MS-831: Jack, Joseph and Morton Mandel Foundation Records, 1980–2008.
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Leadership and Vision for Jewish Education: An Institute for Leaders in Jewish Education, March 1996.

Leadership and Vision for Jewish Education

March 17 - 21, 1996

An Institute for Leaders in Jewish Education

co-sponsored by

CIJE
Council for Initiatives
in Jewish Education
and
Programs in Professional Education
Harvard Graduate School of Education
Cambridge, Massachusetts

The Institute

As an educational leader in a Jewish school today, you face new and different challenges. Teachers, parents, rabbis, and lay boards ask you to articulate goals for Jewish education rooted in Jewish content. You want a compelling vision to guide your school. Intuitively, you know that developing a sense of community needs everyone's support and involvement. You also know that everybody involved in your school is a potential learner who can contribute to its success.

This institute is designed to help you build a sense of community around a strong vision for Jewish education. You will:

- Study classical Jewish texts that can inform and enrich your thinking and your work.
- Explore the role of Jewish content in articulating your school's vision.
- Examine the complex relationship between lay boards and educational leaders.
- Develop skills to enhance teachers' professional development.
- Engage in strategic planning activities that will help you achieve your school's vision and mission.

Why attend? You will benefit from this institute if • you want to learn about leadership in a specifically Jewish context • you are open to learning in a variety of formats with challenging instructors • you are ready to share ideas, in and out of class, with colleagues from other settings and denominations.

The Curriculum

The curriculum focuses on several topics important to a Jewish educational leader:

- **Creating a Vision for a Jewish Educational Setting** focuses on the leader's role in forming clear institutional direction and goal-setting tied to Jewish content and values. You will discuss creating a learning community that develops Jewish beliefs, attitudes, commitments, and skills for the next generation. You will explore **Strategy and Planning** techniques to help you both communicate and achieve your vision and supporting mission.

- **Working with Lay Boards** addresses the complex relationship between the school leader and the governing board. Explore various steps to create an effective working partnership between you and your lay board--one that will allow you jointly to identify strategic issues, clarify a strategic framework, and fashion appropriate action strategies to promote the desired change in your school.

- When **Professional Development** takes place within the context of a school's vision and goals, it leads to the creation of a professional community where teachers are empowered to strengthen their own practice and engage in professional renewal. Learn to create a supportive culture that encourages teachers to reflect on and relate their teaching and learning to school mission and goals.

- **Adult Development and Learning** introduces theories of development that focus on adults as learners. By understanding how people learn, think, and know, you can support possibilities for growth for your staff, your board - and yourself. These insights can help make your programs and practices more responsive to all learners.

The Faculty

Eleanor Adam is an Education Officer with the Ontario Ministry of Education and Training. A former teacher and administrator, Ms. Adam works to implement education reform initiatives in Ontario's schools.

Richard Chait has recently been appointed Professor at the Harvard Graduate School of Education. His writing and teaching activities focus on issues of governance and the role of boards and trustees in educational institutions.

Ellen Goldring is Professor of Educational Leadership and Associate Dean for Academic Affairs at Peabody College of Vanderbilt University. Her research examines the nature of changing forces on the work of school principals.

Paul Hanson is Florence Corliss Lamont Professor of Divinity and Master of Winthrop House at Harvard College. He teaches courses in the history of religion at the Harvard Divinity School.

Mary Louise Hatten is a Professor in the Graduate School of Management at Simmons College, where she teaches courses in strategic management and leadership, as well as managerial economics.

Robert Kegan is a lifespan developmental psychologist and Senior Lecturer in Human Development at the Harvard Graduate School of Education. An author, researcher, and practicing clinician, Dr. Kegan brings the principles of adult development to the educational process.

Daniel Pekarsky is a Professor in the Department of Educational Policy Studies at the University of Wisconsin at Madison. His scholarly work and teaching focus on the ethics of educational policies and practices, on the education of character, and on Jewish education.

Isadore Twersky is Nathan Littauer Professor of Hebrew Literature and Philosophy and, until recently, was Director of Harvard's Center for Jewish Studies. He serves on the board of the Council for Initiatives in Jewish Education.

Hotel Reservations

Hotel rooms within easy walking distance of the seminar are being held for participants at the **Sheraton Commander Hotel.** The special rate of $105/night (dual occupancy) is confirmed **until February 17.** Please call the hotel directly at (617) 547-4800 to ensure your reservation at this special rate and identify yourself as a participant in the institute on **Leadership and Vision for Jewish Education.**

Council for Initiatives in Jewish Education

Launched in 1990, the Council for Initiatives in Jewish Education (CIJE) is an independent organization dedicated to the revitalization of Jewish education across North America through comprehensive, systemic reform. Through strategic planning and the management of change, CIJE initiates reform by working in partnership with individual communities, local federations, continental organizations, and educational institutions. CIJE focuses on critical educational issues which will ultimately impact the future of Jewish life, for Jewish education is a cornerstone of meaningful Jewish continuity.

Programs in Professional Education

Programs in Professional Education (PPE) at the Harvard Graduate School of Education develops professional development programs for educational leaders in both elementary and secondary education and in higher education. Programs in Professional Education's goal is to help educators make a significant difference for their students, schools, colleges, universities, and communities, and to help them reach higher levels of personal and professional competence. Each year PPE offers seminars, institutes, and workshops on leadership and current educational topics for over 2,000 practitioners from the United States and other countries.

REGISTRATION FORM
Leadership and Vision for Jewish Education

FEE: The registration fee for the institute is $160. This covers all conference sessions, a binder of reference materials, two dinners, daily continental breakfast and lunch. All meals will be kosher. Other dinners during the program may be purchased at Harvard Hillel.

REGISTRATION FORM

Please complete the information below:

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FOR PROGRAM INFORMATION: Please call Gail Dorph, Council for Initiatives in Jewish Education, (212) 532-2360

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Council for Initiatives in Jewish Education

TO: PARTICPANTS IN CIJE-PPE LEADERSHIP INSTITUTE

FROM: GAIL DORPH

RE: FOLLOW UP TO HARVARD

April 1, 1996/ 13 Nissan 5756

A week has already gone by since our Institute ended, but I have continued to hear the echoes of time well spent. We at CIJE hope that your experience will continue to enrich your own work, the work of your institution and of your community. Please let us know how the ideas and strategies that we have shared are entering into your professional lives.

Enclosed you will find the minutes of our sessions on Wednesday and Thursday. It was easier to send each of you the minutes for both days than ascertain who had received Wednesdays already.

In our Next Steps session on Thursday afternoon, Sylvia Abrams suggested that an e-mail/fax list would allow us to better support each other's work. Thus, I have included the beginning of such a list that we began to compile on Thursday afternoon. If your e-mail or fax number do not appear on it, please send them to us and we will distribute a more complete list shortly after Pesah.

Hag Kasher V'Sameakh!

15 East 26th Street, New York, NY 10010-1579 • Phone: (212)532-2360 • Fax: (212)532-2646

CIJE-Harvard University
Institute for Leaders in Jewish Education
March 17-21, 1996
E-Mail and Fax Number List

Susan Wyner
sewyner@aol.com
216-831-4599

Julie Auerbach
julie@hernix.org
216-292-2968

Ray Levi
Agnonray@aol.com
216-464-3229

Sylvia Abrams
SylviaA9@aol.com
216-371-2523

Samuel Levine
216-932-0220

Bev Engel
103261.2114@compuserve.com
207-767-4940

Richard Miller
rmiller@omnifest.uwm.edu
414-962-3663

Mindy Davids
mndydavids@aol.com
714-771-9249

Susan Grossman
770-579-9707

Mollie Aczel
404-303-0634

Cecile Jordan
cbj@cts.com
619-268-9590

Kathy Schwartz
KathDexter@aol.com
414-352-0244

Linda Kirsch
Lkirsch409@aol.com
714-362-5323

Karen Rund
619-697-1511

Marty Wertlieb
619-286-3176

Elliot Fein
714-770-2697

Beth Weisberg
weisberg@seattleu.edu
206-523-7198

Ike Serotta
414-352-9280

Leadership and Vision for Jewish Education

Evening Program
Sunday, March 17, 1996

OVERVIEW

After Gail Dorph and Linda Greyser set the Institute in the context of the work of CIJE and PPE and participants introduced themselves, Ellen Goldring gave an overview of the next four days.

Ellen unpacked the title of the Institute as a way of framing the questions that we would explore during the course of the institute. She emphasized the interconnections between vision, leadership, and Jewish education.

In terms of vision, Ellen posed the following questions:

*Where do goals and visions come from?
*What kind of Jewish community and Jewish person are we hoping to cultivate through our educating activities and institutions?
*What should we be educating for?
*And how de we move from a vision/and goals to specific practices in educational institutions?

She then turned to issues of "Leadership" and asked: What is your role as the formal leader of an educating institution in responding to these types of questions?

She shared two quotes from Gregory R. Anrig who was the president of Educational Testing Service and a member of the Board of Directors of the Institute for Educational Leadership, in Washington D. C. that pertain to our work during this week.

One is, " always know your goals--what you are trying to accomplish. Then hold yourself more accountable for achieving them than anyone else does. I have what I call a "squinty--eyed theory of leadership"--you squint your eyes and say, "What am I really trying to accomplish here, and how can I get on with doing it. You blur out the momentary distractions and inevitable crises, and keep your focus on the important goals you are trying to achieve. Know what you are trying to achieve, know how you can tell when you have accomplished it, and then, be open with others about this so they understand the terms of accountability you have set for yourself and others."

The other is, "Don't leave your values at home when you go to work. Know what you believe in as a leader and what your organization is striving for, seek it in all that you do , and don't settle for less. It may be possible to be a manager without values, but it is not possible to be leader without them. Leaders believe in values of importance, are willing to stand up and fight for them, and even are willing to be fired for them."

The other part of the equation that Ellen addressed was the importance of shared vision. This implies working with teachers, and lay boards. But it also has important implications for us as leaders. Major stakeholders, boards and professional staff, must be involved and supportive of the goals process. Serious study of what we should be educating towards is part of the process.

Ellen explained that the cooperative effort between CIJE and Harvard provided access to the top people who examine questions of leadership, change and Jewish education. She then reviewed the schedule of the next few days.

Each day we will begin with reflections based on notes of the previous day. We are starting tonight with a session that introduces the idea of vision in the Jewish educational context. -- Daniel Perkarsky.

Monday:
In the institute we will provide two opportunities to explore examples of conceptions of the educated Jew -- on Monday morning with D. Marom and D. Pekarsky. In this session we will learn about one conception, that of Menahem Brinker, and use it as a starting point to explore our own convictions about what we are educating towards in Jewish education.

Eleanor Adam will present specific activities that can be used to develop a community with your staff. How to engage with a staff about change? How to create cultures to open up lines of communication? What does it feel like to engage in change?

Monday evening, we will return to the vision that we studied in the morning and ask ourselves, what would it mean if we were to really take this vision seriously? How could we implement vision in the design of our educating institution? We will work in groups to address the implementation of Brinker's ideas in very specific areas, such as designing an admission's policy.

Tuesday:
In the morning, we will continue to explore vision in Jewish educating institutions by asking ourselves, what do every day educational practices say about an institution's vision? Are there conflicting messages about what we are educating toward? Are there implicit and explicit aspects to an institution's vision that are in conflict?

We will continue Tuesday morning with a discussion about professional development of our staff in terms of adult development and in the context of work with Bob Kegan.

Tuesday afternoon we will begin to discuss with Mary Louise Hatten specific strategies of planning and leadership that can help institutions achieve a coherent, focused, shared vision.

We will have dinner Tuesday night at the John F. Kennedy School of Government. and we will hear a talk by Paul Hanson, "Religion in American Public Life."

Wednesday:
In the morning we have a second opportunity to study a specific conception of an educated Jew. We will study the concept of *Hesed* in Maimonides' writings and discuss its implications for Jewish education.

Next, we will turn to the role of lay boards with Dick Chait. These discussions will address how leaders can work effectively with lay boards.

In the late afternoon, we will hear from Ray Levi of the Agnon School who has begun a process of seriously examining and defining the goals of his school.

Thursday:
We will continue focusing on the importance of nurturing professional learning in educating institutions with Bob Kegan.

We will end on Thursday with a discussion of next steps to continue our learning when we return to our own communities and schools.

Ellen then introduced Daniel Pekarsky.

THERE IS NOTHING AS PRACTICAL AS A POWERFUL VISION
Daniel Pekarsky

Daniel Pekarsky's presentation began by noting that although most educational reform efforts prove unsuccessful, there is much to be learned from pockets of success. Smith and O'Day who have studied successful institutions offer the important finding that these are institutions that are animated by a powerful guiding vision.

Daniel went on to explain that by "vision" he was referring to the most basic matter of all -- namely, to the conception or portrait of the kind of Jewish human being and community that are to be cultivated through Jewish education. It is "vision" in this sense, he suggested, that can powerfully and fruitfully guide the educational process.

What a vision is and what a vision-guided institution is were explained using the ideas of John Dewey. Dewey's passionate vision of an ideal community (a community made up of individuals who integrated personal growth with service to the community) and of individuals imbued with a love of learning (understood on the model of scientific method) were explained; and then Daniel tried to show how this vision suggested a variety of more concrete educational goals (for example, the desire to contribute to the life of a group; the desire/capacity to cooperate; the willingness and ability to put one's belief to the test of experience). He also showed how being committed to this vision served to rule out certain kinds of goals (for example, an ethos of rugged individualism, or competitiveness, or the belief that wisdom was principally to be found in certain "Great Books").

Daniel added that such ideas, as represented in a vision-statement, do not suffice to make an institution vision-informed. It is also critical that the educators -- and especially the educational leaders - genuinely believe these ideas and that these ideas suffuse the institution down to its very details. Daniel illustrated the latter point by showing how the Dewey school's dedication to scientific method found expression across school-life -- in science and history classes, in cooking classes, in the shop, in drama, in teachers meetings, and in the very conception of the school as a "laboratory" school.

Vision-driven institutions (like Dewey's) were contrasted with typical high schools as described in THE SHOPPING MALL HIGH SCHOOL. According to Powell et. al., typical American high schools lack any larger and compelling sense of purpose that guides curricular and pedagogical decisions. Building on their observations, Daniel noted that in many schools we find activities not informed by clear or compelling purposes, and articulated purposes that aren't meaningfully reflected in practice.

On a Vision-informed/Shopping Mall High continuum, it was suggested, Jewish educating institutions fall "all over the map"; but it was added that we have little reason to be complacent, a point stressed in Seymour Fox's essay which laments the frequent failure of Jewish educating institutions to be guided by inspiring educational purposes. To the extent that this is true, Daniel added, and for at least three different reasons, this is a matter to be remedied. First, as Smith and O'Day warned, in the absence of being informed by powerful visions, other educational reforms are unlikely to be very successful. Second, the availability of a vision provides a powerful basis for making non-arbitrary curricular and other educational decisions. Third, at a time in history when many visions of a meaningful human life compete for the attention of our children, it is of critical importance that Jewish educating institutions give them a chance to encounter powerful Jewish visions of a meaningful life. Otherwise, many may not encounter such visions at all.

Using an exercise designed to look at the relationship between goals, practice, and the beliefs of the key stake holders in the real world of education, participants the seminar met in small groups to share their initial views on this matter. At the end of the exercise, powerful examples illustrating significant ways in which educating institutions fall short of being vision-driven were presented to the group.

> Some examples shared by the groups included: A new teacher is hired, she is given some books and told to have a good year, and is given free reign.
>
> Another example is the study of Hebrew. The school's goals include study of Hebrew for Tefilah and love of prayer; the parents' goals are to study Hebrew to have a Bar/Bat Mitzvah.

At the end of the session, Daniel suggested that the challenge of becoming more vision-driven is partly one of finding a way to better embed visions in practice; and we will have a chance over the next few days to think about this problem. But the challenge is also to clarify our guiding

visions. This effort is profoundly enriched by encountering and wrestling with thoughtful visions of a meaningful Jewish existence to be found within Jewish Tradition. Our seminar will also provide opportunities to encounter such visions, beginning on Monday morning.

Leadership and Vision for Jewish Education

Monday, March 19, 1996

MORNING REFLECTIONS

We started the morning reviewing the minutes form Sunday evening. Three points were raised during the reflections: One participant asked why Dewey was chosen as an example of a vision-driven institution. One participant asked why 'shopping-mall' could not also be a vision? A third participant made the remark that a 'squinty-eyed theory' of leadership should actually be informed by the vision, that is, the way in which we respond to crises is part of the pervasiveness of vision.

ONE PHILOSOPHER'S VISION OF JEWISH EDUCATION: Menahem Brinker
Daniel Pekarsky and Daniel Marom

Daniel Marom presented Menahem Brinker's conception of Jewish education as an example of a vision of Jewish education. It is possible to have a vision and to successfully implement it and yet for the vision itself to be obsolete or irrelevant. In order to be compelling, vision ought to express that which a community of Jews with common aspirations and hopes would like its educational system to achieve with its youth and adult members. As part of the Mandel Institute's "Educated Jew" project, Brinker and other scholars, each of whom represent different communities within the Jewish people, were asked to suggest their portraits of an ideal graduate of Jewish education and to clarify them in light of critical input from other scholars and from educators. These portraits will be published with the purpose of infusing discussions on the aims of Jewish education with contemporary and compelling ideas.

Brinker is a scholar of Hebrew Literature and Philosophy with a strong interest in education and experience in teaching and teacher training. His ideas draw on a set of common assumptions among Hebrew maskilic authors from Eastern Europe at the turn of the century. Though he is often an outspoken and provocative social critic, he is a spokesman for a broad constituency of secular liberal Jews in Israel and perhaps also for a large number of Jews in the diaspora who see Jewishness as an ethnicity.

His conception of Jewish education is based on the assumption that being Jewish is first and foremost a statement of belonging and participating in the life of the Jewish people. This is a feeling like that of belonging to a family. One belongs by virtue of being born into the family, living and growing among its members, and becoming concerned about its well being. This does not exclude religious or other takes on Jewish identity. To the contrary. Brinker sees this identity as being based on an intimate familiarity with people of diverse backgrounds and beliefs within the "family." What is negated, however, is the notion that belonging to the Jewish people is determined by a priori adherence to particular theological or other positions inherited from

generations past. Brinker suggests a form of Jewish identity which allows for total and genuine freedom of thought in relation to Jewish heritage. His belief is that there is enough in actually living within a Jewish society to drive the individual to want to be Jewish, be his/her view of Judaism whatever it may be.

Keeping with this definition of Jewish identity, Brinker's conception sees the role of Jewish education as focusing the individual on the topic of Jewish society itself. Education in general needs to help cultivate autonomous and critical individuals with creative and other talents. Within this, Jewish education must familiarize these individuals with the history of the Jewish "family," with the thoughts of its greatest minds on its nature and the desired direction at critical junctures, and with its cultural treasures. In addition, it must invite the student to participate in Jewish society, by bringing his/her own thoughts and talents to bear on important concerns and issues in the present, according to his/her beliefs.

This conception of Jewish education emphasizes the vitality of the present and the concern for the future of the Jewish community over blind allegiance to the past. Rather than mastery over a particular cannon of texts, or expressed allegiance to a specific set of beliefs, Brinker's conception calls for Jewish education to be a "social tour guide" of sorts for Jewish society and to extend a genuine invitation to the students to participate in its well being. Brinker believes that this approach is more feasible in Israel than in the diaspora, since the reality of Jewish society there is more pervasive and does not compete with a pervasive non-Jewish social reality. On the other hand, he recognizes the danger of fascism emerging from the implementation of his own conception in Israel, and calls for it to be tempered with a strong emphasis on general education.

After clarifying Brinker's vision, we engaged in a 'free write' exercise. Participants responded to two statements about Brinker and shared their responses in trios. The goal of this exercise was to allow participants time to clarify their own convictions about a vision for Jewish education.

PROMOTING A COLLABORATIVE CULTURE FOR A LEARNING COMMUNITY
Eleanor Adam

Eleanor Adam presented strategies to think about promoting a collaborative culture in an educating institution in five main areas: building a learning community, change processes, culture building, working in teams, and developing shared values and beliefs. She explained that these areas are key to cultivating collaboration and change and are needed in order to promote a culture that can allow for serious discussions about vision.

The first part of her session was devoted to building a learning community. Through such exercises as 'packing for a trip, and the Canyon Dream video, we learned that sharing and moving away from individual introspection can begin to establish norms for learning in an institution.

We then turned to discussions about the change process itself. Activities such as 'post it', and the videos, Father of the Bride and Windows of Change, exemplified that we could identify some common difficulties facing our institutions as we embark on change (such as changing family situations, financial constraints) and there are many complex feelings and stages involved in pursuing change (such as denial, grieving, etc). The need for a paradigm shift was suggested, whereby change is part of a whole system that is complete and intense. Eleanor emphasized that it is important to understand where staff members are in their understanding of the change process, and to take into account their 'adopter types.' She presented a planning framework that can be used with staff members to engage them in change processes.

We then went on to discuss issues associated with a collaborative culture: What would it look like and sound like to be in an institution that was truly collaborative? Eleanor reviewed principles of collaborative work from researchers such as J. W. Little and S. Rosenholtz.

We then turned to characteristics of effective teams. We engaged in various activities that helped us think about working together in teams, such as 'make a representation of an effective team member out of scraps,' and the video clip from 'Murphy Brown'. We looked at decision making processes as part of "team work" and discussed the importance of reviewing our decision making strategies by asking questions, such as who really needs to be involved in which decisions?

Towards the end of the day we revisited ways of articulating shared values and beliefs, for example, through the 'mind mapping' exercise.

Throughout her presentation, Eleanor modeled the learning community. She used her own experiences in working with her staff through a change process and highlighted where she had to learn from her own mistakes.

TRANSLATING VISION INTO PRACTICE
Ellen Goldring, Daniel Marom

Daniel Marom reviewed two important points about vision:

*Vision is meant to have a bearing on educational practice. The assumption is that clarity of ideas can facilitate effective educational practice.

*The challenge is to translate ideas from the world of ideas to the world of educational practice: policy, curriculum, physical space.

Participants worked in small groups grappling with translating Brinker's vision into different aspects of a school. Group One discussed informal activities which could be designed within and across grades. Group Two presented a recruitment and admissions policy for both students and staff. Group Three explored including prayer in the curriculum of a Brinker schools, and Group Four discussed developing an architectural plan for a new Brinker school.

Leadership and Vision for Jewish Education

Tuesday, March 20, 1996

MORNING REFLECTIONS

We started the morning by reviewing the minutes from Monday's sessions. Gail explained the origins of our practice of writing up minutes. Danny P. suggested that the minutes be viewed as a pedagogical device, both for reviewing the events of the previous day and for considering our own personal interpretation of those events. Along those lines, one participant stated that after reading the notes she felt that she understood Brinker's views better. Another participant raised the difficulties that obtain when working with a vision-- even in an exercise-- with which one strongly disagrees. Another participant, however, felt that the distance she felt from Brinker's position helped her understand the point of the exercise more easily. Ellen challenged the group to try to consider ways that the work on Monday might be integrated. For example, what would an effective "family member" look like (building scraps)? or Who would you need to involve in what types of decision when embarking on a goals process?

WHAT DO OUR PRACTICES TELL US ABOUT OUR VISION?
Gail Dorph

Gail introduced the session by saying that so far we had been looking at ways that vision can influence the way that schools work in a variety of ways. In this session, we will reverse the process: We will study practices in order to see the educational vision(s) implicit in those practices. If we look at curriculum, hiring policies, supervision of teachers, relationships with parents and layleaders and a variety of other matters-- we can discern ideas about education, Judaism, and Jewish education.

We can see what those implicit visions are and how they might or might not conflict with what we think the vision of our school is. Daniel Pekarsky added that we can become "archeologists of vision" by looking at the specific practices of our institutions and trying to discern from these artifacts what the vision is. We can then consider is this a vision we would even want for our school! There may be, Daniel suggested, a difference between "vision" and "vision-in-use": what we think our vision is and what our practices indicate it is.

Gail then began an exercise to help indicate the way that we can discern vision within practices. Although there are many possible ways to see the "vision-in-use" of a school, curriculum is a powerful example because in the choices we make about topics, ideas and texts, we are making decisions about visions of education, Judaism and Jewish education. The fact that textbooks exist on a written page make it a fruitful example for our investigation.

Gail handed out excerpts from Being Torah (Tora Aura) and A Child's Bible (Behrman House). She asked participants to focus on page 58 in Being Torah and pp. 43-44 in A Child's Bible. The

assignment was to read the pages and try to answer some of the following questions:

What assumptions are being made in each book about:

Studying Torah, What is Torah? What does it mean to teach/ to learn Torah? What is the relationship of the child to Torah?

The point of the exercise was not to determine if one book was "better" than the other, but rather to see the ways that vision is embedded in the very choice of one textbook rather than the other.

Gail summarized by saying that one might think of one book (Being torah) as a "how we study Torah" curriculum and the other as a "Jewish values" curriculum. Each has important implications for the stance of the whole school choosing the book. We might consider what kind of graduates might come out of each school and what kind of teaching is suggested by the vision implied by the books.

ADULT DEVELOPMENT IN THE CONTEXT OF WORK: A MEANING MAKING PERSPECTIVE
Bob Kegan

"Your success as Jewish educators may depend on your success as adult educators." Bob Kegan

"Nothing has more influence on kids in school than the growth of adults in school." Roland Barth

These two quotations framed Bob Kegan's introduction to the importance of our understanding issues of adult development. Whereas we are always aware of children's meaning making activities and how that plays into our work, we do not give that same attention to the factors in adult development that influence their meaning making strategies. (Example of child who said:"I want tampax for my birthday." Adult who said, "but you have to get out of bed and go to school, you're the principal.")

He spoke about the fact that most staff development focuses on the "whats" (informative) and but it is also crucial to discuss the "hows" (transformative) because of the importance of both "owning" knowledge and being able to think about that knowledge in a variety of ways. He used the metaphor of the congressional record for approaches that don't take seriously the "listening ear," that is, they assume that what has been said has been "recorded" verbatim by the learner with no adaptation or translation.

The case of Peter and Lynn was analyzed in order to gain a better understanding of adult development. Kegan presented a taxonomy of development, that is, a hierarchical model in which the understandings and strategies of each stage exists within the next stage.

1. The Socializing Mind (traditionalism) -- the outcome of successful adolescent

development, based in the common agreement about how we should live. (Peter)

2. The Self-Authoring Mind (modernism) -- standards are created by internal authority not by the external surround. Internal system (theory, ideology, ideas) has the capacity to have a relationship to the surround that is not created by it. (Lynn)
3. The Self-Transforming Mind (post modernism) -- one is able to have some distance from one's own internal authority

The majority of adults do not construct the world in "the self authoring way" until they reach 40.

Good leaders have to view themselves as educators vis-a-vis their staff assuming that those working for them need opportunities for growth, nurturing and guidance -- not that they are "finished products."

STRATEGY AT WORK: PRINCIPLES AND PRACTICE
Mary Louis Hatten

> I've abolished strategic planning, not strategic thinking
> --Jack Welch-G.E.

Mary Louis Hatten presented an overview of strategic planning and its application to organizations. She discussed that strategic thinking is a crucial aspect of any organization, although some would like to suggest that these principles do not apply to non-profit organizations. She suggested that strategic thinking in the management process involves five steps: Defining the problem; setting the objective; generating alternatives; selecting the best alternative; and assessing the results. She discussed the importance of looking at resources, the environment and stakeholder values when evaluating the current strategy and objectives. Other points that she highlighted are to begin working in areas where you have capacity to do so, as change requires a building process. We also have to realize, to a certain extent, that leaders and their organizations must "bloom where we are planted".

She then turned to the idea of a functional analysis. A functional analysis is a set of tools that can be used to analyze the internal consistencies in your organization between four main areas or functions: Marketing, Programs, Finances and Human Resources. This analysis asks questions such as, What is your mission (what have you promised)?, How will you deliver it? How will you afford it? and most importantly, Who will do the implementation work? She emphasized the most important dimension is PERSONNEL!!!

We then began to discuss the Steuben Glass Case as a way of applying ideas of strategic thinking. In this analysis we learned that it is important to have an alignment among the "threads" of the functional analysis. For example, before the Houghton era, the organization was unfocused, impractical and not profitable. This came about because of inconsistencies in the functional aspects of the organization. For example, the marketing arm of the company gave mixed and inconsistent messages, while the objective was to maximize dealers. The

manufacturing costs were reduced but inventory costs were very high. After Houghton came on board, the company moved into a more focused mission with clear alignment between the functional "threads" of the organization.

We discussed the importance of a coherent vision/purpose that is not all things to all people. This may exclude people along the way, or create a situation where "clients" are lost. She commented that it is better to lose people 'by design' than by default and discontent.

She highlighted the point that the changes were implemented throughout Steuben Glass only after the changes had been 'piloted' or experimented with in one community and clear benchmarks, or measurable outcomes were articulated. The standards were set very high.

We then turned to applying the principles of functional analysis to our own educational settings in job-a-like groups. First we discussed the importance of articulating, clear, measurable outcomes and objectives for our institutions. Only then would it make sense to begin a strategic planning process. We talked about the interrelated outcomes of Jewish education for individual children, families, adults and communities.

We ended with a discussion about the complexity of leadership and that leadership 'has been turned on its head'. No longer is leadership merely sitting at the top of the pyramid; there is no leadership without 'followership'. In reality, principals are "in the middle" and have to respond to numerous constituencies, including lay boards as well as children, parents and the larger community.

Leadership and Vision for Jewish Education

Wednesday, March 21, 1996

MORNING REFLECTIONS

We started the morning by reviewing the minutes from Tuesday's sessions. Gail noted that notes reflected three authors, less than seamless editing and no write up of Tuesday evening. Martha Rettig graciously volunteered to type up a summary of the session. Much of the discussion centered on responses and questions about Bob Kegan's presentation beginning with: does self-authoring or self transforming mind emerge at 40 ish years old and how are these findings related to Jewish texts in Pirkei Avot about characteristics of age/ admonition not to study kabbalistic texts until 40 etc. Hopefully these issues will be addressed in Thursday's session with Kegan.

Tuesday Evening: "Religion in American Public Life."-- Paul Hanson

There is no society in the West today that is as religious as America, and this fact, together with free enterprise, leads to vitality. Our scriptural heritage can enrich public life. However, there is a certain uneasiness regarding speaking about religion, and there are two responses to this situation:
1. **Absolutist**: This includes the 'Religious Right', who believe that they have "the truth", and that society must embrace their truth. Their political program is the Christianizing of America through proselytization.
2. **Relativist**: This is a response of a liberal coalition, which contends that all religions are essentially promoting the same truths and values and should apply these to society in America. While these two approaches appear to be in opposition -- one says that you are wrong and that they are right, and the other says that we have no differences-- distinctiveness is obliterated in both cases.

Religion is inseparably related to politics in the Bible. There are 5 different theopolitical models of relations in society: Theocratic, Two Swords, Prophetic-Dialectic, Apocalyptic and Sapiental:
Theocratic - This encompasses the idea of God's direct rule. The Deity is acknowledged as the ruler, and religious leaders have a great deal of power in this society. In the Biblical model, theocracy did not solve all of their problems, and would certainly not suffice for American society today.
Two Swords - This represents Biblical society in which the sacred and the secular have been separated into kehuna (priesthood) and kingship, like the other nations of the time.
Prophetic-Dialectic - Prophecy arose to protest the claim of the kehuna and the kings that they "had it all". Prophets were to protect the universal principals of social justice from being defined by the king's rule by representing the living presence of God. This serves to ground Torah justice in a transcendent source.
Apocalyptic - This represents allegiance to God alone. While we assume the legitimacy of our ruling institutions, the apocalyptic model consigns the structures of this world to defilement that

must be eliminated and abandoned.
Sapiental - This model relies on the concept of natural law for determining legal issues. It involves observation of what is obvious to all human life, and highlights natural liberties rooted in natural law. It sees God as part of nature, and has provided rules for all groups. The sapiental model encourages all religious groups to participate in the betterment of society.

The Bible is special to Jews, who have custodial responsibility to preserve the Bible for the entire world, and to keep alive its sense of justice. We have a duty to cultivate Jewish culture and practice in order to preserve and strengthen Jewish identity. We derive it from the "Blessing of Abraham" that he and his descendants will be a blessing for the nations. This mandate cannot be carried out without dedication, study, and funding, especially in the face of overwhelming secularism. Jews are distinctive and important for the continuance of the western world, and must therefore be true to their heritage. We will then live in peace within the society for the sake of peace throughout the world.

Jewish Texts as the Source of Vision
Isadore Twersky

Rabbi Twersky began by discussing the concept of "vision" in Judaism by relating the story of Rabbi Hanina ben Tradyon, one of the ten martyrs during the Roman persecution. As Rabbi Hanina was being burned alive he called out to his students that the parchment (of the Torah scroll) was burning, but he saw the letters flying heavenward. As Rabbi Twersky interpreted it, this story tells of the eternal power of the essential Jewish vision, that of Torah, even in the face of material loss and tragedy.

He then turned to a selection of texts from Maimonides' Guide of the Perplexed and Mishneh Torah. Rabbi Twersky dealt with a number of issues found in these sources. He emphasized in particular the fact that despite Maimonides' reputation as a "purely" intellectual approach to Judaism, an examination of the texts shows that Maimonides was also deeply concerned with using intellectualism to ennoble human behavior and actions. This was shown in a number of places including the four kinds of "perfection" that Maimonides espouses. The quality of Hessed (lovingkindness) was found to be crucial in Maimonides' conception of the purposes of Jewish life (and, as Rabbi Twersky pointed out, by implication Maimonides' view of Jewish education).

We studied texts about the concept of Kiddush HaShem in its primary sense of martyrdom and its extended sense of behaviors that go beyond the basic requirements of the law. The relationship of one's knowledge of Torah and one's behavior in the world was explored. Participants raised a number of issues throughout the session, among which was the relationship between study and action and the issue of a person's motivation in deciding to participate in Jewish study or action. Rabbi Twersky suggested that in Maimonides' view there is a circle of study and action-- study may lead to action or action may lead to study-- in either case we should be ready to accept the learner (or "doer") no matter what their original motivation might have been (e.g. coming to a congregational school just for the sake of a Bar/Bat Mitzvah; choosing a

day school because the public schools in the neighborhood were inferior)and viewing this as an opportunity engage them in the power of Jewish study, celebration, and deeds.

Governance in Action
Richard Chait

Dick began the session by pointing out some of the inherent difficulties in issues of governance particularly in the non-profit sector such as schools. These include the general expectation that power is related to expertise, but we find in non-profit boards that this expectation is not usually met. The concertmaster, in a symphony, will choose the music to be played, not the board members; in a hospital the doctors do the operations, not the board. Yet the power lies in the board, despite their lack of expertise in the specifics of the institution.

He noted four impediments for Boards, four dilemmas in their situation:
1) We ask trustees to play both the role of dispassionate, outsider, above the school and at the same time expect them to be dedicated, passionate partisans of the school and its work.
2) "Boards are part-time amateurs overseeing the work of full-time professionals."
3) Most people who come onto Boards are successful in their regular work lives and they think of themselves as competent. This fact, however, presents a problem for schools-- we find ourselves with a "huddle of quarterbacks" or a "chorus of soloists." Everyone wants to give orders; no one is used to working in collaboration.
4) Boards are collectively empaneled for the long term health and welfare of the organization, but trustees individually are not accountable for the school. "They don't lose sleep over it." Their personal stakes are low (unlike the principal).

We then turned to a close analysis of the Sweetwater case. We discussed the motivation and actions of the board member (Eric), the headmaster (Larry) and the head of the Board (Lori). Dick pointed out the need to "mainstream" an issue so that individual trustees don't bombard the principal with issues-- instead these matters must find their way on to the agenda of the Board, as a whole or through a committee. Better boards, Dick noted, have processes in place so that they can avoid these one on one confrontations. These are not ad hoc matters. In addition good boards are able to find ways to learn from events such as this one, so the whole board can become part of a "learning organization."

Effective Governance: The Role of the Leader
Richard Chait

In the afternoon session Dick presented a set of ideas about what kinds of decisions should boards make. How can you keep the board "with its eye on the prize." How can you help create a board which is "more active, but less intrusive"?

Dick raised a number of points about the question of policy and management. His main thrust was to emphasize the way details of administration or implementation take away from the

fundamental role of boards for strategic thinking and focusing on the underlying and evolving vision of the school. He believes that it is crucial for principals and boards to work in partnership.

Please refer to copies of the slides Dick used in his presentation (appended here) for the specific details of this session.

Journeying to vision
Ray Levi and Gail Dorph

Gail introduced the session as an integrative session -- one which attempts to take all the threads of this Institute and represent them in a "real life" example. Ray's description of a goals process in the Agnon School in Cleveland is trying to seriously study, reflect and address::

1. The connection between Jewish visions of the educated Jewish person and the practice of the Agnon School
2. The connection between the practice of the Agnon School (curriculum, architecture, staff meetings, board meetings, school paper) and Agnon's vision
3. The motivation and changing role of the educational leader in this process
4. The role of the lay community in the development and enacting of the vision

Ray began his presentation by talking about his motivation for entering into a goals process. All the reasons that he enumerated are on the handouts accompanying these notes. Of special note is his own need to do this to make him feel that the effort that he was making was worthwhile in the long run, that it would matter in the life of the school (legacy) and in the life of the Jewish people. In short, it would make him happy.

He then went on to characterize the features of the school community that indicated that it would be ready to become involved in such a project. After all the principal's happiness is not enough to sustain such an ambitious enterprise. (See handout for factors).

Some of the features of the governance of the project include:

Core Group: who, function, number of meetings--on the importance of vision in effective schools, values, definition of community, issues of pluralism, core values.
Simultaneous curriculum work in Tanakh and Science

Finally, Ray spoke of the challenges in maintaining such a process and planning for its future. Because of time constraints we did not work in small groups to discuss the implications of this case study for our own work. We did have a chance to begin to think as a collective about what this might mean. Ray extrapolated from his work his sense of critical elements, such as study and engagement with ideas. Gail asked participants to think about what it might mean to move toward vision-drivenness in their own institutions. The discussion that followed the presentation focused on ways to think about engaging in a similar process.

Leadership and Vision for Jewish Education

Thursday, March 21, 1996/ Rosh Hodesh Nissan

Morning Reflections

In response to yesterday's conversation, about whether 40 refers to the self authoring mind or the self transforming mind, one participant read to us from Kegan's book (page 317 no less) in which this issue is clarified. "If a given threshold of conscoiusness must be reached in order to comprehend the implicit demands of post-modernism, what does it mean that, although we are told we are living in a" post-modern age" the best empirical evidence shows that very few of us have actually reached this threshold and even then, never before mid-life?"

In addition, Gail brought in the text from Pirkei Avot to remind ourselves of the rabbinic schema of aging and the qualitites of mind that go along with it.

One participant noted that Rabbi Twersky did not say that Maimonides had a "purely" intellectual approach to Judaism as had been noted in Wednesday's notes. In fact, he had been critical of that point of view.

Adult Development: Transformational Learning
Robert Kegan

Bob began the session by stating that he views part of the job of leadership as "discourse-shaping"-- in today's session he wanted to present six different types of discourse relevant to educational leadership.

The first type is "the discourse of ongoing regard." It is premised on the idea that people do better at work when they have the experience that what they do matters to someone else. The discourse of ongoing regard involves two dimensions, appreciation (for particular things that people do for others) and admiration (a kind of generalized feeling of appreciation for another person). Work settings generally do not offer much chance for either of the two!

To facilitate the discourse of ongoing regard, three things must be in effect: a) communication is more powerful when it is more direct; b) communication is more powerful when it is more specific; c) there is a need to be genuine, not attributive of the other person (which would be saying something like "you are a really great guy"), but rather reflective of my experience when I am appreciating you. In other words, as we have learned about negative statements to others, positive statements should also be stated in the form of "I really appreciate the fact that you, Benny, helped me out by doing all that xeroxing for my class even after the office was closed...." Bob then suggested that we try using these little acts of appreciation in public settings (e.g. faculty meetings) back in our schools. The principal can model this behavior, but it shouldn't be a "principal's appreciating others" session. It should lead to a culture of appreciation in the

school.

The second type of discourse is the kind that we need the least education about: "the discourse of kvetching." Bob helped the group get at that by breaking us into groups of two or three and asking the question, "What sorts of things would be more supportive of your growth and development at work if they were to happen." This led to beginning a grid (see below) about our own personal commitments and our relationship to them. The "kvetch" holds within it some genuine commitments, if we could only get beyond the complaint to see the values implicit in our complaints.

Bob put a chart on the board and we filled it in as the exercises continued. We began with Column A. We were asked to fill in: What is the genuine commitment/convinction that you hold, without which we would never have the complaint that was voiced above? This should be a commitment not fully realized yet. This he calls the "discourse of personal commitment," the third type of discourse in his presentation.

Column A	Column B	Column C	Column D

In Column B we were to fill in "what you are doing (or not doing) that is keeping the commitment from being fully realized." This is not a comment about your context (e.g. the school's parents,rabbi, etc. won't let me take the courses I want to take for professional development. . .), but it should talk about you and your own behavior. This is called "the discourse of personal responsibility."

We could view the statement in B as a "problem," but Bob suggested that we shouldn't rush too quickly to solve those problems: "when we solve problems we lost the opportunity to have the problems solve us. That is, some problems shouldn't be solved too quickly since we remain the same, we've only gotten rid of the problem." The real issue is to let us change. In Column C we turn to the question of why our best intentions ("our new year's resolutions, the diets we don't keep to, the exercise plans, etc.) rarely get realized. He asked us to delineate the fear or discomfort that we would have in changing the behavior in Column B. He then asked us to see those fears as also expressions of deeply held commitments, though they may be "less noble" than the commitments stated in A. He asked us to state the fear as a commitment (e.g. "I am really committed to having people like me." "I am really committed to being in control of situations.")

These commitments in Column C are sources of our behaviors (Column B) and are in contradiction with our commitments stated in Column A. This is the "discourse of our inner contradiction."

Finally we filled in Column D, the "discourse of big assumptions." Here we were asked to look at the big assumptions that we tend to hold as "the truth." Transformational learning surfaces these assumptions and views them as assumptions rather than as truths. We were asked to fill in "I assume that if I do/do not do X, then...." For example, "I assume that if I were not really in control of the school, the whole place would fall apart." Once we see these assumptions as assumptions and not as immutable truths, we may be able to begin to move toward change. The categories of the chart looks like this at the end:

Column A	**Column B**	**Column C**	**Column D**
"Discourse of personal commitment"	*"Discourse of personal responsibility"*	*"Discourse of our inner contradiction."*	*"Discourse of big assumptions."*
Write your genuine commitment or conviction:	What you are doing/not doing that is stopping "A":	1) Fear in changing "B":	"I assume that if I do/do not [am/am not], then what will happen is":
		2) Commitment implicity in that fear:	

Once we have learned about the "big assumption," it's important to try to hold on to it in order to guide our own growth and development. This is very difficult to do without a partner. Bob recommended working with a partner in order to try to:

1)Be more aware of the implication of that assumption and what it means to hold that assumption as a truth.
2)Be observant of any experiences that might throw the assumption into doubt. Don't filter out the disconfirming facts!
3) Explore what are the origins of that foundational assumption and how valid those origins might be today. These assumptions often begin when we are children and we may no longer need to hold on to them as adults.
4) Design a modest, safe test of the assumption and then discuss what happens with your partner.

In the long run we don't generally give up these assumptions that have been with us for so long,

but we can find ways to "add amendments, riders, etc. and begin to make changes in the assumption" and how it works in our lives.

NEXT STEPS
Gail Dorph and Barry Holtz

In this session we explored ways that what we've learned this week might have an impact on our communities and on our own specific institutions. A number of participants shared their current thinking about possible implications:

One person wants to take the visioning process--as we had been speaking about it--back to the local Principals' Council. Another spoke about the need to develop boards and leadership training for board members. Another spoke about tangible things he might do in his school, but more importantly the way that he would want to work with his rabbi to help vision inform the entire congregation. Another spoke about the need to continue doing these kinds of things with one another, such as bringing what she learned back to the local Principals' Council. Another talked of finding ways to widen the circle beyond "this room"-- trying to bring in other members of the school community to deal with these topics. A number of people advocated creating study groups in their local communities, beginning with the huge packet of materials in the institute notebook and branching out from there.

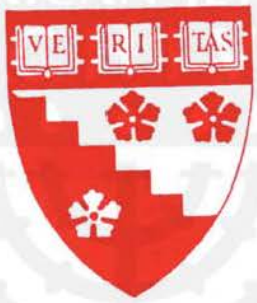
There was a wide degree of interest in the CIJE suggestion to consider developing an institute for next year that would include lay leaders from schools/congregations along with the principals. This might include sessions for each group separately and sessions together. Gail and Barry said that they would explore this further.

Goodbyes were said and the participants received certificates of completion from the Harvard Programs in Professional Education.

Leadership and Vision for Jewish Education

March 17 - 21, 1996

An Institute for Leaders in Jewish Education



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Harvard Graduate School of Education
Cambridge, Massachusetts

GENERAL PROGRAM INFORMATION

Institute on Vision and Leadership for Jewish Education
March 17 - 21, 1996

SCHEDULE

Please note: All sessions will be held in the Gutman Conference Center unless otherwise noted.

SUNDAY, MARCH 17

5:00 - 6:00 PM	**Registration and Reception**
6:00 - 7:00 PM	**Dinner and Welcoming Remarks** Gail Dorph and Linda Greyser
7:00 - 7:45 PM	**Conference Overview; Participant Introductions** Ellen Goldring
8:00 - 9:30 PM	**There is Nothing as Practical as an Inspiring Vision (Job-Alike Groups)** Daniel Pekarsky

MONDAY, MARCH 18

8:00 - 8:30 AM	**Breakfast**
8:30 - 9:00 AM	**Morning Reflection** Gail Dorph
9:00 - 10:30 AM	**One Philosopher's Vision of Jewish Education** Daniel Pekarsky and Daniel Marom
10:30 - 10:45 AM	**Break**
10:45 - 12:30 PM	**Promoting a Collaborative Culture for a Learning Community** Eleanor Adam
12:30 - 1:45 PM	**Lunch**
1:45 - 3:15 PM	**Strategies for Managing Change** Eleanor Adam
3:15 - 3:30 PM	**Break**
3:30 - 4:45 PM	**Activities for Professional Development** Eleanor Adam
7:45 - 9:00 PM	**Translating Vision into Practice** **(Small Group Discussions)** Gail Dorph and Ellen Goldring

TUESDAY, MARCH 19

8:00 - 8:30 AM	**Breakfast**
8:30 - 9:00 AM	**Morning Reflection** Gail Dorph
9:00 - 10:30 AM	**What Do Our Practices Tell Us About Our Vision?** Gail Dorph and Daniel Marom
10:30 - 10:45 AM	**Break**
10:45 - 12:15 PM	**Adult Development in the Context of Work: A Meaning Making Perspective** Bob Kegan
12:15 - 1:30 PM	**Lunch**
1:30 - 3:00 PM	**Strategy at Work: Principles and Practice** Mary Louise Hatten
3:00 - 3:15 PM	**Break**
3:15 - 4:30 PM	**Strategy at Work: Principles and Practice (*continued*)** Mary Louise Hatten
6:30 - 9:00 PM	**Dinner at the John F. Kennedy School of Government** Speaker: Paul Hanson, Florence Corliss Lamont Professor of Divinity, Harvard Divinity School Topic: "Religion in American Public Life"

WEDNESDAY, MARCH 20

8:00 - 8:30 AM	**Breakfast**
8:30 - 9:00 AM	**Morning Reflection** Gail Dorph
9:00 - 10:30 AM	**Jewish Texts as the Source of Vision** Isadore Twersky
10:30 - 10:45 AM	**Break**
10:45 - 12:15 PM	**Governance in Action** Richard Chait
12:15 - 1:30 PM	**Lunch**
1:30 - 3:00 PM	**Effective Governance: The Role of the Leader** Richard Chait
3:00 - 3:15 PM	**Break**
3:15 - 4:30 PM	**Journeying to Vision** **(Job-Alike Groups)** Daniel Marom and Gail Dorph

THURSDAY, MARCH 21

8:00 - 8:30 AM	**Breakfast**
8:30 - 9:00 AM	**Morning Reflection** Gail Dorph
9:00 - 10:15 AM	**Adult Development: Transformational Learning I** Bob Kegan
10:15 - 10:30 AM	**Break**
10:30 - 12:00 PM	**Adult Development: Transformational Learning II** Bob Kegan
12:00 - 1:30 PM	**Final Lunch**
1:30 - 3:15 PM	**Next Steps** Gail Dorph and Barry Holtz

Institute on
Leadership and Vision for Jewish Education
March 17-21, 1996

Faculty and Staff Biographies

Eleanor Adam is currently an Education Officer with the Ministry of Education and Training in Ontario, Canada. She is responsible for provincial training and resources to support the implementation of education reform initiatives. Prior to assuming this role, she was an elementary and secondary school Principal, Administrative Assistant and Acting Superintendent for the Halton Board of Education located in Burlington, Ontario. Adam has considerable expertise in Special Education, leading the school system in an inclusive model for exceptional children. In 1986, on behalf of the school board, she worked with Dr. Peter Mortimore in London, England on the "effective schools" research. Upon her return to Halton, she became a member of the Effective Schools Task Force and assisted in the implementation of a School Growth Planning process in 65 elementary and 17 secondary schools in the board. Adam is actively involved in staff development and is a workshop presenter and facilitator throughout North America and England. She is the co-author of a recent article in the *Journal for School Effectiveness*, and was featured with Michael Fullan for the *Video Journal* on "Managing Change".
Address: Ministry of Education and Training, School Councils, 17th Floor, Mowat Block, 900 Bay Street, Toronto, Ontario, Canada, M7A 1L2. (416) 327-4421.

Richard P. Chait was appointed Professor of Higher Education at the Harvard Graduate School of Education in September 1995. For the 1995-1996 academic year, however, he remains at the University of Maryland as a Professor of Higher Education and Management, and Director of the Center for Higher Education Governance and Leadership, a position he has held since 1985. Previously, Chait was the Mandel Professor of Non-Profit Management at Case Western Reserve University and Associate Provost of Pennsylvania State University. From 1974 through 1979, he was Director and later Educational Chair of the Institute for Educational Management (IEM) at Harvard University where he was Assistant Professor in the Graduate School of Education.
Address: Center for Higher Education Governance and Leadership, Room 2110, Benjamin Building, University of Maryland, College Park, MD, 20742. (301) 405-5572.

Gail Zaiman Dorph is the Senior Education Officer for the Council for Initiatives in Jewish Education (CIJE). She works at both the national and local levels on issues of building the profession of Jewish Education. This work includes the design of innovative professional development projects, among which is a national Teacher Education Institute designed to develop a cadre of highly trained teacher educators for Jewish supplementary schools. Before coming to CIJE, Dorph directed the Fingerhut School of Eduction at the University of Judaism. She was also part of a national team that wrote the Melton Curriculum with her curricular area being the teaching of Siddur.
Address: Council for Initiatives in Jewish Education, 15 East 26th Street, New York, NY 10010 (212) 532-2360.

Ellen B. Goldring is Associate Dean and Professor of Educational Leadership at Peabody College, Vanderbilt University, and is also co-director of the Monitoring, Evaluation and Feedback project for the Council of Initiatives in Jewish Education. Dr. Goldring has served as a Hebrew School teacher and educational director of a supplementary school before receiving her doctorate at the University of Chicago. In Chicago, she was an evaluator for the Chicago Board of Education. Dr. Goldring was on the faculty at Tel Aviv University and was Chair of the Program in Educational Administration and Organization before coming to Vanderbilt. Her research focuses on the organization and control of schools, and the changing roles of leaders, principals, and parents. Her work has been widely published in journals, and Goldring is also co-author (with Sharon Rallis) of *Principals of Dynamic Schools: Taking Charge of Change*.
Address: Peabody Collete, Vanderbilt University, Nashville, TN 37205. (615) 322-8000.

Linda L. Greyser is Associate Director of Programs in Professional Education at the Harvard Graduate School of Education where she is mainly responsible for professional development programs in the elementary-secondary sector. She has devoted over 25 years to K12 education -- as teacher, curriculum leader, administrator, and school committee member. She has worked at the state and local levels on major issues of school reform and educational policy. Greyser's M.Ed. and Ed.D. degrees are from Harvard's Graduate School of Education where she was also a teaching fellow. She enjoys spending time with her husband Steve--a faculty member at the Harvard Business School, and daughter Naomi--a graduate of the class of 1995 at Wesleyan University. When spare time surfaces, she loves to travel, garden, paint with watercolors, and perfect her tennis game.
Address: Programs in Professional Education, 339 Gutman Library, Harvard Graduate School of Education, Cambridge, MA 02138. (617) 496-8227.

Paul D. Hanson is Florence Corliss Lamont Professor of Hebrew Bible in the Divinity School and in the Department of Near Eastern Languages and Civilizations at Harvard University. In his courses he deals with the ancient cultures of Mesopotamia, Israel, and Egypt, with Hebrew prophecy and Jewish literature of the Second Temple Period, with biblical theology, and with biblical religion and contemporary politics. His books include *The Dawn of Apocalyptic*, *The Diversity of Scripture*, *The People Called*, *Old Testament Apocalyptic*, and *Isaiah 40-66*. He serves on the board of Hermeneia, Oxford University Press, Jahrbuch für Biblische Theologie, the Revised Standard Version, and Gustavus Adolphus College. At Harvard he is Master of John Winthrop House, where he also serves as a member of the Committee on College Life and of the Faculty Standing Committee on Athletics. He holds a Ph.D. in Near Eastern Languages and Civilizations from Harvard, a B.D. from Yale, and a B.A. from Gustavus Adolphus College. His fellowships include Fulbright, Woodrow Wilson, Danforth, American Council of Learned Societies, and Alexander von Humboldt Stiftung.
Address: Harvard Divinity School, Andover 304, 45 Francis Avenue, Cambridge, MA 02138. (617) 495-5765.

Mary Louise Hatten is a visiting scholar at the Harvard Graduate School of Education and Professor in the Graduate School of Management at Simmons College, where she teaches courses in strategic management and leadership as well as managerial economics. Previously, she was Associate Professor and Chair of the Administrative Sciences Department in the School of Management at Boston College, and Assistant Professor of Economics and Finance at the School of Management, Boston University. She does executive training in strategy and global economic change, and she consults on issues of planning and leadership. She is the author of *Macroeconomics for Management*, now in its second edition with Prentice-Hall, and the co-author of *Strategic Management: Analysis and Action* and *Effective Strategic Management*, also with Prentice-Hall. She holds a Ph.D. and M.S. in economics from the Krannert School at Purdue University and a B.A. (summa cum laude) from Rosary College, River Forest, Illinois.
Address: Simmons Graduate School of Management, 409 Commonwealth Avenue, Boston, MA 02215. (617) 536-3939.

Barry W. Holtz is Associate Professor of Jewish Education at the Jewish Theological Seminary of America and a longtime consultant to the Council for Initiatives in Jewish Education (CIJE) for which he directs the Best Practices Project. His writing has focused on issues of curriculum, and teaching and learning in Jewish settings, in particular the translation of classic Jewish texts for different educational contexts. His books include: *Back to the Sources* (Simon and Schuster, 1984), *Finding Our Way* (Schocken Books, 1990), and (with Arthur Green) *Your Word is Fire* recently reissued by Jewish Lights.
Address: Council for Initiatives in Jewish Education, 15 East 26th Street, New York, NY 10010 (212) 532-2360.

Robert Kegan is a lifespan developmental psychologist, Senior Lecturer in Human Development at the Harvard Graduate School of Education, and Educational Chair of the Institute for the Management of Lifelong Education. Kegan has also served on the faculty of the Massachusetts School of Professional Psychology (a nontraditional professional education program) since its inception, and is a founding fellow of the Clinical Developmental Institute (a continuing education organization). For the past several years he has also been a Visiting Professor at Hebrew College, working with the Family Educators Initiative. He is co-director of a joint program undertaken by Harvard Medical School and the Harvard Graduate School of Education to bring principles of adult learning to the reform of medical education. His book, *The Evolving Self: Problem and Process in Human Development*, has been translated into Japanese, Korean, and German. The National University Continuing Education Association has honored him with a Faculty Service Award in the Division of Continuing Education for the Professions. He received his A.B. from Dartmouth College and Ph.D. from Harvard University. Recently the Massachusetts Psychological Association named him "Teacher of the Year." Last spring the University of New Hampshire awarded him an Honorary Doctor of Letters. Harvard University Press recently published his new book, *In Over Our Heads: The Mental Demands of Modern Life*. He is also an avid poker player, an airplane pilot, and the unheralded inventor of the "Base Average," a superior statistic for gauging offensive contribution in baseball.
Address: Larsen Hall #505, Harvard Graduate School of Education, Cambridge, MA 02138. (617) 495-1963.

Daniel Marom is a Senior Researcher at the Mandel Institute for the Advanced Study and Development of Jewish Education, located in Jerusalem. He is co-director of the Mandel Institute's "Educated Jew Project," the purpose of which is to develop and publish alternative conceptions of the aims of contemporary Jewish education. In addition, he collaborates with the Council for Initiatives in Jewish Education's "Goals Project" in facilitating the development of vision and vision-guided practice in settings for Jewish education. Before coming to the Mandel Institute, Marom trained teachers in Judaica at the Kerem Teacher Training Institute for Jewish Humanism and developed curricula at Melitz: Centers for Jewish-Zionist Education.
Address: Mandel Institute, 15 Graetz Street, 93111 Jerusalem, Israel. 011-972-2-662-832.

Daniel Pekarsky is a Professor, and former Chair, in the Department of Educational Policy Studies at the University of Wisconsin-Madison. His scholarly work and teaching focus on the ethics of educational policies and practices, on the education of character, and on Jewish education. He is a recipient of the University's Distinguished Teaching Award, and the author of many articles exploring the ethical dimensions of education. His work in Jewish education has included serving as a Visiting Professor at the Melton Center for Jewish Education in the Diaspora at the Hebrew University. He was also the founding director of the Cleveland Fellows Program at the Cleveland College of Jewish Studies. Pekarsky currently serves as a consultant to the Council on Initiative in Jewish Education.
Address: Department of Educational Policy Studies, Room 203, Old Educational Building, 100 Bascom Mall, University of Wisconsin, Madison, WI 53706. (608) 262-1718.

Lelia D. Seropian is a Program Coordinator for K12 programs at Programs in Professional Education where she coordinates professional development programs for educators and administrators. She was formerly a staff member at Harvard's Latin American Scholarship Program of American Universities where she advised students on academic, immigration and financial matters. A graduate of the Colorado College, she completed her master's degree in international education and administration at Columbia University. During her graduate studies, she was selected to participate in the Kellogg Foundation's 1993-1994 Women's International Leadership Program. Seropian has a strong interest in alternative dispute resolution strategies, and has recently completed mediation training through the Cambridge Dispute Settlement Center. In her free time, she enjoys swimming, cooking, reading and traveling.
Address: Programs in Professional Education, 339 Gutman Library, Harvard Graduate School of Education, Cambridge, MA 02138. (617) 496-8379.

Isadore Twersky is Nathan Littauer Professor of Hebrew Literature and Philosophy and, until recently, was Director of Harvard's Center for Jewish Studies. He serves on the board of the Council for Initiatives in Jewish Education.
Address: c/o Center for Jewish Studies, 6 Divinity Avenue, Cambridge, MA 02138. (617) 495-4326.

SUNDAY

MARCH 17, 1996

There is Nothing as Practical as an Inspiring Vision

Sunday, March 17, 8:00 - 9:30 PM

Daniel Pekarsky

Overview:

A successful educating institution is informed by a compelling vision that suffuses every aspect of that institution's life. A Jewish educating institution's vision is an answer to the question: What kind of Jewish human beings do we hope to nurture? Such a vision draws on powerful Jewish ideas and provides leaders with an indispensable framework for making critical education decisions. This session provides a constellation of ideas which serve as the backdrop for our careful look at the realities of contemporary Jewish education.

Readings:

Powell, Farrar, and Cohen's "The Shopping Mall High School" is one of several influential, recent critiques of the American high school. The article highlights the profound ills that have resulted from the circumstance that American high schools are typically not informed by fundamental guiding purposes. The article expresses the authors' view - and it is a view shared by many others - that until this situation is remedied, there is likely to be little substantial improvement.

Seymour Fox's "Towards a General Theory of Jewish Education" makes very similar points about Jewish education. It highlights and illustrates the extent to which Jewish education is not informed by clear and compelling purposes, and it argues that substantial improvement is unlikely to come about until Jewish educational institutions are inspired and guided by authentic conceptions of the ends of Jewish education. Fox calls for the establishment, through serious deliberation, of powerful philosophies of education to guide the creation of new programs and practices.

INTRODUCTORY EXERCISE ON GOALS

Our seminar is concerned with the place of goals in Jewish education, and reality as we know it is a good place starting point. From out of your own experience with Jewish educating institutions, jot down concrete examples of the general statements concerning goals summarized below. If no example comes to mind for a particular category, leave the space blank.

Educational practices and activities are not tied to articulated educational goals --- or else the goals are so vague as to give no direction at all.	The educating institution has identified clear educational goals that are associated with particular activities
Although the institution is identified with certain stated goals, there is no careful effort to realize this goal. Even a casual observer would realize that what is being done in the name of the goal is highly unlikely to achieve the result.	The institution's seriousness about realizing certain goals is revealed in its activities and/or organization.
The institution is associated with a particular goal, but many of the key stakeholders, including educators, are not personally identified with the goal.	There is an educational goal which the key stakeholders genuinely and powerfully believe in.
There is a clear goal, but whether and how its attainment will contribute to the life of the student is not clear.	There is a goal, and it is clear to the educator how its attainment will enrich the student's life.

A STUDY OF HIGH SCHOOLS

Horace's Compromise:
The Dilemma of the American High School
by Theodore R. Sizer

The Shopping Mall High School:
Winners and Losers in
the Educational Marketplace
by Arthur G. Powell, Eleanor Farrar,
and David K. Cohen

The Last Little Citadel:
American High Schools Since 1940
by Robert L. Hampel

The SHOPPING MALL HIGH SCHOOL

Winners and Losers in the Educational Marketplace

Arthur G. Powell, Eleanor Farrar,
and David K. Cohen

The Second Report from A Study of High Schools,
Co-sponsored by the National Association of Secondary
School Principals and the Commission on Educational Issues
of the National Association of Independent Schools

HOUGHTON MIFFLIN COMPANY
Boston

One encouraging feature of the eighties debate about high schools is that it presented an opportunity to raise these questions. But one discouraging fact is that they were raised so infrequently. It seems plain enough that apathy, a sense of irrelevance, and compulsion are not the ingredients of good education. It seems plain that compounding this stew of sentiments with more requirements cannot improve education much; it may only further corrupt it. But if all of this is well known to educators, few voices were raised to question their corrupting effects. Nor did many commentators point out that even if problems in labor markets and higher education will not be addressed, there are other ways to cope with youth who see nothing for themselves in secondary studies. One is a national youth service, open to students of high school age. Another is lifetime educational entitlements for those who cannot make good use of secondary school on the established schedule. Still another

is a lowered school-leaving age. These ideas have all been advanced before, and in one way or another America has had experience with each. Yet they found little place in the eighties debate. Whether or not schools are the appropriate target for reform, they are available, visible, and easy to hit. They are an easy mark for officials who feel they must respond to popular dismay about education, but who have not the time or inclination to probe a little into the sources of dismay.

It seems odd that educators have failed to make these arguments and have instead insisted again that high schools can meet all students' needs. They repeated the old litanies about programs that are practical, interesting, and relevant. They urged that dropouts be pressed back into school. And they pleaded only that more money was required. In part this is a reflex of tradition: educators have long been committed to the evangelical notion that schools have something for everyone. In part it is self-serving: most school systems get state aid based on the number of students attending. And in part it is political strategy: educators have rarely pointed out the misdirection of reform efforts because they want to capitalize on public interest — even critical interest. Promising to do more has long been a way to avoid disappointing constituents while squeezing out more money, hiring more teachers, gaining more esteem, or improving working conditions. The strategy makes sense from one angle — appropriations to education have increased over the decades. But it has also been foolish, because the added resources have remained modest in comparison to the promises that educators have made and the demands that they have embraced. What the high schools delivered for most students therefore has always been much thinner and less effective than what was advertised. By promising to do everything well for everyone, educators have contributed to the growing sense that they can do nothing well for anyone.

There is one last, unhappy reason that educators have not pointed to certain misdirections in the current crop of reforms: one cannot point to an incorrect direction without some sense of the correct one. But American schoolpeople have been singularly unable to think of an educational purpose that they should not embrace. As a result, they never have made much effort to figure out what high schools could do well, what high schools should do, and how they

could best do it. Secondary educators have tried to solve the problem of competing purposes by accepting all of them, and by building an institution that would accommodate the result.

Unfortunately, the flip side of the belief that all directions are correct is the belief that no direction is incorrect — which is a sort of intellectual bankruptcy. Those who work in secondary education have little sense of an agenda for studies. There is only a long list of subjects that may be studied, a longer list of courses that may be taken, and a list of requirements for graduation. But there is no answer to the query, Why these and not others? Approaching things this way has made it easy to avoid arguments and decisions about purpose, both of which can be troublesome — especially in our divided and contentious society. But this approach has made it easy for schools to accept many assignments that they could not do well, and it has made nearly any sort of work from students and teachers acceptable, as long as it caused no trouble.

Another way to put the point is to say that most of the foundation work of decent secondary education still remains to be done, seven or eight decades after the system began to take shape. High schools seem unlikely to make marked improvement, especially for the many students and teachers now drifting around the malls, until there is a much clearer sense of what is most important to teach and learn, and why, and how it can best be done. This is an enormous job, one that is never finished but should long ago have been started. We watched hundreds of teachers at work, but in most cases no sense of intellectual purpose shone through. The most common purposes were getting through the period or covering the material, or some combination of the two. But why does one cover the material? If the only answer is that it has been mandated, or that it is in the book, then how can the material be taught well, or learned more than fleetingly?

Americans will never completely agree on educational purposes. But educators could, through study and debate, have made some decisions to guide them in public argument and professional work. They might have decided, for instance, that their chief purpose was to produce students who could read well and critically, who could write plainly and persuasively, and who could reason clearly. Reading, writing, and reasoning are not subjects — they are intellectual capacities. They can be taught by studying academic disciplines, but only if the teachers possess the capacities in good measure, if they are trying to teach those capacities rather than to cover the material, and if the materials for study are arranged so as to cultivate those capacities — as opposed, say, to the capacity to remember a few facts, or write down disjointed bits of information.

We do not imply that these capacities are content-free, as so many approaches to "basic skills" seem to suggest today. But neither are these capacities the same thing as subjects or disciplines. In fact, the capacities we mention probably could better be cultivated if teachers were able to range across disciplines. Critical reading ability is as crucial to learning English as to learning history, and clear reasoning is no more the special province of mathematics than it is of physics or philosophy. Cutting the curriculum up into subjects makes it easy for students and teachers to forget the capacities that ought to be cultivated, and easier to pursue the illusion that education is a matter of covering the material. All of the standard academic subjects are good material for cultivating these capacities, but that is rather a different way of looking at them than as content to be learned.

This brief formulation leaves out a good deal, but it does reveal how much work remains to be done if high schools are to improve substantially. If educators could agree on such purposes, they would be better armed for debating about education and for deciding that some things cannot be done because others are more important. In addition, they would be in a position to think seriously about pedagogy — that is, about how to achieve educational purposes. Amazingly, high school educators have yet to take up this work as a profession. They have inherited a few catch phrases from the progressives: making studies practical; meeting students' needs; building the curriculum around activities — but even these have not been much developed. Perhaps there is little to develop. At the moment we don't know, because a pedagogy for high schools remains to be created.

There have been some beginnings, but most have remained very limited, or have fallen into disuse, or both. From time to time, various reformers have tried to reformulate educational purposes and to sketch out suitable pedagogy, usually from the perspective

of one discipline or another. Many of these efforts — most recently, the 1950s curriculum reforms — have been promising. But these never spread very far, or cut very deep. Only a small number of teachers ever used the new materials as the basis for working out a pedagogy for secondary studies, and all reports suggest that most of these efforts have since been abandoned. Of course, every teacher has an approach to her or his craft, but each approach is practiced in isolation and does not contribute to a body of shared professional knowledge about how to teach. These separately practiced versions of the teacher's trade do not contribute to developing the skills of those entering the profession, or to deciding about when teaching is good enough, or to improving teaching when it is not good enough. This is an unfortunate list, one that many teachers regret. For every teacher must solve the problem of how to teach. But because the schools have embraced so many purposes, they have impeded the development of a body of professional knowledge about how to teach well. The high schools' many successes have helped to produce this failure.

What we outline is a tall order. We do so partly in the hope that it may help a little in current efforts to improve the schools. But our brief discussion of purposes and pedagogy also reveals just how far high schools are from such improvement. The high schools' greatest strength has been their embracing capacity to avoid these issues, to cope with many contrary visions of education by promising to pursue all of them. That has produced institutions that are remarkably flexible, ambitious, and tolerant, capable of making room for many different sorts of students and teachers and many different wishes for education. They are institutions nicely suited to cope with Americans' fickle political and educational sensibilities. All are important strengths, but they have had crippling effects. They have stunted the high schools' capacity to take all students seriously. They have blocked teachers' capacity to cultivate those qualities long valued in educated men and women — the ability to read well and critically, to write plainly and persuasively, and to reason clearly. And they have nurtured a constrained and demeaning vision of education among Americans, a vision that persistently returns to haunt the profession that helped to create it.

David Sidorsky, ed., The Future of the American Jewish Community, 1973.

10

Toward a General Theory of Jewish Education

SEYMOUR FOX

In order to deal effectively with the problems of Jewish education,[1] it is first necessary to locate the particular areas of dissatisfaction. Very often discussions of Jewish educational shortcomings are merely discussions of solutions which are difficult to justify because they have not been related to any specific problems. For instance, we are told that what Jewish education needs most for the alleviation of its ills are large sums of money. Now it is true that Jewish education is woefully underfinanced and that any significant program of improvement would probably require more funds than are currently available, but funding, crucial as this is, should not, I believe, precede decisions concerning ideas or programs. We are also told—and this, too, is indisputable—that Jewish education cannot succeed unless the child attends classes for more than the usual three or six hours a week; but rarely do we consider what might be done with this additional time, and what the nature of any new program should be. Similarly, in the matter of teaching personnel, which some see as the "basic" problem of Jewish education, one can hardly deny that the quality of teaching leaves much to be desired, and that new and different personnel must be recruited; however, any changes that are to be initiated must depend on one's conception of Jewish education.

The above recounting hardly exhausts the list of complaints that

[1] In this chapter Jewish education refers essentially to formal educational programs.

have been offered to explain the sad state of Jewish education in the United States. Be that as it may, they all fail to deal with the fundamental problem—the nature of the Jewish education we want to develop or preserve. I stress this point not merely to state the obvious, that means are somehow related to ends in education. Rather, I should like to emphasize that none of the solutions offered can possibly succeed if the nature of Jewish education has not been clarified. We cannot hope to attract talented young teachers—apart from the question of the profession's low status and salaries—unless Jewish education is presented as an honorable cause, worthy of professional devotion. We will not be able to develop new or even different curricula for Jewish schools unless the specialists—scholars, teachers, and educators—are inspired by authentic conceptions. We will not even convince the various funding agencies within the Jewish community to change their priorities and to allocate substantial sums for Jewish education unless we can argue convincingly that the education we want to develop has some chance of substantially affecting the lives of their constituencies.

In short, I maintain that the most urgent problem facing Jewish education today is its lack of purpose and, consequently, its blandness. Therefore, until we engage in serious deliberation aimed at rectifying this state of affairs, we cannot even hope to deal with all the other issues that demand solution. Let me state at once that deliberation alone regarding the ends and content of Jewish education and new conceptions of Jewish education will not solve the problems. Rather, deliberation is both a prior and necessary condition that will make it possible subsequently to tackle such questions as curricula, personnel, structure, and financing.

It is generally assumed that a base for this kind of deliberation already exists, that one has only to study current practice to uncover its implicit philosophy. Of course current practice must be carefully investigated, but it is my feeling that the investigation of most forms of Jewish education, except for the ultra-Orthodox, would reveal that their curricula and methods of teacher training bear little resemblance to what the leadership of the given movement, school, or institution claims to be central in its conception of education.

It is necessary to cite several examples in order to clarify this point. Let us consider first the importance of character development, which all Jewish religious groups in the United States, I believe, regard as one of the main purposes of education. An investigation of the existing

This lack of clarity, with all its disastrous results, is evident in almost any subject taught in the Jewish school. Let us examine two of these, Hebrew and Bible. Hebrew is taught in most afternoon and day schools and in many one-day-a-week schools. The time allocated to the study of Hebrew in the afternoon school is usually from one-third to one-half of the total available teaching time during the first three years. Results have been most disappointing, and consequently the study of Hebrew is usually a source of tension among parents, rabbis, and educators. When we examine the methods and materials of the various programs developed to teach Hebrew, we discover that almost all of them are geared to the mastery of modern Hebrew speech. The programs devote only token time to the problem of effecting a transition from modern Hebrew to the Hebrew of the Bible and prayer book. There has been even less concern for developing materials and preparing personnel to deal with this transition. Yet it is asserted that the purpose of Hebrew study is to prepare the child to participate in the synagogue service and to understand the prayers, the Bible, and other classic Jewish texts.[3] Some educators, of course, contend that the purpose is to develop spoken language skills. If so, it is difficult to understand how this goal is to be achieved within the limited time available. We have here a striking example of a major school subject whose purpose for inclusion in the curriculum is unclear; the result is a series of inappropriate and dated compromises.

Bible is taught in Jewish schools with almost no concern for the relevance of the subject to the life of the child.[4] By and large, the Bible is not even treated as a religious or ethical text. Often, Biblical verses, commentary, and *midrash* are used interchangeably, leading to confusion in the mind of the student. The teacher avoids dealing with questions that are of interest to the child, such as the divinity and historicity of the Bible. The teacher cannot help but avoid these issues as he has not been trained to handle them. There are no materials to guide him and there is no effort to provide him with in-service training.

Bible study, therefore, often leaves the child with the impression

[3] Professor Chaim Rabin, the distinguished linguist of the Hebrew University, has asserted that it is extremely difficult to teach spoken Hebrew to children in Jewish schools in the United States as a step toward a mastery of the Hebrew of the Bible and the prayer book.

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that religion deals only in legends. In many cases, it is not until the Hebrew school student reaches college and takes a course in religion that he learns, for the first time, that the Bible is great literature, that it deals with basic ethical issues, and that it expresses a significant world view different from that of other ancient Near Eastern societies. This condition will continue as long as there is no commitment to specific goals for Bible teaching. As soon as such a commitment is made, our educational agencies will be forced to prepare appropriate materials, and to train and retrain teachers so that they can handle or at least grapple with the desired goals.

There is a strong feeling that Jewish educational matters are being dealt with more successfully in the day school than in the afternoon schools. It may be too early to judge, but my impressions are that the day school has only enlarged and intensified the current program of Jewish education. In some cases this has made for "success"; that is, if there are more hours available for the teaching of Hebrew and Bible, the child will certainly "know" more. Also, full-time teachers are likely to be better teachers and remain longer than their part-time colleagues. However, such matters as character education, commitment, and Jewish involvement do not seem to receive novel or consistent treatment in the day school. There have been some attempts to integrate general and Jewish subjects, but there has been little thought given to the preparation of materials that could launch the day school on new paths.

I do not believe that curriculum revision in general is a theoretical undertaking. It is essentially a practical endeavor,[5] requiring an analysis of failures in the educational reality (student boredom, poorly trained teachers, parental dissatisfaction, lack of achievement), a decision on the nature of the problem, and subsequent creation of means to tackle the problem. However, for the Jewish school, a good deal of theoretical discussion will have to precede analysis of the reality, for the latter has been determined in many cases by implicit and explicit commitments that will continue to render Jewish education problematic unless the commitments are disclosed, and criticized. We will have to decide why we want to teach Hebrew, for that will determine

[5] For a discussion of curriculum as a practical endeavor see Joseph J. Schwab, *The Practical: A Language for Curriculum* (Washington, D.C.: National Education Association, 1970); and Seymour Fox, "A Practical Image of the Practical," in *Curriculum Theory Network* (Toronto, Ontario: Ontario Institute for Studies in Education, 1973), pp. 60–77.

what kind of Hebrew we teach and how we teach it. We will have to decide whether the Bible must be studied in the original Hebrew, and, if so, how to treat its religious and ethical ideas. We will have to decide whether the majority of children are to leave the Jewish school knowing nothing more about Judaism than the Bible, or whether their course of instruction shall also include Talmud, medieval philosophy and literature, modern Hebrew literature, and modern Jewish theology.[6]

No doubt there will be much discussion as to just how many subjects the Jewish school can reasonably teach and what their content should include. But it is difficult to understand how we will be able to make reasonable or defensible decisions unless we arrive at some kind of consensus as to the basic ideas for the curriculum of the Jewish school.[7] This kind of deliberation will make it possible for us to discover, invent, and import (where appropriate) means that are likely to lead to the goals we have agreed upon. For example, if we identify large portions of Jewish education with character education, we will have to devise means of education, possibly even new educational institutions, to meet this challenge. We will also have to take into account the contribution of informal Jewish education—camping, youth movements, junior congregations, and so on.[8] A clarification of the goals and content of Jewish education will make it possible for us to assign different and complementary tasks to the school, the youth movement, the club, the junior congregation, and the camp. Vacation periods, holidays, and community service would be viewed as integral parts of the curriculum, and thus change the content and form of the formal curriculum. I have been encouraged to believe by the work of the Melton Faculty Seminar—consisting of scholars in Bible history, Jewish and general philosophy, Talmud, Hebrew literature, Jewish and general education—that goals can be agreed upon which will yield content and curriculum materials that would revolutionize the Jewish school.

We will have to invest a good deal of money and energy in social-

[6] These subjects are handled for the most part in the Jewish high school, which no more than 20 percent of Jewish children attend.

[7] Even with consensus, alternative and competing curricula will be developed to attain the same goals.

[8] Though the effectiveness of informal education, e.g., camping, has not been demonstrated "scientifically," there is good reason to assume that it is a very powerful tool for Jewish education. Camps such as Ramah, Massad, and Cejwin appear to have made a great impact.

science research to accompany our investigation of the goals and content of Jewish education. I do not pretend to know whether ample psychological and sociological research has been undertaken concerning the Jewish community. However, almost no information concerning the attitudes, reactions, and commitments of students in Jewish schools is available to the educator. We know even less about parents and the family as related to Jewish education. We do not know the answers to such questions as: What would happen if schools "succeeded"? Would parents then engage in subtle sabotage? What are the expectations of rabbis, teachers, and educational administrators as to the potential of Jewish education? Could young people be induced into the profession of Jewish education if it were viewed as the vehicle by which the Jewish community would be transformed into a subculture struggling to respond to traditional ethical and religious values in the complex world in which we live? How does community leadership feel and think, and how would it react if new, unusual, and expensive programs of Jewish education were presented?

Such problems, and many others, would have to be investigated if the educational reality is to be dealt with seriously, for there is little doubt that, having agreed upon goals and content for Jewish education and even having discovered promising means and methods, logistics and strategy will change means and ends as we are forced to decide about priorities.

Greater clarity as to the goals of Jewish education and sensible curricular suggestions would prepare us for the deliberation concerning personnel and the structure of the Jewish school. It is difficult to justify the current approach to the recruitment, training, and retraining of personnel. No significant recruitment program has been attempted. Teacher training has not been reexamined for years, and the number of students being trained is inadequate. The financing of teacher-training institutions is not treated seriously, and the faculty of these institutions must be supported, enlarged, and supplemented. As to retraining, it is all but nonexistent.

Though we probably ought to defer judgment on how to treat the problem of personnel until we have a clearer notion of the kind of Jewish education we want to develop, there is one aspect of the question that appears to permit discussion even at this early stage of our thinking. It is an astonishing fact that there are practically no scholars or researchers in the field of Jewish education. Obviously, this is a very serious matter, for how can we hope to train proper personnel or

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I do not believe that curriculum revision in general is a theoretical undertaking. It is essentially a practical endeavor,[5] requiring an analysis of failures in the educational reality (student boredom, poorly trained teachers, parental dissatisfaction, lack of achievement), a decision on the nature of the problem, and subsequent creation of means to tackle the problem. However, for the Jewish school, a good deal of theoretical discussion will have to precede analysis of the reality, for the latter has been determined in many cases by implicit and explicit commitments that will continue to render Jewish education problematic unless the commitments are disclosed, and criticized. We will have to decide why we want to teach Hebrew, for that will determine

[5] For a discussion of curriculum as a practical endeavor see Joseph J. Schwab, *The Practical: A Language for Curriculum* (Washington, D.C.: National Education Association, 1970); and Seymour Fox, "A Practical Image of the Practical," in *Curriculum Theory Network* (Toronto, Ontario: Ontario Institute for Studies in Education, 1973), pp. 60–77.

look at Jewish education reflexively if there are no experts to undertake these tasks? As long as the leadership of Jewish education is administrative rather than scholarly by training and experience, the problem of personnel will remain insoluble. If Jewish education is discussed only in terms of time, money, and space, or embedded in slogans that ignore complexity and diversity, we can only repel the very people we need most to attract. We should, I believe, learn from experience in the field of Jewish studies at the university level, where a few outstanding scholars have attracted a substantial following and are able to compete successfully for the allegiance of bright and talented Jewish students. This may prove to be the key to many other matters.

It is my contention that the necessary discussion on the goals and curriculum of the Jewish school cannot be undertaken by the present leadership of Jewish education (though it should have a significant role in the deliberation).[9] For this we will need the expertise of scholars in the field of Judaica as well as social scientists, who must somehow be induced to devote their academic talent to the problems of Jewish education. This is by no means a radical suggestion. The pattern already exists in general education, where great benefits are being derived from the partnership of educators, subject-matter specialists, and social scientists. If we can recruit such people to the education faculties of teacher-training schools and rabbinical seminaries, and if we can establish research institutes,[10] we will be well on our way toward the desired restructuring of Jewish education in this country. The challenge to effect needed changes in Jewish education should prove attractive to young Jewish students who are looking for ways to join scholarship with action and commitment. If Jewish education would involve itself in character training, and seek to emphasize the need for roots[11] as well as involvement in the contemporary society, it would undoubtedly attract many talented young people to its professional ranks.

At this stage of our thinking there is little to be gained from consid-

[9] This is not to be taken as a negative criticism of the present leadership of Jewish education or their predecessors. They were forced to devote their lives to the building of the institutions we are now looking at reflexively. It is doubtful whether they had any other options open to them.

[10] There are only two institutes in the United States devoted to research in Jewish education.

[11] See Joseph J. Schwab, "The Religiously Oriented School in the United States: A Memorandum on Policy," *Conservative Judaism*, Spring 1964, pp. 1–14.

ering the many other problems of personnel. As I have emphasized, solutions will depend on answers to the prior questions of philosophy, curriculum, and available resources. However, it is important to note that we are currently in the grip of rigid and unimaginative procedures. We train one kind of teacher for all tasks, and training methods are basically the same in all teacher-training institutions. But can one teacher develop language skills as well as conduct an inquiry into the traditional texts? Should this same person also be expected to serve as the model of religious behavior to be emulated by the students? On the other hand, is it necessary to have all tasks in the Jewish school handled only by graduates of teachers institutes? Cannot housewives, for instance, or college students, or even teen-agers be trained to perform certain tasks? It may be that such people can do better at some tasks than the graduate teachers.

The structure of Jewish education—that is, the organization of the schools and the relationship of the schools to each other and to other community organizations—will certainly undergo changes as we begin to ponder the basic issues. We might even conclude that the school, or the school as currently conceived, is not the best place to obtain a Jewish education. At any rate, we must avoid premature and merely administrative suggestions. One such suggestion that has been advanced periodically, and that undoubtedly will resurface, is to combine forces, to merge Conservative and Reform, and even perhaps Orthodox, schools. According to this view, denominationalism is the ogre of Jewish education. But combining confused, tired, and uninspired forces may not prove very useful. More of the same is not always better. Overarching structures or neutral organizational aspects may serve to ease the financial burden, but they cannot provide the requisite inspiration. The issue of the structure of Jewish education is serious and should, therefore, not be viewed in solely administrative terms. Nor would we be acting responsibly if we were to make our suggestions based on extrapolations from past and present experiences, for neither has yielded satisfying results.

In conclusion, we may say that Jewish education can have a significant impact on the future of Jewish life in the United States only if it is prepared to establish, through serious deliberation, philosophies of education to guide the creation of new programs and practices. These programs must be based on a sound analysis of both the reality and the potential of Jewish life. To undertake these tasks, a new kind of personnel will have to be recruited, from the ranks of Jewish scholar-

ship and the social sciences, to assume positions of leadership in Jewish education. Their task will be to develop ideas that will inspire talented Jewish students, in turn, to consider a career in Jewish education. These new sources of energy must inevitably infuse new ideas into the curriculum, teacher training, and the structure of education itself. To accomplish all this will require large allocations of funds—but should the developments I have been advocating come about, the funding agencies will at last be afforded the opportunity to base their decisions on competing futures rather than merely on competing demands.

MONDAY

MARCH 18, 1996

One Philosopher's Vision of Jewish Education

Monday, March 18, 9:00 - 10:30 AM

Daniel Pekarsky and Daniel Marom

Overview:

This session presents an example of specific Jewish educational vision, formulated by Menachem Brinker, a noted Israeli philosopher. Participants will read and discuss an excerpt from an essay by Brinker (to be handed out in class).

Readings:

- Dewey, John. Chapters 4 and 7 from Experiences and Education.
- Mayhew, Katherine C. and Edwards, Anna C. Excerpts from The Dewey School.
- Mayhew, Katherine C. and Edwards, Anna C. "The Theory of the Chicago Experiment" (from The Dewey School).

Jewish Studies in Israel from a Liberal-National ("Secular") Point of View

Menahem Brinker

1. Education does not take place in a vacuum. Pupils are never "pure" raw material and the formal educational system cannot treat them as though they were clay in the potter's hands, to shape as it wishes. The children and afterward the young people who pass through the portals of educational institutions have indeed already been shaped by the family, the street, and by the events that impinge on their environment. They react to these stimuli and continue to be affected by them even as they go on spending part of their day in one of the stages of the formal educational system: kindergarten, elementary and high school, army, university. From this point of view, a curriculum only reflects wishes harbored by teachers and educators; it cannot brook comparison with the broader and more dynamic array of influences to which the pupil is exposed outside the educational institutions. Of course, this is no reason to disparage the formal system. On the contrary: its ideal elements may offset, even if only in part, effects of the environment that educators consider negative.

There is something of a paradox here, since the "environment," in the broad sense of the term, does more than juxtapose itself to formal education or envelop it from outside. The "environment" also guides formal education, since in a democratic society, at least, the educational system needs the support of the parents involved and their consent to its curricula. The solution to the paradox is that the environment always imbues education with an ideal image of itself. Where the parents are concerned, at any rate, in every realistic society they themselves expect that the pupils, through their way of life, will strike a compromise between "ideal" education and the reality of their lives.

2. These axioms, as I take them to be, are fully confirmed by the deep disparities which exist between the kind of Jewish education and Jewish studies offered by non-Orthodox educational institutions in the diaspora and by the educational system in Israel.

In the diaspora, parents and educators impose on Jewish studies — with differing degrees of awareness — an arduous ideal mission which it can rarely fulfill. They ask such studies to preserve the youngster's Jewishness in a non-Jewish environment.

Nowadays, in almost every diaspora, the Jewish person lives in a dual world: a Jewish world and a "general" world (naturally, I am not referring either to those whose Jewishness has already evaporated or to Orthodox circles). Certainly in the affluent countries these two worlds are in confrontation; Jewish educators know that deep down, "their" pupils are drawn to both of these polar opposites. Since today's Western liberal society offers Jews something unprecedented — free access to all the centers of science, culture, commerce, and policy — and since, at the same time, it is far from clear what Judaism can offer to its many progeny who have lost their religious faith, the result is that many Jews are experiencing a loss of their Jewish identity. Jewish education has the Sisyphean task of reversing, or at least checking, this process. In their hearts, parents and educators alike know that ultimately, the conflict which is ostensibly tormenting the Jewish soul will be resolved outside the educational system, by life's exigencies. But parental expectations and community pressures induce educators to adduce abstract rationalizations in favor of a "Jewish" decision. In general, this rationale is supposed to persuade youngsters that the wellsprings of their Jewish identity run deeper than natural feelings of family-tribal loyalty. In the affluent communities of which we are speaking, the resulting pressure confers a clear ideological character not only on most Jewish education but on Jewish thought as well.

3. Jewish studies in Israel are free of such constraints. Here we can examine the allure of Jewish culture in its full historical depth and territorial scope without the need to exalt it above the general culture. The Jewish world of Israeli pupils surrounds them at every turn. They live in a

heterogeneous Jewish-Israeli environment. It contains various forms of Jewish life and culture. But rarely do they encounter anything else. The view from their room, most of the news they hear on the radio or read about in the paper, the family quarrels to which they are exposed even before they can understand them properly are all or nearly all Jewish-Israeli in content. Jewish themes and Jewish-Israeli questions penetrate the life of Israeli pupils through every facet of their existence and not necessarily through the formal educational system.

As I see it, then, Jewish studies in Israel have a natural point of departure, and they should be integral to every young person's existential need to understand the world: the world around them and their inner world.

Present-day Jewish-Israeli life can be a useful starting point. The present, whether of a person or a community, is contoured by paths from the past which produced it, just as it blueprints, however schematically, certain possibilities for the future, some enchanting and alluring, others frightening and repellent. This present sends the boy or girl who would understand it to delve into the past of Jewish history, near and remote, and into the literary and cultural treasures of Jewish culture. So young Israelis would seem to harbor a potential which planners of Jewish studies, if they are endowed with empathy and with a critical spirit, can tap in order to produce truly educated citizens who are versed in the history, culture, and literature of their people.

4. Since I begin from a liberal position which is based on the conception that school has the paradoxical task of *educating* people to *freedom* —that is, instructing them that they are not *obliged* to conform to any preexisting pattern of behavior — it follows that education cannot be grounded in a binding pattern. For both individual and community, the present should appear as a jumping-off point for *diverse* future possibilities. The Jewish past is a multifaceted platform of future possibilities,

models for self-growth, and potential paragons, besides being a necessary source for understanding the present.

As I conceive it, then, the Jewish past is not a reservoir of binding precepts. It does not manifest within itself a superior ruling model and inferior models for shaping one's life. The pupils in my school are not called upon to be "like our forefather Abraham," "like Hillel the Elder," or "like Bar-Kokhba." But they are called upon to know who those people were, just as they are obliged to know what Maimonides, Yehuda Halevi, Nahman of Braslav, Ahad Ha'am, or Berdichevsky thought, but not which of them was right from beginning to end.

The pupils themselves must do the work of elucidation and evaluation and decide which of these and other personalities they hold up as paragons, and why. Similarly, they must discover for themselves the profound insights that can help them articulate their ideas, and also discern which thinkers will not be useful.

This school's secularity is not expressed in the pupils' study of primarily modern, secular texts. The curriculum also includes a broad selection from Jewish religious literature: from the Bible, Mishnah and midrash, to medieval sacred poetry and religious philosophy, and concluding with the latest manifestations of Jewish religious culture. But there are also generous selections from the Jewish people's secular literature: from the Song of Songs and Ecclesiastes to nondevotional medieval poetry, and finally Jewish thought and Hebrew belles lettres of the last two hundred, largely irreligious, years.

"Secularity" lies in the point of origin. Besides the fact that the sweeping pluralism of the Jewish people's cultures is taught, and even *emphasized*, all the material that is studied is presented for the pupil's evaluation. It would be artificial to ask a teacher or educator to hide his opinion on

philosophical or aesthetic questions. But the educator I have in mind must be capable of divining aesthetic and philosophical qualities in diverse and contradictory texts.

5. This pluralism should not be enfolded within *one* doctrine of Judaism, which will naturally endeavor to create a hierarchy of important/unimportant and crucial/trivial based on criteria which will always rest on a particular worldview. It is preferable to present "the thing itself."

In this connection, an area of special importance is the teaching of Jewish history. The dynamics and tensions which informed Jewish thought and literature in ancient times have been obscured from our view, to one degree or another, by the rabbinical editing of the primal texts and by the ostracism of anyone in the community who did not conform to the halakhic way of life and to thought or creative work which is at least consistent with it (Spinoza, for example). Yet Jewish history is pervaded by conflicts and tensions between different beliefs: worshippers of God and worshippers of Baal, kings and prophets, Pharisees, Sadducees, and Essenes, rationalists and mystics, accentuators and expanders in halakhah, sages versed in the wisdoms and *mitnagdim,* Orthodox and Reform, neo-Orthodox and assimilators, educated liberals and socialists, Zionists and their opponents, universalists and particularists, conservatives and clingers to a principle or to "Principles," or agnostics and rebels/revolutionaries who want to turn the world upside down.

Teachers of the history of the Jewish people must arouse understanding for different manifestations of Jewish-human life. For example, they must stir in their pupils "understanding from within" for both Rabbi Yohanan ben-Zakai and for Bar-Kokhba and the Zealots, for both Spinoza and his excommunicators. While teaching the period of national awakening in the late nineteenth century, for example, they must not under any circumstances omit the controversies that surrounded Zionism. Zionism's adversaries among the Orthodox, the autonomists (e.g., Dubnow), and the Jewish

socialists (the Bund) should not be portrayed as enemies of their people. On the contrary, every effort should be made to arrive at a thorough understanding of their position and its rationale. This is to be encouraged not only out of respect for the pupil's free personality, but also for Jewish-social reasons. Religious, nationalist, or Zionist fanaticism have nothing to do with internal conviction in these spheres. It is not a question of an ideal of scientific objectivity, but of avoiding the zealousness and a priori confidence in one's rightness that preclude any possibility of understanding. Understanding the motives of a historical personage, whether he was a social activist, an artist, or a philosopher requires that judgmental criteria be set aside, at least until the understanding is achieved. I see nothing objectionable if a pupil decides, after studying the subject, that he is "angry" at Yohanan ben-Zakai or at bar-Kokhba, that he supports Spinoza or his ostracizers, that he thinks the Reform movement or, perhaps, Orthodox insularity is a danger to the Jewish people — provided this is based on a true grasp of the intensity of the national, religious, or social issue which generated the furor and divided those involved. Only then do I stretch the scope of understanding and tolerance to the limit and obligate teachers of Jewish history in Israel to make their pupils understand the reasons, which were in fact rather perceptive, adduced by Zionism's early adversaries. The point is that pupils should take nothing for granted: they should arrive at their inner conviction not through insularity and ignorance, but by means of independent thought which rests on broad educational foundations.

6. It bears re-emphasizing that "secularity" is not adduced here as a simple antithesis to "religious." I have in mind liberal openness, not the cultivation of militant secularism. I often find an intractable refusal to grasp this distinction among observant or traditional Jews. No sooner do they hear the word "secularity" than they want to know the identity of their interlocutor's mentor and the names of the main texts which form the basis of his secular doctrine. It is as though, after listening

patiently to the nonbeliever's sincere declaration of secularity, they were to ask, nevertheless, for the name of his "rebbe" and want to know which "holy books" he believes in. As they see it, the problem is to locate the "secular community" — which is distinguished by its acceptance of one fundamental, binding axiom as the core of its belief: God's nonexistence— on the map of Judaism's branches around a specific leader and certain basic texts.

However, cultivating a free approach to texts means that there are no sacrosanct basic writings: everything is open to interpretation and evaluation. There are plenty of non-Orthodox, "secular" models for evaluating Jewish history and culture, and even for predicting the future of the Jewish people. M.L. Lilienblum, Ahad Ha'am, Bialik, David Frishman, M.I. Berdichevsky, Y.H. Brenner, Ya'akov Klachkin, Shimon Dubnow, Theodor Herzl, and Nahman Syrkin: each of these Jewish critics and thinkers espoused a "doctrine" about the Jewish people, its culture, and its future. None of them saw Judaism as a spiritual-religious school, but all of them considered Jewish culture a creation of the Jewish people which had been substantially modified over time. A liberal school will teach these doctrines within the framework of Jewish studies, alongside the ideas of Orthodox or Reform thinkers such as S.R. Hirsch, Avraham Gaiger, Franz Rosenzweig, or Rabbi Kook. But it will not teach secular theories as though they were sacred texts. On the contrary, pupils will be encouraged to discover for themselves which ideas have become irrelevant and which can still nourish their intellect. Education based on a pupil's ability to shape his own spiritual-cultural personality has no sacred texts which are above criticism or are unamenable to doubt, show no difference between durable and ephemeral, or cannot be rejected outright. Nor, by the same token, does this kind of education hold up an unequivocal paragon as the exclusive model for emulation or the final arbiter in every matter.

The true test of Israeli schools will lie primarily in how they teach the doctrines of the Zionist thinkers. Herzl, Nordau, Borochov, Syrkin, Buber, Jabotinsky, Katznelson, Ben-Gurion, and others were all thinkers of a certain stature, even if they were not "professional" philosophers. But all of them also engaged in prophecy, by which I mean that in addition to analyzing the contemporaneous condition of the Jewish people, they also tried to envision its future. A scrutiny of their prophecies shows not only their occasional accuracy (such as Herzl's pronouncement that a Jewish state would arise fifty years after the First Zionist Congress, Syrkin's declaration that only cooperative settlement would enable the pioneers to realize Zionism, or Borochov's prediction that force of circumstances would make Hebrew a spoken language in Palestine). It also turns up predictions which now seem bizarre, not to say ludicrous (consider Herzl's notion of a train that would carry millions to Palestine, Borochov's idea that the Arabs would assimilate within the Jews through mixed marriages, or Syrkin's forecast, early in the century, that Jewish immigration to America would cease because it was devoid of idealism). The pupils in a liberal-Zionist school should be able to distinguish clearly between the two types of prophecies; they must be critical even of the most venerated texts. Above all, the school must instill in them the feeling that they are their own rebbes and that Jewish culture, ancient and modern alike, cannot provide them with anything more than sources of inspiration. If they adopt texts from which they extract "principles" for their lives, or discover figures from Jewish history and thought whom they consider not only inspirational but also worthy of emulation, they do so on their responsibility, by exercising their freedom of choice. The school's task is to imbue the pupil with the feeling that behind every act of devotion stands a free person, even behind devotion to the good and the true and the beautiful, or devotion to God as the loftiest symbol of those ideals.

7. Because the goal of the liberal school is to induce pupils to exercise their freedom, and

because the purpose of Jewish studies within that framework is first and foremost to illuminate the Jewish-Israeli condition which they live and breathe every day, the proportions of the Jewish studies program in Israel's state-run schools must be altered. At least half the teaching hours in Jewish history and Jewish thought should be devoted to events and texts of the last hundred and fifty years. This is unavoidable if we want to impart a knowledge of the ideological atomization which occurred in the Jewish world during the modern era in Eastern and Western Europe, in Israel and the diaspora, and most of all in the American diaspora. What holds for Jewish thought — which I take to be the reflection on Jewish existence itself and its milieu — is equally applicable to Jewish history. If we want to acquaint the young generation with the multitude of social movements and the multifaceted existence of the Jewish people in the present, together with the major factors which impinged from the outside, they must study, as systematically and as comprehensively as possible, the Jewish Haskalah (enlightenment) movement, Hasidism and its detractors, Orthodoxy and Reformism, autonomism, territorial Zionism, the Bund, emancipation and assimilation, and also anti-Semitism and liberalism., socialism and communism, and the background and events of the two world wars.

I believe that half the teaching time devoted to Jewish history and Jewish thought will be sufficient to familiarize pupils reasonably well with the texts of ancient Jewish culture. This can be accomplished by means of sensible selections from Torah, Prophets, Writings, Mishnah, sample pages from the Talmud and midrash, and a few chapters from medieval Jewish philosophy. The other half of the teaching hours should be devoted to the closer past.

8. What applies to Jewish history and Jewish thought is sevenfold applicable to the teaching of literature.

It seems to me that the teaching of poetry, fiction, and literary criticism should begin with contemporary Israeli works. Familiarizing pupils with the life-materials of poems and stories will generate a living interest in literature. Only afterward, when a love of literature has taken root, should the teacher "go back" to poetry and fiction of earlier eras.

This approach is not based on a particular literary-poetic scale of values. I am well aware that in *every* era the poetical creation of the Jewish people has produced masterpieces worthy of study. For example, the fiction produced in the early twentieth century (Berdichevsky, Mendele, Gnessin, Bialik, Brenner, Berkovich, Schoffman) is artistically equal to the finest Israeli literature. Indeed, it is precisely because I believe that every period has its excellent works that I prefer to begin cultivating the literary sensibilities of young people by teaching works that say something about their own world, without a mediating buffer, before bringing them into contact with worlds more distant in time, place, and mentality.

Preference should be given to literary works which raise Jewish or Jewish-Israeli themes (Holocaust, War of Independence, etc.), provided they are of high artistic merit. This is because the large number of first-rate texts will in any case demand rigorous selection. Therefore, literary studies should seek to enhance not only the understanding of literature itself, as a language and as a system of forms, but also of the Jewish themes which arise in the study of Jewish thought and history.

The teaching of literature — as an art — is problematic in every general school. For pupils who lack a living interest in literature it is an onerous burden; while for lovers of literature there is never enough time available. My solution therefore endeavors to help the former relate to literary works by concentrating on the themes and problems they address, while for those with a craving for literature there is always place to organize a group devoted to literature and poetry which can also

serve as a creative-writing workshop.

9. The Hebrew language is one of the minimal common denominators but also one of the most extensive for establishing the Jewish identity of Israelis. In contrast to the diaspora, where the voluntary study of Hebrew serves as proof of an interest in one's Jewish identity, in Israel every boy and girl automatically acquires a knowledge of Hebrew. The main question here should be the level of the language, both written and spoken.

Therefore, the ancient texts (Bible and Mishnah in particular) should not be neglected in enriching the Hebrew of pupils, and they can and should, in my opinion, be included in every Jewish studies curriculum: Jewish thought, Jewish history, and Hebrew literature. This will partially compensate for my insistence on limiting the study of premodern eras and their texts to half the teaching hours.

At present, Hebrew constitutes only one of the languages in which Jewish thought and being are given expression. The study of Jewish thought and history compels Israeli pupils to study texts originally written in German or Russian, in Yiddish, Hebrew, or English. In the realm of belles lettres, the preference accorded to original Hebrew writing is self-evident. Nevertheless, to prevent a provincial identification of Jewishness with Israeliness, pupils should be introduced, even if only in a few minimal encounters, to Jewish texts written in other languages (such as stories by Kafka, Malamud, and Roth, or poems by Paul Celan and Edmond Javesse).

10. As noted, a liberal, non-Orthodox approach to Jewish studies (usually called a "secular" approach) is as evident in the mode of teaching as it is in the more broadly diversified and less censored selection of texts, issues, and events which are studied.

A school that follows this approach has no *apriori commitment* to prefer Jewish sources and

Jewish opinions, beliefs, and ways of life over non-Jewish sources, texts, opinions, beliefs, and life styles. The "Jewish" dimension of education in this school is not founded on isolating Judaism, as an historical, conceptual, or literary phenomenon, from all other human endeavor. On the contrary, Jewish studies will succeed and achieve their purpose to the degree that the pupil is able to draw analogies between events within the realm of Jewish existence and those in the world outside.

For example, if pupils understand Maimonides not only as a teacher and guide to Judaism but also as one of the major thinkers of his time in general, who inherited from contemporary Islamic thought a distinctive philosophical problematic; if they understand the connection of Judah Halevi to Islamic mystical thought, the affinity of Ibn-Gvirol to Neoplatonism, the Russian and pan-European background to Bialik's autobiographical poem, the inspiration that thinkers like Ahad Ha'am or A.D. Gordon drew from Russian liberal and socialist thought, the way in which Rabbi Kook drew on the Gothic models of Herder and Nietzsche to establish the distinctiveness of Jewish ethics — in short, if pupils grasp that Judaism is part of the broader world and that in all its important creative periods it held a lively and productive give-and-take dialogue with the world's cultures, then the principal goal of Jewish studies will be attained.

This is equally true for the teaching of the classic Jewish subjects. Even the heroic poetry of the Bible, and parts of the Torah, invite comparison with texts of the ancient Mediterranean world, and by the same token the rules adduced by Hillel, Rabbi Ishmael, and Yossi Hagalili for expounding the Law are comparable to the rules of logic and hermeneutics of Greek philosophy.

The purpose of Jewish studies is to place at the pupils' disposal a cornucopia of memories from ancient times, exemplary monuments, and historical and literary associations, as well as examples of philosophical confrontations with man's fate. We want them to be able to draw on this

treasure at all times. They must not set it apart from their other educational experiences. On the contrary, let them assimilate it with other knowledge that they imbibe from general humanistic studies, general philosophy, ethics, political science, history, and world literature, and use it to help crystallize their individual spiritual and cultural world and their worldview (if they have need of a comprehensive worldview and the ability to articulate it).

11. My longtime observation of education in Israel and its effect on the thinking and behavior of young Israelis has convinced me that the road outlined above is the only one to follow.

We have no automatic panacea against the superficiality, vulgarity, and materialism of "the street." We must acknowledge, too, that these are not the only dangers lurking for Israeli youth. Insularity, slavishness of thought, fanaticism, chauvinistic arrogance, and racist-paranoid frames of mind are as dangerous as a "lack of Jewish values."

If the "humanities" or humanistic studies can repair or slightly offset the negative influences, it is only by honing in pupils a feeling of individual freedom, accompanied by a sense of responsibility for everything that happens around them. Naturally, spiritual inspiration will help the pupil who feels the tremendous weight of the burden of freedom. However, spiritual inspiration must not be replaced by absolute authority of any kind. The task of Jewish studies, like that of the general humanities, is to provide pupils with a broad spectrum of possible sources of inspiration which will enable them to assume supreme authority for their lives, for their behavior toward others, and for the decisions they will make as citizens.

FREE WRITE EXERCISE

Purpose: A unique way to share personal dilemmas, engage in meaningful discussions and learn from others

Participants will:

- **WRITE** to clarify a personal vision for Jewish education
- **SHARE** with your colleagues
- **ENGAGE** in discussion to gain a deeper understanding about your own vision and those of others

1) Write 6-7 minutes in response to a "stem"

2) Re-read what you wrote. What are the really important ideas. Highlight the key important words or phrases

3) Share in Trios
   a) Each person in turn, describes the main idea, partners ask clarifying questions

   b) Group discussion:
      Compare, contrast and comment on the various responses to Brinker.
      What did you learn about making a vision explicit?
      What challenges does this present about creating a shared vision in a school?

Appoint a time keeper and a facilitator

Free Write

Choose one of the following "stems". Write your personal reaction in terms of your response to Brinker and your personal convictions about a vision for Jewish education.

STEMS:

1)The Jewish present and future is a more compelling focus for Jewish identity than the Jewish past.

2)The Bible, Jewish law, and Jewish calendar should be taught as beautiful expressions of Jewish creativity and moral conscience, but not necessarily as models for behavior.

EXPERIENCE *and* EDUCATION

by JOHN DEWEY

The Kappa Delta Pi Lecture Series

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Chapter 4

Social Control

I HAVE said that educational plans and projects, seeing education in terms of life-experience, are thereby committed to framing and adopting an intelligent theory or, if you please, philosophy of experience. Otherwise they are at the mercy of every intellectual breeze that happens to blow. I have tried to illustrate the need for such a theory by calling attention to two principles which are fundamental in the constitution of experience: the principles of interaction and of continuity. If, then, I am asked why I have spent so much time on expounding a rather abstract philosophy, it is because practical attempts to develop schools based upon the idea that education is found in life-experience are bound to exhibit inconsistencies and confusions unless they are guided by some conception of what experience is, and what marks off educative experience from non-educative and mis-educative experience. I now come to a group of actual educational questions the discussion of which will, I hope, provide topics and material that are more concrete than the discussion up to this point.

The two principles of continuity and interaction as criteria of the value of experience are so intimately connected that it is not easy to tell just what special educational problem to take up first. Even the convenient division into problems of subject-matter or studies and of methods of teaching and learning is likely to fail us in selection and organization of topics to discuss. Conse-

quently, the beginning and sequence of topics is somewhat arbitrary. I shall commence, however, with the old question of individual freedom and social control and pass on to the questions that grow naturally out of it.

It is often well in considering educational problems to get a start by temporarily ignoring the school and thinking of other human situations. I take it that no one would deny that the ordinary good citizen is as a matter of fact subject to a great deal of social control and that a considerable part of this control is not felt to involve restriction of personal freedom. Even the theoretical anarchist, whose philosophy commits him to the idea that state or government control is an unmitigated evil, believes that with abolition of the political state other forms of social control would operate: indeed, his opposition to governmental regulation springs from his belief that other and to him more normal modes of control would operate with abolition of the state.

Without taking up this extreme position, let us note some examples of social control that operate in everyday life, and then look for the principle underlying them. Let us begin with the young people themselves. Children at recess or after school play games, from tag and one-old-cat to baseball and football. The games involve rules, and these rules order their conduct. The games do not go on haphazardly or by a succession of improvisations. Without rules there is no game. If disputes arise there is an umpire to appeal to, or discussion and a kind of arbitration are means to a decision; otherwise the game is broken up and comes to an end.

There are certain fairly obvious controlling features of such situations to which I want to call attention. The first is that the rules are a part of the game. They are not outside of it. No rules, then no game; different rules, then a different game. As long as the game goes on with a

reasonable smoothness, the players do not feel that they are submitting to external imposition but that they are playing the game. In the second place an individual may at times feel that a decision isn't fair and he may even get angry. But he is not objecting to a rule but to what he claims is a violation of it, to some one-sided and unfair action. In the third place, the rules, and hence the conduct of the game, are fairly standardized. There are recognized ways of counting out, of selection of sides, as well as for positions to be taken, movements to be made, etc. These rules have the sanction of tradition and precedent. Those playing the game have seen, perhaps, professional matches and they want to emulate their elders. An element that is conventional is pretty strong. Usually, a group of youngsters change the rules by which they play only when the adult group to which they look for models have themselves made a change in the rules, while the change made by the elders is at least supposed to conduce to making the game more skillful or more interesting to spectators.

Now, the general conclusion I would draw is that control of individual actions is effected by the whole situation in which individuals are involved, in which they share and of which they are co-operative or interacting parts. For even in a competitive game there is a certain kind of participation, of sharing in a common experience. Stated the other way around, those who take part do not feel that they are bossed by an individual person or are being subjected to the will of some outside superior person. When violent disputes do arise, it is usually on the alleged ground that the umpire or some person on the other side is being unfair; in other words, that in such cases some individual is trying to impose his individual will on someone else.

It may seem to be putting too heavy a load upon a

single case to argue that this instance illustrates the general principle of social control of individuals without the violation of freedom. But if the matter were followed out through a number of cases, I think the conclusion that this particular instance does illustrate a general principle would be justified. Games are generally competitive. If we took instances of co-operative activities in which all members of a group take part, as for example in well-ordered family life in which there is mutual confidence, the point would be even clearer. In all such cases it is not the will or desire of any one person which establishes order but the moving spirit of the whole group. The control is social, but individuals are parts of a community, not outside of it.

I do not mean by this that there are no occasions upon which the authority of, say, the parent does not have to intervene and exercise fairly direct control. But I do say that, in the first place, the number of these occasions is slight in comparison with the number of those in which the control is exercised by situations in which all take part. And what is even more important, the authority in question when exercised in a well-regulated household or other community group is not a manifestation of merely personal will; the parent or teacher exercises it as the representative and agent of the interests of the group as a whole. With respect to the first point, in a well-ordered school the main reliance for control of this and *that* individual is upon the activities carried on and upon the situations in which these activities are maintained. The teacher reduces to a minimum the occasions in which he or she has to exercise authority in a personal way. When it is necessary, in the second place, to speak and act firmly, it is done in behalf of the interest of the group, not as an exhibition of personal power. This makes the

difference between action which is arbitrary and that which is just and fair.

Moreover, it is not necessary that the difference should be formulated in words, by either teacher or the young, in order to be felt in experience. The number of children who do not feel the difference (even if they cannot articulate it and reduce it to an intellectual principle) between action that is motivated by personal power and desire to dictate and action that is fair, because in the interest of all, is small. I should even be willing to say that upon the whole children are more sensitive to the signs and symptoms of this difference than are adults. Children learn the difference when playing with one another. They are willing, often too willing if anything, to take suggestions from one child and let him be a leader if his conduct adds to the experienced value of what they are doing, while they resent the attempt at dictation. Then they often withdraw and when asked why, say that it is because so-and-so "is too bossy."

I do not wish to refer to the traditional school in ways which set up a caricature in lieu of a picture. But I think it is fair to say that one reason the personal commands of the teacher so often played an undue role and a reason why the order which existed was so much a matter of sheer obedience to the will of an adult was because the situation almost forced it upon the teacher. The school was not a group or community held together by participation in common activities. Consequently, the normal, proper conditions of control were lacking. Their absence was made up for, and to a considerable extent had to be made up for, by the direct intervention of the teacher, who, as the saying went, "*kept* order." He kept it because order was in the teacher's keeping, instead of residing in the shared work being done.

The conclusion is that in what are called the new schools, the primary source of social control resides in the very nature of the work done as a social enterprise in which all individuals have an opportunity to contribute and to which all feel a responsibility. Most children are naturally "sociable." Isolation is even more irksome to them than to adults. A genuine community life has its ground in this natural sociability. But community life does not organize itself in an enduring way purely spontaneously. It requires thought and planning ahead. The educator is responsible for a knowledge of individuals and for a knowledge of subject-matter that will enable activities to be selected which lend themselves to social organization, an organization in which all individuals have an opportunity to contribute something, and in which the activities in which all participate are the chief carrier of control.

I am not romantic enough about the young to suppose that every pupil will respond or that any child of normally strong impulses will respond on every occasion. There are likely to be some who, when they come to school, are already victims of injurious conditions outside of the school and who have become so passive and unduly docile that they fail to contribute. There will be others who, because of previous experience, are bumptious and unruly and perhaps downright rebellious. But it is certain that the general principle of social control cannot be predicated upon such cases. It is also true that no general rule can be laid down for dealing with such cases. The teacher has to deal with them individually. They fall into general classes, but no two are exactly alike. The educator has to discover as best he or she can the causes for the recalcitrant attitudes. He or she cannot, if the educational process is to go on, make it a question of pitting one will against another in order to see which is strongest, nor yet

allow the unruly and non-participating pupils to stand permanently in the way of the educative activities of others. Exclusion perhaps is the only available measure at a given juncture, but it is no solution. For it may strengthen the very causes which have brought about the undesirable anti-social attitude, such as desire for attention or to show off.

Exceptions rarely prove a rule or give a clew to what the rule should be. I would not, therefore, attach too much importance to these exceptional cases, although it is true at present that progressive schools are likely often to have more than their fair share of these cases, since parents may send children to such schools as a last resort. I do not think weakness in control when it is found in progressive schools arises in any event from these exceptional cases. It is much more likely to arise from failure to arrange in advance for the kind of work (by which I mean all kinds of activities engaged in) which will create situations that of themselves tend to exercise control over what this, that, and the other pupil does and how he does it. This failure most often goes back to lack of sufficiently thoughtful planning in advance. The causes for such lack are varied. The one which is peculiarly important to mention in this connection is the idea that such advance planning is unnecessary and even that it is inherently hostile to the legitimate freedom of those being instructed.

Now, of course, it is quite possible to have preparatory planning by the teacher done in such a rigid and intellectually inflexible fashion that it does result in adult imposition, which is none the less external because executed with tact and the semblance of respect for individual freedom. But this kind of planning does not follow inherently from the principle involved. I do not know what the greater maturity of the teacher and the teacher's greater knowledge of the world, of subject-matters and of indi-

viduals, is for unless the teacher can arrange conditions that are conducive to community activity and to organization which exercises control over individual impulses by the mere fact that all are engaged in communal projects. Because the kind of advance planning heretofore engaged in has been so routine as to leave little room for the free play of individual thinking or for contributions due to distinctive individual experience, it does not follow that all planning must be rejected. On the contrary, there is incumbent upon the educator the duty of instituting a much more intelligent, and consequently more difficult, kind of planning. He must survey the capacities and needs of the particular set of individuals with whom he is dealing and must at the same time arrange the conditions which provide the subject-matter or content for experiences that satisfy these needs and develop these capacities. The planning must be flexible enough to permit free play for individuality of experience and yet firm enough to give direction towards continuous development of power.

The present occasion is a suitable one to say something about the province and office of the teacher. The principle that development of experience comes about through interaction means that education is essentially a social process. This quality is realized in the degree in which individuals form a community group. It is absurd to exclude the teacher from membership in the group. As the most mature member of the group he has a peculiar responsibility for the conduct of the interactions and intercommunications which are the very life of the group as a community. That children are individuals whose freedom should be respected while the more mature person should have no freedom as an individual is an idea too absurd to require refutation. The tendency to exclude the teacher from a positive and leading share in the direction of the activities of the community of which he is a member is

another instance of reaction from one extreme to another. When pupils were a class rather than a social group, the teacher necessarily acted largely from the outside, not as a director of processes of exchange in which all had a share. When education is based upon experience and educative experience is seen to be a social process, the situation changes radically. The teacher loses the position of external boss or dictator but takes on that of leader of group activities.

In discussing the conduct of games as an example of normal social control, reference was made to the presence of a standardized conventional factor. The counterpart of this factor in school life is found in the question of manners, especially of good manners in the manifestations of politeness and courtesy. The more we know about customs in different parts of the world at different times in the history of mankind, the more we learn how much manners differ from place to place and time to time. This fact proves that there is a large conventional factor involved. But there is no group at any time or place which does not have some code of manners as, for example, with respect to proper ways of greeting other persons. The particular form a convention takes has nothing fixed and absolute about it. But the existence of some form of convention is not itself a convention. It is a uniform attendant of all social relationships. At the very least, it is the oil which prevents or reduces friction.

It is possible, of course, for these social forms to become, as we say, "mere formalities." They may become merely outward show with no meaning behind them. But the avoidance of empty ritualistic forms of social intercourse does not mean the rejection of every formal element. It rather indicates the need for development of forms of intercourse that are inherently appropriate to social situations. Visitors to some progressive schools are shocked

and richer and also more organized form, a form that gradually approximates that in which subject-matter is presented to the skilled, mature person. That this change is possible without departing from the organic connection of education with experience is shown by the fact that this change takes place outside of the school and apart from formal education. The infant, for example, begins with an environment of objects that is very restricted in space and time. That environment steadily expands by the momentum inherent in experience itself without aid from scholastic instruction. As the infant learns to reach, creep, walk, and talk, the intrinsic subject-matter of its experience widens and deepens. It comes into connection with new objects and events which call out new powers, while the exercise of these powers refines and enlarges the content of its experience. Life-space and life-durations are expanded. The environment, the world of experience, constantly grows larger and, so to speak, thicker. The educator who receives the child at the end of this period has to find ways for doing consciously and deliberately what "nature" accomplishes in the earlier years.

It is hardly necessary to insist upon the first of the two conditions which have been specified. It is a cardinal precept of the newer school of education that the beginning of instruction shall be made with the experience learners already have; that this experience and the capacities that have been developed during its course provide the starting point for all further learning. I am not so sure that the other condition, that of orderly development toward expansion and organization of subject-matter through growth of experience, receives as much attention. Yet the principle of continuity of educative experience requires that equal thought and attention be given to solution of this aspect of the educational problem. Undoubtedly this phase of the problem is more difficult than the other. Those who

deal with the pre-school child, with the kindergarten child, and with the boy and girl of the early primary years do not have much difficulty in determining the range of past experience or in finding activities that connect in vital ways with it. With older children both factors of the problem offer increased difficulties to the educator. It is harder to find out the background of the experience of individuals and harder to find out just how the subject-matters already contained in that experience shall be directed so as to lead out to larger and better organized fields.

It is a mistake to suppose that the principle of the leading on of experience to something different is adequately satisfied simply by giving pupils some new experiences any more than it is by seeing to it that they have greater skill and ease in dealing with things with which they are already familiar. It is also essential that the new objects and events be related intellectually to those of earlier experiences, and this means that there be some advance made in conscious articulation of facts and ideas. It thus becomes the office of the educator to select those things within the range of existing experience that have the promise and potentiality of presenting new problems which by stimulating new ways of observation and judgment will expand the area of further experience. He must constantly regard what is already won not as a fixed possession but as an agency and instrumentality for opening new fields which make new demands upon existing powers of observation and of intelligent use of memory. Connectedness in growth must be his constant watchword.

The educator more than the member of any other profession is concerned to have a long look ahead. The physician may feel his job done when he has restored a patient to health. He has undoubtedly the obligation of advising him how to live so as to avoid similar troubles

in the future. But, after all, the conduct of his life is his own affair, not the physician's; and what is more important for the present point is that as far as the physician does occupy himself with instruction and advice as to the future of his patient he takes upon himself the function of an educator. The lawyer is occupied with winning a suit for his client or getting the latter out of some complication into which he has got himself. If it goes beyond the case presented to him he too becomes an educator. The educator by the very nature of his work is obliged to see his present work in terms of what it accomplishes, or fails to accomplish, for a future whose objects are linked with those of the present.

Here, again, the problem for the progressive educator is more difficult than for the teacher in the traditional school. The latter had indeed to look ahead. But unless his personality and enthusiasm took him beyond the limits that hedged in the traditional school, he could content himself with thinking of the next examination period or the promotion to the next class. He could envisage the future in terms of factors that lay within the requirements of the school system as that conventionally existed. There is incumbent upon the teacher who links education and actual experience together a more serious and a harder business. He must be aware of the potentialities for leading students into new fields which belong to experiences already had, and must use this knowledge as his criterion for selection and arrangement of the conditions that influence their present experience.

Because the studies of the traditional school consisted of subject-matter that was selected and arranged on the basis of the judgment of adults as to what would be useful for the young sometime in the future, the material to be learned was settled upon outside the present life-experience of the learner. In consequence, it had to do with the past;

it was such as had proved useful to men in past ages. By reaction to an opposite extreme, as unfortunate as it was probably natural under the circumstances, the sound idea that education should derive its materials from present experience and should enable the learner to cope with the problems of the present and future has often been converted into the idea that progressive schools can to a very large extent ignore the past. If the present could be cut off from the past, this conclusion would be sound. But the achievements of the past provide the only means at command for understanding the present. Just as the individual has to draw in memory upon his own past to understand the conditions in which he individually finds himself, so the issues and problems of present *social* life are in such intimate and direct connection with the past that students cannot be prepared to understand either these problems or the best way of dealing with them without delving into their roots in the past. In other words, the sound principle that the objectives of learning are in the future and its immediate materials are in present experience can be carried into effect only in the degree that present experience is stretched, as it were, backward. It can expand into the future only as it is also enlarged to take in the past.

If time permitted, discussion of the political and economic issues which the present generation will be compelled to face in the future would render this general statement definite and concrete. The nature of the issues cannot be understood save as we know how they came about. The institutions and customs that exist in the present and that give rise to present social ills and dislocations did not arise overnight. They have a long history behind them. Attempt to deal with them simply on the basis of what is obvious in the present is bound to result in adoption of superficial measures which in the end will only render existing problems more acute and more difficult to solve.

by the lack of manners they come across. One who knows the situation better is aware that to some extent their absence is due to the eager interest of children to go on with what they are doing. In their eagerness they may, for example, bump into each other and into visitors with no word of apology. One might say that this condition is better than a display of merely external punctilio accompanying intellectual and emotional lack of interest in school work. But it also represents a failure in education, a failure to learn one of the most important lessons of life, that of mutual accommodation and adaptation. Education is going on in a one-sided way, for attitudes and habits are in process of formation that stand in the way of the future learning that springs from easy and ready contact and communication with others.

Chapter 7

Progressive Organization of Subject-Matter

ALLUSION HAS been made in passing a number of times to objective conditions involved in experience and to their function in promoting or failing to promote the enriched growth of further experience. By implication, these objective conditions, whether those of observation, of memory, of information procured from others, or of imagination, have been identified with the subject-matter of study and learning; or, speaking more generally, with the stuff of the course of study. Nothing, however, has been said explicitly so far about subject-matter as such. That topic will now be discussed. One consideration stands out clearly when education is conceived in terms of experience. Anything which can be called a study, whether arithmetic, history, geography, or one of the natural sciences, must be derived from materials which at the outset fall within the scope of ordinary life-experience. In this respect the newer education contrasts sharply with procedures which start with facts and truths that are outside the range of the experience of those *taught*, and which, therefore, have the problem of discovering ways and means of bringing them within experience. Undoubtedly one chief cause for the great success of newer methods in early elementary education has been its observance of the contrary principle.

But finding the material for learning within experience is only the first step. The next step is the progressive development of what is already experienced into a fuller

Policies framed simply upon the ground of knowledge of the present cut off from the past is the counterpart of heedless carelessness in individual conduct. The way out of scholastic systems that made the past an end in itself is to make acquaintance with the past a *means* of understanding the present. Until this problem is worked out, the present clash of educational ideas and practices will continue. On the one hand, there will be reactionaries that claim that the main, if not the sole, business of education is transmission of the cultural heritage. On the other hand, there will be those who hold that we should ignore the past and deal only with the present and future.

That up to the present time the weakest point in progressive schools is in the matter of selection and organization of intellectual subject-matter is, I think, inevitable under the circumstances. It is as inevitable as it is right and proper that they should break loose from the cut and dried material which formed the staple of the old education. In addition, the field of experience is very wide and it varies in its contents from place to place and from time to time. A single course of studies for all progressive schools is out of the question; it would mean abandoning the fundamental principle of connection with life-experiences. Moreover, progressive schools are new. They have had hardly more than a generation in which to develop. A certain amount of uncertainty and of laxity in choice and organization of subject-matter is, therefore, what was to be expected. It is no ground for fundamental criticism or complaint.

It is a ground for legitimate criticism, however, when the ongoing movement of progressive education fails to recognize that the problem of selection and organization of subject-matter for study and learning is fundamental. Improvisation that takes advantage of special occasions prevents teaching and learning from being stereotyped and

dead. But the basic material of study cannot be picked up in a cursory manner. Occasions which are not and cannot be foreseen are bound to arise wherever there is intellectual freedom. They should be utilized. But there is a decided difference between using them in the development of a continuing line of activity and trusting to them to provide the chief material of learning.

Unless a given experience leads out into a field previously unfamiliar no problems arise, while problems are the stimulus to thinking. That the conditions found in present experience should be used as sources of problems is a characteristic which differentiates education based upon experience from traditional education. For in the latter, problems were set from outside. Nonetheless, growth depends upon the presence of difficulty to be overcome by the exercise of intelligence. Once more, it is part of the educator's responsibility to see equally to two things: First, that the problem grows out of the conditions of the experience being had in the present, and that it is within the range of the capacity of students; and, secondly, that it is such that it arouses in the learner an active quest for information and for production of new ideas. The new facts and new ideas thus obtained become the ground for further experiences in which new problems are presented. The process is a continuous spiral. The inescapable linkage of the present with the past is a principle whose application is not restricted to a study of history. Take natural science, for example. Contemporary social life is what it is in very large measure because of the results of application of physical science. The experience of every child and youth, in the country and the city, is what it is in its present actuality because of appliances which utilize electricity, heat, and chemical processes. A child does not eat a meal that does not involve in its preparation and assimilation chemical and physiological principles. He does not

read by artificial light or take a ride in a motor car or on a train without coming into contact with operations and processes which science has engendered.

It is a sound educational principle that students should be introduced to scientific subject-matter and be initiated into its facts and laws through acquaintance with everyday social applications. Adherence to this method is not only the most direct avenue to understanding of science itself but as the pupils grow more mature it is also the surest road to the understanding of the economic and industrial problems of present society. For they are the products to a very large extent of the application of science in production and distribution of commodities and services, while the latter processes are the most important factor in determining the present relations of human beings and social groups to one another. It is absurd, then, to argue that processes similar to those studied in laboratories and institutes of research are not a part of the daily life-experience of the young and hence do not come within the scope of education based upon experience. That the immature cannot study scientific facts and principles in the way in which mature experts study them goes without saying. But this fact, instead of exempting the educator from responsibility for using present experiences so that learners may gradually be led, through extraction of facts and laws, to experience of a scientific order, sets one of his main problems.

For if it is true that existing experience in detail and also on a wide scale is what it is because of the application of science, first, to processes of production and distribution of goods and services, and then to the relations which human beings sustain socially to one another, it is impossible to obtain an understanding of present social forces (without which they cannot be mastered and directed) apart from an education which leads learners into

knowledge of the very same facts and principles which in their final organization constitute the sciences. Nor does the importance of the principle that learners should be led to acquaintance with scientific subject-matter cease with the insight thereby given into present social issues. The methods of science also point the way to the measures and policies by means of which a better social order can be brought into existence. The applications of science which have produced in large measure the social conditions which now exist do not exhaust the possible field of their application. For so far science has been applied more or less casually and under the influence of ends, such as private advantage and power, which are a heritage from the institutions of a prescientific age.

We are told almost daily and from many sources that it is impossible for human beings to direct their common life intelligently. We are told, on one hand, that the complexity of human relations, domestic and international, and on the other hand, the fact that human beings are so largely creatures of emotion and habit, make impossible large-scale social planning and direction by intelligence. This view would be more credible if any systematic effort, beginning with early education and carried on through the continuous study and learning of the young, had ever been undertaken with a view to making the method of intelligence, exemplified in science, supreme in education. There is nothing in the inherent nature of habit that prevents intelligent method from becoming itself habitual; and there is nothing in the nature of emotion to prevent the development of intense emotional allegiance to the method.

The case of science is here employed as an illustration of progressive selection of subject-matter resident in present experience towards organization: an organization which is free, not externally imposed, because it is in accord

with the growth of experience itself. The utilization of subject-matter found in the present life-experience of the learner towards science is perhaps the best illustration that can be found of the basic principle of using existing experience as the means of carrying learners on to a wider, more refined, and better organized environing world, physical and human, than is found in the experiences from which educative growth sets out. Hogben's recent work, *Mathematics for the Million,* shows how mathematics, if it is treated as a mirror of civilization and as a main agency in its progress, can contribute to the desired goal as surely as can the physical sciences. The underlying ideal in any case is that of progressive organization of knowledge. It is with reference to organization of knowledge that we are likely to find *Either-Or* philosophies most acutely active. In practice, if not in so many words, it is often held that since traditional education rested upon a conception of organization of knowledge that was almost completely contemptuous of living present experience, therefore education based upon living experience should be contemptuous of the organization of facts and ideas.

When a moment ago I called this organization an *ideal,* I meant, on the negative side, that the educator cannot start with knowledge already organized and proceed to ladle it out in doses. But as an ideal the active process of organizing facts and ideas is an ever-present educational process. No experience is educative that does not tend both to knowledge of more facts and entertaining of more ideas and to a better, a more orderly, arrangement of them. It is not true that organization is a principle foreign to experience. Otherwise experience would be so dispersive as to be chaotic. The experience of young children centers about persons and the home. Disturbance of the normal order of relationships in the family is now known by psychiatrists to be a fertile source of later mental and

emotional troubles—a fact which testifies to the reality of this kind of organization. One of the great advances in early school education, in the kindergarten and early grades, is that it preserves the social and human center of the organization of experience, instead of the older violent shift of the center of gravity. But one of the outstanding problems of education, as of music, is modulation. In the case of education, modulation means movement from a social and human center toward a more objective intellectual scheme of organization, always bearing in mind, however, that intellectual organization is not an end in itself but is the means by which social relations, distinctively human ties and bonds, may be understood and more intelligently ordered.

When education is based in theory and practice upon experience, it goes without saying that the organized subject-matter of the adult and the specialist cannot provide the starting point. Nevertheless, it represents the goal toward which education should continuously move. It is hardly necessary to say that one of the most fundamental principles of the scientific organization of knowledge is the principle of cause-and-effect. The way in which this principle is grasped and formulated by the scientific specialist is certainly very different from the way in which it can be approached in the experience of the young. But neither the relation nor grasp of its meaning is foreign to the experience of even the young child. When a child two or three years of age learns not to approach a flame too closely and yet to draw near enough a stove to get its warmth he is grasping and using the causal relation. There is no intelligent activity that does not conform to the requirements of the relation, and it is intelligent in the degree in which it is not only conformed to but consciously borne in mind.

In the earlier forms of experience the causal relation

does not offer itself in the abstract but in the form of the relation of means employed to ends attained; of the relation of means and consequences. Growth in judgment and understanding is essentially growth in ability to form purposes and to select and arrange means for their realization. The most elementary experiences of the young are filled with cases of the means-consequence relation. There is not a meal cooked nor a source of illumination employed that does not exemplify this relation. The trouble with education is not the absence of situations in which the causal relation is exemplified in the relation of means and consequences. Failure to utilize the situations so as to lead the learner on to grasp the relation in the given cases of experience is, however, only too common. The logician gives the names "analysis and synthesis" to the operations by which means are selected and organized in relation to a purpose.

This principle determines the ultimate foundation for the utilization of *activities* in school. Nothing can be more absurd educationally than to make a plea for a variety of active occupations in the school while decrying the need for progressive organization of information and ideas. Intelligent activity is distinguished from aimless activity by the fact that it involves selection of means—analysis—out of the variety of conditions that are present, and their arrangement—synthesis—to reach an intended aim or purpose. That the more immature the learner is, the *simpler* must be the ends held in view and the more rudimentary the means employed, is obvious. But the principle of organization of activity in terms of some perception of the relation of consequences to means applies even with the very young. Otherwise an activity ceases to be educative because it is blind. With increased maturity, the problem of interrelation of means becomes more urgent. In the degree in which intelligent observation is transferred from

the relation of means to ends to the more complex question of the relation of means to one another, the idea of cause and effect becomes prominent and explicit. The final justification of shops, kitchens, and so on in the school is not just that they afford opportunity for activity, but that they provide opportunity for the *kind* of activity or for the acquisition of mechanical skills which leads students to attend to the relation of means and ends, and then to consideration of the way things interact with one another to produce definite effects. It is the same in principle as the ground for laboratories in scientific research.

Unless the problem of intellectual organization can be worked out on the ground of experience, reaction is sure to occur toward externally imposed methods of organization. There are signs of this reaction already in evidence. We are told that our schools, old and new, are failing in the main task. They do not develop, it is said, the capacity for critical discrimination and the ability to reason. The ability to think is smothered, we are told, by accumulation of miscellaneous ill-digested information, and by the attempt to acquire forms of skill which will be immediately useful in the business and commercial world. We are told that these evils spring from the influence of science and from the magnification of present requirements at the expense of the tested cultural heritage from the past. It is argued that science and its method must be subordinated; that we must *return* to the logic of ultimate first principles expressed in the logic of Aristotle and St. Thomas, in order that the young may have sure anchorage in their intellectual and moral life, and not be at the mercy of every passing breeze that blows.

If the method of science had ever been consistently and continuously applied throughout the day-by-day work of the school in all subjects, I should be more impressed by this emotional appeal than I am. I see at bottom but two

alternatives between which education must choose if it is not to drift aimlessly. One of them is expressed by the attempt to induce educators to return to the intellectual methods and ideals that arose centuries before scientific method was developed. The appeal may be temporarily successful in a period when general insecurity, emotional and intellectual as well as economic, is rife. For under these conditions the desire to lean on fixed authority is active. Nevertheless, it is so out of touch with all the conditions of modern life that I believe it is folly to seek salvation in this direction. The other alternative is systematic utilization of scientific method as the pattern and ideal of intelligent exploration and exploitation of the potentialities inherent in experience.

The problem involved comes home with peculiar force to progressive schools. Failure to give constant attention to development of the intellectual content of experiences and to obtain ever-increasing organization of facts and ideas may in the end merely strengthen the tendency toward a reactionary return to intellectual and moral authoritarianism. The present is not the time nor place for a disquisition upon scientific method. But certain features of it are so closely connected with any educational scheme based upon experience that they should be noted.

In the first place, the experimental method of science attaches more importance, not less, to ideas as ideas than do other methods. There is no such thing as experiment in the scientific sense unless action is directed by some leading idea. The fact that the ideas employed are hypotheses, not final truths, is the reason why ideas are more jealously guarded and tested in science than anywhere else. The moment they are taken to be first truths in themselves there ceases to be any reason for scrupulous examination of them. As fixed truths they must be accepted and that is the end of the matter. But as hypotheses, they must be

continuously tested and revised, a requirement that demands they be accurately formulated.

In the second place, ideas or hypotheses are tested by the consequences which they produce when they are acted upon. This fact means that the consequences of action must be carefully and discriminatingly observed. Activity that is not checked by observation of what follows from it may be temporarily enjoyed. But intellectually it leads nowhere. It does not provide knowledge about the situations in which action occurs nor does it lead to clarification and expansion of ideas.

In the third place, the method of intelligence manifested in the experimental method demands keeping track of ideas, activities, and observed consequences. Keeping track is a matter of reflective review and summarizing, in which there is both discrimination and record of the significant features of a developing experience. To reflect is to look back over what has been done so as to extract the net meanings which are the capital stock for intelligent dealing with further experiences. It is the heart of intellectual organization and of the disciplined mind.

I have been forced to speak in general and often abstract language. But what has been said is organically connected with the requirement that experiences in order to be educative must lead out into an expanding world of subject-matter, a subject-matter of facts or information and of ideas. This condition is satisfied only as the educator views teaching and learning as a continuous process of reconstruction of experience. This condition in turn can be satisfied only as the educator has a long look ahead, and views every present experience as a moving force in influencing what future experiences will be. I am aware that the emphasis I have placed upon scientific method may be misleading, for it may result only in calling up the special technique of laboratory research as that is conduc-

ted by specialists. But the meaning of the emphasis placed upon scientific method has little to do with specialized techniques. It means that scientific method is the only authentic means at our command for getting at the significance of our everyday experiences of the world in which we live. It means that scientific method provides a working pattern of the way in which and the conditions under which experiences are used to lead ever onward and outward. Adaptation of the method to individuals of various degrees of maturity is a problem for the educator, and the constant factors in the problem are the formation of ideas, acting upon ideas, observation of the conditions which result, and organization of facts and ideas for future use. Neither the ideas, nor the activities, nor the observations, nor the organization are the same for a person six years old as they are for one twelve or eighteen years old, to say nothing of the adult scientist. But at every level there is an expanding development of experience if experience is educative in effect. Consequently, whatever the level of experience, we have no choice but either to operate in accord with the pattern it provides or else to neglect the place of intelligence in the development and control of a living and moving experience.

John Dewey.

JOHN DEWEY, ABOUT 1890

The Dewey School

The Laboratory School of the University of Chicago 1896-1903

INTRODUCTION BY JOHN DEWEY

Katherine Camp Mayhew
and
Anna Camp Edwards

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SCIENTIFIC AND EDUCATIONAL USE OF COOKING

The activity of cooking is in itself its own reason for being. It constantly furnishes incentives to attempt new problems and can, therefore, be used to great advantage with children. The choice of the subject-matter for cooking in the school was always in direct relation to an occasion of great importance to every one—the group luncheon. The occasion thus became a natural opportunity to show hospitality to others. The motive for each child's learning how to cook was, therefore, a genuinely social one—to achieve a result which was palatable not only to himself but to others. The clear proof of social gain lay in success as a pudding maker. Moreover, because a good pudding was a desideratum for all, a spirit of free interchange of ideas, suggestions, and results in failure and success, imbued the embryo cooks.

What was cooked was always chosen with a view to its connection with the other activities of the program. Cooking involved fundamental relations to the physical and social environment and gave a reason for the study of geography, of plants and animals. It was the activity around which the child saw all the simple social and economic relationships organize and centralize themselves in his study of primitive ways of living. From a scientific point of view also, cooking as the use of heat and water on food and the physical and chemical changes which result proved a rich source of material illustrative of the various transformations of energy from sunlight to that necessary to human needs and uses. In addition it gave

unexcelled opportunities for the use of the experimental method. The necessary facts, technical skills, and ways of doing, charged with an organic emotional interest, were imbedded in experience through continuous use in more and more complicated operations. While cooking was something the child could do in company with others, through the laboratory-like arrangement of the kitchen, he was individually responsible for the success of his own portion, and the social end was not permitted to overpower or befog his joy in discovery by actual performance. Each time he cooked he was guided to find that his method was general to all kinds of cooking. This method lay in the order of the technical steps or was discovered in some principle, such as solution, necessary as a means of control, and which, still later, he found himself using in a more complicated process. With children of six, seven, and eight years, the cooking of cereals was progressively educational in so many ways that it developed into a continuous course of study throughout these three years with no sense of monotony on the part of either pupils or teacher.[10]

"As used in the Laboratory School the activity of cooking supplied the child with a genuine motive and the medium for its expression; it gave him a chance for first-hand experience; and it brought him into contact with realities. It did all this, but in addition it was liberalized throughout by translation into its historic and social values and scientific equivalencies. With the growth of the child's mind in knowledge and power it ceases to be a pleasant occupation merely and becomes more and more a medium, an instrument, and an organ of understanding, and is thereby transformed."

Therefore, cooking held a distinctive place in the curriculum of the school. Its successful use was primarily due to the fact that its program was planned and directed by two teachers [11] whose training in the scientific and practical aspects of household arts was coupled with wide teaching experience. The program began in the kindergarten, and the work was adjusted to the different psychological age periods. At the end of seven

[10] John Dewey, *The School and Society*, p. 20.
[11] Althea Harmer and Katherine Camp.

years it was an adequate working program. A complete series of materials to be used in the program was listed, together with the accompanying and correlating scientific experiments which clarified and illustrated the general principle or process central in any lesson. A great help to this success was the fact that some time previous to this experiment, Mrs. Ellen H. Richards of the Massachusetts' Institute of Technology had worked out in theory as well as in practice what was afterwards called "the free-hand method of teaching cooking." This method presupposed a knowledge of the constituents of food, of the effect of controlled application of heat, and of the processes of solution and fermentation, which should make any housekeeper independent of recipes and creative in her cooking. Through Pratt and Drexel Institutes, where the teachers had been trained, much information and material, as well as detailed results of work with large classes of older girls and teachers, were available. In both, the work had been organized on the technical side and in its bearings on health, hygiene, dietetics, and sanitation. No experiments, however, with children of elementary age had been made. The problem in the school, then, became one of adapting to little children the successful courses already planned and in practical use with older girls. Many persons in the field of household economics were intensely interested in the experiment and were most generous with their suggestions and advice. The experience at Pratt Institute, especially in the adaptation of the equipment to the needs of younger children, can hardly be overestimated.

From the point of view of the teacher of general science, the course in cooking afforded more opportunity for the development of the scientific method than any other activity carried on in the school, with the possible exception of gardening, the general geography of the earth and atmosphere, and some of the textile processes. The equipment, although planned with an emphasis upon economy, was complete and practical. The cooking tables were of the sort that could be adapted by means of stools to the heights of the children.

The experience of the first year brought out certain points on the basis of which the succeeding year's experiment was

altered and improved. It was found there was no need to stimulate the child's interest by allowing him to choose the particular things to be cooked. Some of the things attempted were beyond the technical capacities of the children to realize. It is difficult for one who has not shared such an experiment to appreciate how great is a child's interest in the simplest processes in the preparation of food, and how keen is his observation of them. Even the ordinary preparation of food, however, proved so complicated that it was necessary in the succeeding years to progressively simplify the things which each child did in order to preserve in him a sense of an effective control of the process.

During the first three years the cooking was done as far as the child consciousness was concerned for the sake of the immediate product or end. The children prepared some one thing, each child contributing his proportion to the whole. In this way each felt the responsibility of the result not only for himself but for the whole class, so that the social end reinforced the immediate one. This interest in the immediate result so overshadowed the steps in the processes he was watching that very little use could be made, from a scientific point of view, of the important physical and chemical changes going on. Observation was incidental to securing good results, and the reasons for certain indications received little attention until after the first year and a half, when a few general principles were worked out while the actual cooking was going on. The children during this period spent most of their time in "science" work on the materials used in cooking.

Somewhere between the ages of eight and ten a change in the interest takes place, and the thing is done with more conscious reference to technique and to what might be termed the intellectual side. The child comes to see that if he understands the reasons for what he is doing, he can carry on a number of other operations of the same general class. This made necessary a change in the way in which the work was given. Even the simplest operation in cooking has so many conditions that it is impossible for the child to select those bringing about a certain result that is important for him. So at this stage simple experiments were introduced where con-

ditions were so controlled that he was able to draw a needed inference and get hold of a general principle. For example, the effect of heat on albumen was worked out by first finding out the way in which the temperature of the water could be determined from its appearance—thus were worked out the scalding, simmering, and boiling points. The next step was to subject a little white of egg to each temperature for varying lengths of time—drawing thence such inferences as the following: "The egg albumen had a very few threads in it at 140, at 160 it is jelly-like, and at 212 it is tough." "When albumen is boiling, it is very hard, and at simmering, it is very nice and tender." After these underlying principles were grasped, the work became more deductive, so to speak. It was treated more as applied science. Extracts from a simple clear account of the way this course was taught, written by the teacher who was mainly responsible for its success follow: [12]

For the youngest children foods such as cereals and fruits were selected since these required the simplest preparation and little variation in the manipulation of materials. The children's real interest was in the active work, the luncheon which they prepared and served, after receiving careful direction either in words or by demonstration. The value of the work was in the nice handling and careful use of materials and in the forming of habits of neatness and order. All this helped to create order not only in doing things of a practical nature, but also in their thinking and planning. It was similar to the organized play of the kindergarten in its influence on the social organization of the group. The observations made during the progress of the work were valuable as emphasizing a few regularly recurring phenomena.

In the interests of simplicity, part of the luncheons were brought from home in the form of sandwiches, and a drink of hot dilute cocoa was generally served. The clearing away and dishwashing were as much enjoyed as any other part of the process. This once-a-week school luncheon was the result of close coöperation of the parents with the teacher. In this way the lacking vegetables and meat were supplemented at home on these days.

The cooking had particular educational value for the younger children in giving opportunity for individual work, initiative, and

[12] Althea Harmer, "Elementary Cooking in the Laboratory School," *The Elementary School Teacher*, Vol. III, No. 10, 1903.

independence. It also called for group work and encouraged a spirit of helpfulness and nice adjustment of personalities to the work of the group as a whole. It made an appeal to children which was immediate and direct and was of such a nature that it could be arranged in orderly sequence. Beginning with the simple preparation of food to be served for luncheon, the children became interested in the material used and in the processes involved in the preparation of these materials. This made it possible to introduce simple experiments previous to the cooking and enabled them to work out the formulae and steps used in the preparation of the food. The logical sequence of this work formed simple and direct habits of thinking and acting. These were built upon and developed in later work where processes were more involved, where the interaction of the work among the children required a finer adjustment of each individual to the social life of the group.

The work as given to six-year-old children changed somewhat in character as regards the manner of its presentation. This change was in accord with the corresponding change in the attitude of the children. The materials were the same, that is, cereals and fruits. Grains were selected on account of their relation to the course on Present Occupations, which began with the study of a typical grain farm. The interest in the cooking started with the desire the child has to carry further the work of the farmer and the miller and follow the food from its preparation to its final use. The grains also furnished the simplest illustration of the effect of heat and water on the starch and cellulose in preparing them for digestion.

At the beginning of the cooking period the class with the teacher gathered in a semi-circle at a blackboard. The various preparations of cereals were examined, and the methods of preparation considered. By means of actual experiments the children compared the different preparations as to difference in time required for their cooking. The reasons for this difference were developed. In cooking each preparation they worked out some new point in the application of heat and water. The work started with the simplest use of fire and water and their effect on the starch granules of the cereal grain. The points brought out were the effect of the mechanical breaking up of the cellulose and of water on the starch granules, so that mastication, taste, and all other processes of digestion were more easily accomplished. The idea that grinding the grains shortens the process of cooking was then introduced. Experiments were made to show in a general way the composition of the grain, the difference in the relative amounts of starch and cellulose in the various grains, and the different preparations of grain found in the market, such as the hulled, cracked, ground, or flaked varieties.

Fruits and vegetables were selected the following year because

the problems involved in their preparation grew naturally out of the material as used. From experiments suggested by actual work and formulated in class discussion, the children were led to solutions of the problems as they arose.

The starch and cellulose found in the cereals studied the previous year were now found in varying conditions in fruits and vegetables. The value of water as a food constituent was brought out, as were the flavoring principles, such as the essential oils, vegetable acids, sugar, and mineral salts. These were considered, of course, with the younger children more in the part they have in giving character and flavor to the vegetable than in any nutritive value they possess.

In the experiments made in this year the interest was in seeing what happened and in making discoveries. The purpose of the experiment was often lost in the interest of the immediate program. Therefore the connection was made by the teacher between the purpose of the experiment and the problem to be solved. Though only a phase of the work, this formed a new problem for the children. For example, the potato was to be cooked. The child was led to compare it with the cereals previously studied. This led to an analysis of the potato which completely engrossed him for the time being. After he had discovered all he could about the potato, he was thrown back to the original problem of how to cook it. This at once called for an application of the facts discovered in the experiments. The fact that such experimentation was continuous throughout the year, and that results were always made use of to some practical end, gave added value to each experiment. Each became part of a larger whole. The original problem thus grew larger and showed many sides.

In these practical activities the child also came to have some idea of the real value of number. He used parts of a cup, as units; he then got the relation of these units to a larger whole; and he began to have an idea of simple fractions. From the manipulation of materials, and comparison of these by weight and measure, he got, in a concrete way, a definite idea of proportion which later on was made use of in his study of abstract number. In connection with the balancing of the grains

to obtain the amount of water required by each, recipes were made for their cooking. He discovered the practical importance of the recipe: just what it is used for, namely, to give the materials and quantities required.

In connection with the history the children took up primitive modes of cooking out-of-doors. In this connection they considered primitive methods of applying of heat, such as roasting in hot ashes, on hot metal or stones, boiling by means of hot stones in water or buried in the ground. The children had two or three primitive feasts where they cooked potatoes, corn, apples, chestnuts, and some sort of meat. Application of heat under these new conditions served as an occasion for the child to abstract the principle he had been using in connection with modern methods and apparatus. This abstraction was a necessary step in the control of the primitive fireplace.

With the older children the preparation and cooking of proteins was taken up. The cooking of eggs, meats, and fish was followed by a review of the milk and vegetable soups and was concluded with the preparation of batters and doughs by means of the various raising agents.

During 1898–1899 and 1899–1900, the cooking program developed to such an extent that the practical work was turned over to an assistant.[18] The attention of the directing teacher was then devoted to relating the processes of cooking to physiology and especially to nutrition and hygiene. This course was with the older children and, in its experimental approach, was developed and carried on with the collaboration of the science teachers.

Since experience showed that cooking was the activity in which the children most easily learned the use of the scientific method, a detailed account of the way they thought through for themselves the necessary steps in their daily procedure follows. At the beginning of a lesson the proper utensils were gotten out and arranged in order of use and suitability to the cooking to be done. Then, with a view to softening and developing the flavor of the grain cooked, they developed, by

[18] Mary Tough.

discussion, the relation of amount or mass cooked to the unit of liquid needed, and of the form of cereal to the time required. Next, through measuring and weighing, volume and mass, or bulk, became practical working conceptions. It was phrased thus by one of the children: "We took two cups of flaked rice to one cup of water because it is so light; one-quarter a cup of whole rice takes one cup of water." Then they learned to distinguish between the different factors which controlled the amount of water needed, the length of time for cooking, the extent of surface of pan exposed to air, and the amount of heat to be applied. Each member of the group followed a different way of preparing the same food. The variable factors were thus sifted out. In one case this would be the amount of water, in another the character of the cereal, or in another the way of applying heat. In all the type of utensil was kept the same.

The technical sequence was worked out by the children as a group. Individual variations from the group plan were made by original children and were recognized and welcomed by both teacher and children. Group discussion clarified the part each one took in the experimental process. The class was held as a group until each individual felt confident that he knew what to do. It was found by observation of the teachers that with the younger children, attitude and expression indicated when the moment had come to cut short the talking and proceed to work. With the older children, the interest in the form of expressing what they were about to undertake increased very rapidly as they became more and more conscious of the need for clarity of method in recording the results of their experimental work. Perfectness of detail came first in acquiring the technique of procedure. This was the same in all classes. For example, two small boys worked out a coöperative scheme of work which enabled them, through elimination of useless motions and combination of effort, to finish ten to fifteen minutes ahead of the others. This time they proceeded to use either in writing up what they had done, or in acquiring skill in number work in which they felt themselves deficient.

The teacher's part was to answer questions and by a skilful

refreshing of the children's memories to insure that plans for the day were workable and also different enough in character to furnish a new experience involving a problem for the group. This was only possible when the teacher's experience already held in conscious readiness the general principles underlying the course. She shared the enterprise of discovery with the child. She functioned in bringing together various results and in assisting the children to trace back effects to causes. She thus helped each child to become conscious of the general principles, however concretely stated, resulting from their combined efforts.

This more or less uniform plan of classroom procedure developed into a method during the second year of the school. The time given to cooking varied from one and a half to two hours a week. The period was always divided into two parts, a half-hour of which was spent in planning and experimentation. With the younger children, this half-hour was on the same day as the luncheon and just before it. With the older children, especially toward the end of each three months, the period was used for formulation of the principles of cooking, which served as a practical review of the quarter's work. The luncheon was never omitted with children under eleven or twelve.

In the four older groups the care and serving of the table was assigned individually, strict rotation being observed, as the privilege of inviting guests was a part of this duty. It was found that children of six and under rarely have ability to converse freely at a table of eight or ten, so that very often a story was told during lunch by the teacher or visiting guests.

One of the outstanding results of the experience with the cooking program was its value in teaching even the youngest children to use fractional parts as easily and intelligently as they did whole numbers. Supplemented as it was by the use of the fractional parts of the foot and yard in their other constructive activities, this work seemed to furnish the needed concrete experience in multiplication and division of whole numbers and fractions. Because it was important to use a third of a cup instead of a fourth, in order to get more to eat,

there was no muddle or confusion in the child's mind as to which fraction was the larger. It was easy to understand that if each child needed a third of a cup of cereal, twelve children would need four cups. The use of arithmetical symbols as the way of putting this down for future reference became natural and easy.

The questions of marketing and keeping accounts were frequently discussed. Because of the isolated position of the school little of this work was done except as children nine, ten, and eleven helped keep the school accounts and so covered the cost of the food for the cooking. The children of this school were not cut off from shopping experience at home. With children who lack such experience because of their method of living, it would seem that it might profitably be made a part of the teaching program.

Cooking involves a series of such more or less complex processes that it was often difficult to enable the youngest children to develop independence and initiative in their laboratory periods for they were apt to become far too dependent on direction. The children in consequence were held to a persistent use of general principles in all their preparation of food and cooking. Additional experiments were made which illustrated the kind of processes used and the fact that the amount of time needed for cooking any food was dependent upon its nature. They were taught for example the coagulation of albumen, the character of cellulose and why it should be softened, and how the flavor of food can be developed. This rendered the children confident when confronted with the cooking of unknown foods. They knew how to discover just how tough cellulose of the new food was and the approximate amount of starch in it or of albumen. They were able to judge whether the food was to be used for flavor, for roughage, or as a source of energy. They knew the fundamental proportions for batters and doughs of different consistencies and their relation to the different raising agencies. Such daily experience freed them from a helpless dependency on recipes, which teaching in cooking often gives. When one knows how much baking powder the use of one egg replaces, cakes are no mystery.

When one knows that the principle of making white sauce depends on the separation of the grains of starch by the proper method, that thorough mixing and an even heat will prevent the formation of lumps, and that the addition of one third of the total quantity of liquid needed insures the uniform quality of the product, lumpy gravy and soups never appear on the menu.

To those who saw the alert and vital interest of these younger children in this activity the lack of attention and the usual bored attitude of adult or college students in household economics, even when taught by an expert chemist, stood out in great contrast. It is probable that the college teacher would not find so many inhibitions and would be able to carry her ideal of research in cookery further, had her students had an elementary experience such as that of the children in this school.

To see a class of eight-year-old children produce perfect omelets, using small covered sheet-iron saucepans over gas burners was a revelation of what experimental work could do to curb the natural desire to poke in and see what is happening. They had seen what happened in class test, and their confidence in the control of the heat and knowledge of the correct length of time gave them success in practical application. No failure was ever passed by or covered up. It was critically reviewed to ascertain what conditions had affected the result. Endowed with an unusual combination of scientific and intellectual appreciation and an artistic temperament the teacher, who carried this course to its completion, was able to give the children an unconscious feeling for the artistic side of preparing and serving food and high ideals of efficiency in planning and handling utensils.

The pressure of college preparatory examinations made it necessary to eliminate from the program of the older children the course that had been planned for them in the less used techniques of cooking. Some of the children, however, worked these out at home and became experts in the preparation of certain foods. Almost all of the children used what they had learned with great pride and joy in the preparation of Sunday night suppers for the family. The preparation and

serving of luncheons for distinguished visitors went through very successfully. The reports from the alumnae indicate that the understanding and use of cooking principles culminated in surety, dexterity, and confidence in meeting the demands of adult life. This was especially true of the two older classes who had been six or seven years in the school.

MATHEMATICS

Because of the fundamental character of mathematical science the development of that tool was one of the main concerns of the planners of the school's curriculum. During the first stages and the transitional years the problem was to see that the children had appropriately simple occasions to use number so that they saw in it a way to get order and effectiveness into their occupations, whether games or constructions. Measuring of all kinds played its part. It was never assumed that mathematics can be so developed as to control social situations, for mathematical expressions are only of use as formal tools in a special limited kind of experience. Hence number is discussed not primarily as one of the sciences but as a form of communication (see Chapter XVII). In Chapter XVII also is the account of how some children with this practical background were able to think out, to express fundamental mathematical relations such as ratio and proportion and to use freely algebraic symbols and geometric construction.

SUMMARY

The development of the ability to plan ahead, to *test*, to evaluate results, and to deduce from them the help needed for future action or testing became fully conscious in only a few classes, and in these not with all the children. However, the mental attitude of being objective in sizing up a problem, a willingness to try to see and ability to direct that seeing effectively was so characteristic of the majority of the children who had been in the school for five years that this result seemed to fulfil the hopes with which the science work had been

planned. The general use of the scientific method in all lines of the school work had exceeded the early expectations. While the fields of future experimentations have been barely indicated, there is hope that the present crisis will induce educators to experiment scientifically in socially coöperative schools.

Sharing in planning was the secret of the successfully social spirit of this school community. Social experiments must be planned. All concerned must enter into the planning to insure the success of any social undertaking, and all must accept their plan as tentative, to be tested by events. Only in this open-minded coöperative spirit can groups of individuals meet the problems of the shifting scene so as to insure the continuity and therefore the security of experience. Were the present Homestead experiments animated by the same spirit of coöperative adventure in the field of social living as was this school of some thirty years ago, there would be hope of an ever-increasing number of genuine indigenous communities, gaining social security through coöperation.

From: Mayhew, Katherine C. and Edwards, Anna C.
The Dewey School, Atherton Press, 1966.

APPENDIX II

THE THEORY OF THE CHICAGO EXPERIMENT

THE gap between educational theory and its execution in practice is always so wide that there naturally arises a doubt as to the value of any separate presentation of purely theoretical principles. Moreover, after the lapse of some thirty years, there is danger that memory will have done its work of idealization, so that any statement that is made will contain a considerable ingredient of the conclusions of subsequent experience instead of being faithful to the original conception. In the present instance, the latter danger is avoided because the exposition of the underlying hypothesis of the educational experiment is drawn from documents written during the earlier years of its existence.[1] Irrespective of the success or failure of the school in approximating a realization of the theory which inspired its work and which in some directions unexpectedly exceeded anticipations, there is some value in setting forth the theory on its own account. It will assist the reader in interpreting the report of the actual work of the school, lending it a continuity, not wholly specious, for that *continuity* did obtain; it will aid in evaluating the failures and successes of its practices, whatever their causes; and whatever there is of lasting value in the theory itself may suggest to others new and even more satisfactory undertakings in education.[2]

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[1] "Pedagogy as a University Discipline," *University (of Chicago) Record*, 18 and 25 (September, 1896). Vol. I, pp. 353–355, 361–363. Brochure privately printed in fall 1895.

[2] This experiment had the backing of an exceptional group of University experts, a fact which accounts largely for its daring invasion with suggestive results into so many fields new in elementary subject-matter. See adaptations of experiments made by pupils of A. W. Michelson for Group X, also of John M. Coulter's material later published by him in *Plant Relations*.

There is a specific reason for setting forth the philosophy of the school's existence. In the University of Chicago, at the outset, the Departments of Philosophy, Psychology, and Education were united under a single head. As that head was trained in philosophy and in psychology, the work of the school had a definite relation in its original conception to a certain body of philosophical and psychological conceptions. Since these conceptions had more to do, for better or worse, with the founding of the school than educational experience or precedent, an account of the actual work of the school would be misleading without a frank exposition of the underlying theory. The feeling that the philosophy of knowledge and conduct which the writer entertained should find a test through practical application in experience was a strong influence in starting the work of the school. Moreover, it was a consequence of the very philosophy which was held. It was intellectually necessary as well as practically fitting that the lecture and class instruction in the department of pedagogy (as the department of education was at first called) should be supplemented and tested in a school which should bear the same relation, in a broad sense, to theory that laboratories of physics, chemistry, physiology, etc., bear to university instruction in those subjects. The combination of the various departments in one afforded the opportunity.

Reference to the article printed under the title of "Pedagogy as a University Discipline" (in September, 1896) will show that the school by intention was an experimental school, not a practice school, nor (in its purpose) what is now called a "progressive" school. Its aim was to test certain ideas which were used as working hypotheses. These ideas were derived from philosophy and psychology, some perhaps would prefer to say a philosophical interpretation of psychology. The underlying theory of knowledge emphasized the part of problems, which originated in active situations, in the development of thought and also the necessity of testing thought by action if thought was to pass over into knowledge. The only place in which a comprehensive theory of knowledge can receive an active test is in the processes of education. It was also thought that the diffused, scattering, and isolated state of school studies provided

an unusual situation in which to work out in the concrete, instead of merely in the head or on paper, a theory of the unity of knowledge.

Under the title of the *Plan of Organization* (a document privately printed in the autumn of 1895) there is a schematic outline of the main bearings of the philosophic theory upon education. The account, contained in the preceding chapter of this appendix, may be extended further by a summary of the leading points of this document. First in importance is the conception of the *problem* of education. In substance this problem is the harmonizing of individual traits with social ends and values. Education is a difficult process, one demanding all the moral and intellectual resources that are available at any time, precisely because it is so extremely difficult to achieve an effective coördination of the factors which proceed from the make-up, the psychological constitution, of human beings with the demands and opportunities of the social environment. The problem is especially difficult at the present time because of the conflicts in the traditions, beliefs, customs, and institutions which influence social life to-day. In any case, it is an ever-renewed problem, one which each generation has to solve over again for itself; and, since the psychological make-up varies from individual to individual, to some extent it is one which every teacher has to take up afresh with every pupil.

The formula of a coördination or balance of individual and social factors is perhaps more current today than it was a generation ago. The formula which then had the widest currency was probably that of the harmonious development of all the powers—emotional, intellectual, moral—of the individual. It was not consciously asserted that this development could be accomplished apart from social conditions and aims. But neither was the importance of social values consciously stated. And, especially in progressive schools, the emphasis today is often so largely upon the instincts and aptitudes of individuals as they may be discovered by purely psychological analysis, that coördination with social purposes is largely ignored. Moreover, a doctrine of individual economic success is often pursued in schools as if that were the only significant side of social life. On

the other hand, the doctrine of "social adjustment" is preached as if "social" signified only a fitting of the individual with some preordained niche of the particular social arrangements that happen to exist at the time.

In the theory of the school, the first factor in bringing about the desired coördination was the establishment of the school as a form of community life. It was thought that education could prepare the young for future social life only when the school was itself a coöperative society on a small scale. The integration of the individual and society is impossible except when the individual lives in close association with others in the constant and free give and take of experiences and finds his happiness and growth in processes of sharing with them.

The idea involved a radical departure from the notion that the school is just a place in which to learn lessons and acquire certain forms of skill. It assimilated study and learning within the school to the education which takes place when out-of-school living goes on in a rich and significant social medium. It influenced not only the methods of learning and study, but also the organization of children in groups, an arrangement which took the place occupied by "grading." It was subject-matter, not pupils, that was thought to need grading; the important consideration for pupils was that they should associate on the terms most conducive to effective communication and mutual sharing. Naturally, it also influenced the selection of subject-matter for study; the younger children on entering school engaged, for example, in activities that continued the social life with which they were familiar in their homes. As the children matured, the ties that linked family life to the neighborhood and larger community were followed out. These ties lead backward in time as well as outward in the present, into history as well as the more complex forms of existing social activities.

Thus the aim was not to "adjust" individuals to social institutions, if by adjustment is meant preparation to fit into present social arrangements and conditions. The latter are neither stable enough nor good enough to justify such a procedure. The aim was to deepen and broaden the range of social contact and

intercourse, of coöperative living, so that the members of the school would be prepared to make their future social relations worthy and fruitful.

It will be noted that the social phase of education was put first. This fact is contrary to an impression about the school which has prevailed since it was founded and which many visitors carried away with them at the time. It is the idea which has played a large part in progressive schools: namely, that they exist in order to give complete liberty to individuals, and that they are and must be "child-centered" in a way which ignores, or at least makes little of, social relationships and responsibilities. In intent, whatever the failures in accomplishment, the school was "community-centered." It was held that the *process* of mental development is essentially a social process, a process of participation; traditional psychology was criticized on the ground that it treated the growth of mind as one which occurs in individuals in contact with a merely physical environment of things. And, as has just been stated, the *aim* was ability of individuals to live in coöperative integration with others.

There are, of course, definite reasons which account for the notion that the school was devoted to personal liberty and that it advocated rampant individualism. The more superficial cause was the fact that most visitors brought with them an image of the conventional school in which passivity and quietude were dominant, while they found a school in which activity and mobility were the rule. Unconsciously, such visitors identified the "social" element in education with subordination to the personality of the teacher and to the ideas of a textbook to be memorized. They found some things quite different and, accordingly, thought there was a riot of uncontrolled liberty. A more basic reason was the fact that there was little prior experience or knowledge to go upon in undertaking the experiment. We were working in comparatively unbroken ground. We had to discover by actual experimentation what were the individual tendencies, powers, and needs that needed to be exercised, and would by exercise lead to desirable social results, to social values in which there was a personal and voluntary interest. Doubtless, the school was overweighted, especially in

its earlier years, on the "individualistic" side in consequence of the fact that in order to get data upon which we could act, it was necessary to give too much liberty of action rather than to impose too much restriction.

In leaving behind the traditional method of imposition from above, it was not easy for teachers to hit at once upon proper methods of leadership in coöperative activities. At the present time there is much known which was then unknown about the normal acts and interests of the young. Methods of insight and understanding have reached a point where the margin of uncontrolled action which was demanded by the experiment at that time is no longer required. It is still true, however, that while some schools have gone to an extreme in the direction of undirected individual action, there are more schools in which artificial conditions prevent acquaintance with the actual children, where fictitious beings are treated on a fictitious basis, and where genuine growth is made difficult. Our schools have still much to learn about the difference between inspiring a social outlook and enthusiasm, and imposing certain outward social conformities.

The reader of the early documents will find that next after the idea of the school as a form of community life came that of working out a definite body of subject-matter, the material of a "course of study." As a unit of the university, it had both the opportunity and the responsibility to contribute in this direction. Custom and convention conceal from most of us the extreme intellectual poverty of the traditional course of study, as well as its lack of intellectual organization. It still consists, in large measure, of a number of disconnected subjects made up of more or less independent items. An experienced adult may supply connections and see the different studies and lessons in perspective and in logical relationship to one another and to the world. To the pupil, they are likely to be curiously mysterious things which exist in school for some unknown purpose, and only in school.

The pressing problem with respect to "subject-matter" was accordingly to find those things in the direct present experience of the young which were the roots out of which would grow

more elaborate, technical, and organized knowledge in later years. The solution of the problem is extremely difficult; we did not reach it; it has not yet been reached and in its fullness will never be reached. But at all events we tried to see the problem and the difficulties which it presented. There are two courses which are easy. One is to follow the traditional arrangement of studies and lessons. The other is to permit a free flow of experiences and acts which are immediately and sensationally appealing, but which lead to nothing in particular. They leave out of account the consideration that since human life goes on in time, it should be a growth and that, otherwise, it is not educative. They ignore continuity and treat pupils as a mere succession of cross-sections. It is forgotten that there is as much adult imposition in a "hands off" policy as in any other course, since by adoption of that course the elders decide to leave the young at the mercy of accidental contacts and stimuli, abdicating their responsibility for guidance. The alternative to the two courses mentioned is the discovery of those things which are genuinely personal experiences, but which lead out into the future and into a wider and more controlled range of interests and purposes. This was the problem of subject-matter to which the school was devoted.

This work also involved the searching out of facts and principles which were authentic and intellectually worth while in contrast with wooden and sawdust stuff which has played a large part in the traditional curriculum. It is possible to have knowledge which is remote from the experience of the young and which, nevertheless, lacks the substance and grip of genuine adult knowledge. A great deal of school material is irrelevant to the experience of those taught and also manifests disrespect for trained judgment and accurate and comprehensive knowledge. In the earlier days of our country these defects of school material were largely made good by the life of the young out of school. But the increase of urban conditions and mass production has cut many persons off from these supplementary resources; at the same time an enormous increase of knowledge in science and history has occurred. Since no corresponding change has taken place in the elementary school, there was the need

for working out material which was related to the vital experience of the young and which was also in touch with what is important and dependable in the best modern information and understanding.

The thirty and more years which have passed since the school in Chicago undertook the development of a new type of subject-matter have seen great improvements in the content of studies. The latter are not so dead nor so remote as they once were. They still show, however, the effect of modern increase in knowledge by way of sheer quantitative multiplication, resulting in congestion and superficiality. The "enrichment" of the curriculum has often consisted in the further introduction of unrelated and independent subjects or in pushing down into the "grades" topics once reserved for high-school study. Or, in the opposite direction, there are introduced under the name of projects disconnected jobs of short time-span in which there is emotional stimulation rather than development into new fields and principles, and into matured organization.

It was an essential part of the conception of proper subject-matter that studies must be assimilated not as mere items of information, but as organic parts of present needs and aims, which in turn are *social*. Translated into concrete material, this principle meant in effect that from the standpoint of the adult the axis of the course of the study was the development of civilization; while from the standpoint of those taught, it was a movement of life and thought dramatically and imaginatively reënacted by themselves. The phrase "development of civilization" suggests something both too ambitious and too unified to denote just the materials actually used. Since some forms of social life have made permanent contributions to an enduring culture, such typical modes were selected, beginning with the simple and going to the complex, with especial attention to the obstacles which had to be met and the agencies which were effective, including in the latter new inventions and physical resources and also new institutional adaptations.

The details corresponding to the central principle are found [illegible] that some interpretative comments are here included, based [illegible]

most frequently raised and misconceptions entertained. Perhaps the most fundamental one of these was the notion that the material was merely "historical" in a sense in which history signifies the past and gone and the remote, that the material used was too far away from the present environment of children. I shall not stop here to engage in a justification of the educational value of history. What is to the point is that the material was historical from the standpoint of the adult rather than of the children, and that psychological and physical remoteness have little to do with one another, until a considerable degree of maturity has been reached. That is, the fact that certain things exist and processes occur in physical proximity to children is no guarantee that they are close to their needs, interests, or experience, while things topographically and chronologically remote may be emotionally and intellectually intimate parts of a child's concern and outlook. This fact is recognized in words at least whenever the importance of play for the young child is emphasized—to say nothing of glorification of fairy tales and other more dubious matters.

Such terms as primitive life, Hebrew life, early American settlements, etc., are, therefore, mere tags. In themselves they have no meaning. They may signify material of antiquity quite outside the range of present experience and foreign to any present interest and need. But they may also signify perception of elements active in present experience, elements that are seeking expansion and outlet and that demand clarification, and which some phase of social life—having for the adult a historical title—brings to the focus of a selective, coherently arranged, and growing experience.

The word *imagination* has obtained in the minds of many persons an almost exclusively literary flavor. As it is used in connection with the psychology of the learner and there treated as fundamental, it signifies an expansion of *existing* experience by means of appropriation of meanings and values not physically or sensibly present. Until the impulses of inquiry and exploration are dulled by the pressure of unsuitable conditions, the mind is always pressing beyond the limits of bodily senses. *Imagination* is a name for the processes by which this extension

and thickening of experience take place. Such imagination naturally finds outward and active manifestation; instead of being purely literary, it uses physical materials and tools as well as words in its own expanding development. Subject-matter that to the adult is remote and historical may supply the intellectual instrumentalities for this constant pushing out of horizons and internal deepening within the child's present experience.

Superficially, there was a similarity to the "recapitulation" theory in this method of enlarging the intrinsic experience of the children by means of subject-matter drawn from the development of the culture of mankind. In reality, there was no adoption of the notion that the experience of the growing human being reproduces the stages of the evolution of humanity. On the contrary, the beginning was made with observation of the existing experience of a child, his needs, interests, etc., and then some selected phase of cultural life in a generalized and idealized form was looked to for material which would feed and nurture the needs and do so in a way that would give the child a greater understanding and increased power over his own present life and environment. Moreover, there was always an attempt to secure a rhythm of movement, beginning with conditions already familiar to the child, passing through something more remote in time and space, and then returning to a more complex form of existing social surroundings.[3]

Moreover, the entire process of the school was subject to the condition which has already been emphasized:—the need for a *present* community life in which the pupils, along with the teachers, should be sharing, emotionally, practically—or in overt action—and intellectually. Physical materials and constructions, implements, tools, dramatization, story-telling, etc., were used as resources in the creation and development of this immediate social life, and with the younger children—or until the social sense was linked to a sense for history as temporal sequence—"historical" material was subordinated to the maintenance of

[3] Thus, present family life was studied before "primitive" life; the setting of Chicago before the earlier Colonial settlement of Virginia and Massachusetts, etc.

community or coöperative group in which each child was to participate.[4]

The misunderstanding which is most likely to arise in connection with the idea of the "ways of civilization" concerns a seeming exclusion of science and scientific method from the picture. Schools are habituated to a sharp separation of social subject-matter and that which is labeled scientific. The latter thus becomes technical and lacking in humane quality and appeal. But at the same time the social and historical subject-matter becomes far-away and literary and of value as a means of escape from the troubles and roughnesses of the present.

It is more than probable that the only genuine solution of the question of the place of social guidance and indoctrination in education will be found in giving a central place to scientific method as the key to social betterment.

The importance which is attached—both in the statement of theory and in the actual work of the school—to preparation of food, to clothing, rugs, etc., and to means of shelter, is to be understood, accordingly, by being placed in the context just mentioned. Socially, these give a fairly constant framework of fundamental activities of humanity and a concrete, definite center from which the enlargement and deepening of culture could be approached. Psychologically, they give opportunity for the exercise and satisfaction of all the impulses of construction, manipulation, active doing and making. Through the divisions of labor and the coöperations involved, they fit naturally and almost inevitably into the life of the group as a directly present, appealing, and controlling social form.

It *follows* that the importance that was attached to the practical and motor activities, spinning, weaving, cooking, woodworking, etc., was not because of so-called utilitarian reasons, whether the importance of mastery of the processes involved in the future life of the pupils or that of tangible material products and results.[5]

[4] From the first, the name *group* was deliberately substituted for the traditional word *class*.

[5] Coming as the children did mainly from professional families, there was little prospect of any utility of this sort.

The reason for the activities, on the contrary, was the fact that on one side they conformed to the psychological hypothesis that action (involving emotional and imaginative as well as motor elements) is the unifying *fact in personal development*, while on the social side they furnished natural avenues to the study of the dynamic development of human culture and afforded the children opportunities for the joy of creation in connection with their equals. In the working hypothesis of the school the idea of "occupations" was central in the survey of human development; and occupations as engaged in by the pupils themselves were means of securing the transformation of crude and sporadic impulses into activities having a sufficiently long time-span as to demand foresight, planning, retrospective reviews, the need for further information and insight into principles of connection. On the moral side, this same continuity demanded patience, perseverance, and thoroughness—all the elements that make for genuine as distinct from artificially imposed discipline.

In 1895, the Illinois Society for Child Study sent out a questionnaire in which it was asked, "What principles, methods, or devices for teaching, not now in common use, should in your opinion be taken as fundamental and authoritative, and be applied in school work?" A reply, from the pen of the present writer adds nothing new to what has been said, but because of its early date, and because it was definitely written from the standpoint of application of theory to a new school practice, it is here inserted.[8]

In stating the following principles, it is taken for granted that there are no results that are "foregone" in the sense of being beyond further investigation, criticism, or revision; but that what is wanted is a statement of results sufficiently assured to have a claim upon the parent and teacher for a consideration as working hypotheses.

(1) The radical error which child study would inhibit is, in my judgment, the habit of treating the child from the standpoint of the teacher or parent: i. e., considering the child as something to be

[8] John Dewey, *Transactions of the Illinois Society for Child Study*, Vol. I (1895), No. 4, p. 18.

educated, developed, instructed, or amused. Application of this particular principle will be found in connection with the positive statement following:

(2) The fundamental principle is that the child is always a being, with activities of his own, which are present and urgent, and do not require to be "induced," "drawn-out," "developed," etc.; that the work of the educator, whether parent or teacher, consists solely in ascertaining, and in connecting with, these activities, furnishing them appropriate opportunities and conditions. More specifically: (*a*) sensory and motory activities always are connected; (*b*) ideational activity is perverted and cramped unless it has a motor object in view and finds a motor outlet; (*c*) the sensory-motor and idea-motor coördinations tend to ripen in a certain order; (*d*) the larger, coarser, and freer coördinations always mature before the finer and more detailed ones; (*e*) all normal activities have a strong emotional coloring—personal, characteristic, dramatic deeds and situations, moral, and esthetic; (*f*) curiosity, interest, and attention are always natural and inevitable concomitants of the ripening of a given coördination; (*g*) finally and fundamentally, a child is a social being, hence educationally

THE FOLLOWING METHODS

(1) Reading, writing, drawing, and music should be treated as ways in which a given idea under the influence of its own emotional coloring find its own expression. The work of the teacher is to see that the mental image is formed in the child, and opportunity afforded for the image to express itself freely along lines of least resistance in motor discharge. Reading is psychologically dependent upon writing and drawing, needs observation for stimulus, and the stirring of the social instinct—the demand for communication—for object.

(2) Number arises in connection with the measuring of things in constructive activities; hence arithmetic should be so taught and not in connection with figures or the observation of objects.

(3) Nature study, geography, and history are to be treated as extensions of the child's own activity, e. g., there is no sense psychologically in studying any geographical fact except as the child sees that fact entering into and modifying his own acts and relationships.

(4) Minute work is to be avoided, whether it is (*a*) mainly physical as in some of the kindergarten exercises, in many of the methods used in drawing and writing, or (*b*) mainly intellectual, as starting with too much analysis, with parts rather than wholes, presenting objects and ideas apart from their purpose and function.

(5) The intellectual and moral discipline, the total atmosphere, is to be permeated with the idea that the school is to the child and to the teacher the social institution in which they *live*, and that it is not a means to some outside end.

This summary of the philosophy upon which the work of the school was to be based may be concluded with an extract from a writing of a later date, but one which was based upon the earlier theory as that was developed by the experiences gained in the School itself: "All learning is from experience." This formula is an old one. Its special significance in this particular connection is derived from the conception of the act as the unit of experience, and the act in its full development as a connection between doing and undergoing, which when the connection is perceived, supplies meaning to the act.

[1] Every experience involves a connection of doing or trying with something which is undergone in consequence. A separation of the active doing phase from the passive undergoing phase destroys the vital meaning of an experience. Thinking is the accurate and deliberate instituting of connections between what is done and its consequences. It notes not only that they are connected, but the details of the connection. It makes connecting links explicit in the form of relationships. The stimulus to thinking is found when we wish to determine the significance of some act, performed or to be performed. Then we anticipate consequences. This implies that the situation as it stands is, either in fact or to us, incomplete and hence indeterminate. The projection of consequences means a proposed or tentative solution. To perfect this hypothesis, existing conditions have to be carefully scrutinized, and the implications of the hypothesis developed—an operation called reasoning. Then the suggested solution—the idea or theory—has to be tested by acting upon it. If it brings about certain consequences, certain determinate changes, in the world, it is accepted as valid. Otherwise it is modified, and another trial made. Thinking includes all of these steps—the sense of the problem, the observation of conditions, the formation and rational elaboration of a suggested conclusion, and the active experimental testing. While all thinking results in knowledge, ultimately the value of knowledge is subordinate to its use in thinking. For we live not in a settled and finished world, but in one which is going on, and where our main task is prospective, and where retrospect—and all knowledge as distinct from thought is retrospect—is of value in the solidity, security, and fertility it affords our dealings with the future. . . . To learn from experience is to make a backward and forward connection between what we do to things and what we enjoy or suffer from things in consequence. Under such conditions, doing becomes a trying, an experiment with the world to find out what it is like, the undergoing becomes instruction—discovery of the connection of things.

Two conclusions important for education follow. (1) Experience is primarily an active-passing affair; it is not primarily cognitive. But (2) the *measure of the value* of an experience lies in the perception of the relationships or continuities to which it leads.

[1] John Dewey, *Democracy and Education*, pp. 164 and 177.

A child or an adult—for the same principle holds in the laboratory as in the nursery—learns not alone by doing but by perceiving the consequences of what he has done in their relationship to what he may or may not do in the future; he experiments, he "takes the consequences," he considers them. If they are good, and if they further or open other ways of continuing the activity, the act is likely to be repeated; if not, such a way of acting is apt to be modified or discontinued. Whichever it may be, there has been a change in the person because of the meaning which has accrued to his experience. He has learned something which should—and which will if the experience be had under educative conditions—open up new connections for the future and thereby institute new ends or purposes as well as enable him to employ more efficient means. Through the consequences of his acts are revealed both the significance, the character, of his purposes, previously blind and impulsive, and the related facts and objects of the world in which he lives. In this experience knowledge extends both to the self and the world; it becomes serviceable and an object of desire. In seeing how his acts change the world about him, he learns the meaning of his own powers and the ways in which his purposes must take account of things. Without such learning purposes remain impulses or become mere dreams. With experience of this kind, there is that growth within experience which is all one with education.

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