps more important than being an *empowering* book, *Actions Speak Louder Than Words* is also an *encouraging* book. In addition to providing readers with practical and conceptual information, tools, frameworks, and a sense of the perils and pitfalls in this kind of teaching, Oyler inspires and motivates, and leaves the reader with a feeling of "I can (or perhaps *should*) do that, too!"

In an educational climate where the curricular and pedagogical imperatives encourage teachers to stick to the script, this book provides a hopeful narrative for teachers who feel hobbled by a system that rewards complicity and complacency rather than creativity, risk-taking, and social vision. Oyler does not provide readers with a recipe to replicate, but this text can help teachers envision an educative space that reaches beyond the walls of the classroom and enables all involved to "reach the full measure of their humanity" (Ayers 2001). The educators profiled in these pages are not portrayed as superheroes who save the day and the poor souls who populate their classrooms. Instead, we see real people engaging fully as social agents in their communities and broader world, and countering the limited visions of schooling our current policy climate is turning into reality. Teachers are powerful models for students, not just as leaders of classrooms, but as examples of what it means to be engaged citizens. If students develop a sense of a responsibility to a greater good and greater world, this will frame society for the future. It will help them imagine a world that can be, but is not yet (Greene 1997).

References

Ayers, W. 2001. *Teaching toward freedom: Moral commitment and ethical action in the classroom*. New York: Teachers College Press.

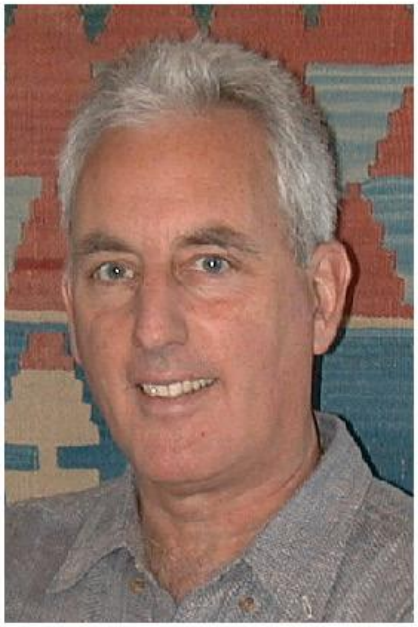
Greene, M. 1997. Curriculum and consciousness. In *The curriculum studies reader*, edited by D. J. Flinders and S. J. Thornton. New York, London: Routledge.

Spirituality, Learning & the Inner Life

Retreat on Whidbey Island, WA

August 13-16, 2012

Exploring the inner dimensions of teaching and learning



with Mike Seymour, Director of The Heritage Institute

Call 1-800-445-1305 or
email registrar@hol.edu
Website: **www.hol.edu**
search for ED448d