The Witness

Volume 76 • Number 9 • September 1993

Schooling the spirit

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In defense of creation

I NEVER HURRY THROUGH *The Witness*. For a month, it holds a companionable place on my dining table, or sneaks into my tote bag before I leave for work. On many evenings it drifts to a well-lit place beside my prayer chair: ready to serve as a catalyst for contemplation.

Marianne Arbogast has a wonderful talent for interview composition (as in "The living water of the Eno"). What she gleans in conversation is crafted into the highest form of storytelling.

There was a space between my reading of this and of Ched Myers' "The earth and the great economy" but when I read his sentence "Only love for specific land ... can motivate us to struggle on its behalf," I immediately thought of the Eno River strategies.

Deborah Rochon
Southfield, MI

YOUR JUNE ARTICLE "Emergence of the eco-warriors" reminded me again of a conceptual problem which I've also found troublesome concerning the animal rights movement. The Deep Ecology dictum that "all life has intrinsic rights equal to those of human beings" is intuitively appealing, and no doubt a step in the right direction from the *status quo*. But in the end, I'm afraid it's too simplistic. How is this idea attributed in your article? To Arne Naess and George Sessions — both, be it noted, members of *homo sapiens*, the only species with a highly developed capacity to conceptualize and act purposefully concerning the relationships between itself, other species and the rest of the created order. Surely recognizing this reality and wrestling with its complex ramifications is close to the heart of what it means for people of faith in our time to "have dominion" over the earth.

James Carson
Evanston, IL

I READ WITH INTEREST the article of Blaise Tobia and Virginia Maksymowicz entitled, "Confronting New York's Trash." This was published in the June, 1993 issue.

Another possibility that holds a very strong promise is an invention by Dr. Lonnie Ingram that turns trash into energy.

Julia Matsui-Estrella
Berkeley, CA

AS CHAIR OF THE JOINT STANDING COMMITTEE on Planning and Arrangements, I wish to clear up some inaccuracy about the site of the 1997 General Convention which appeared in the June 1993 issue of *The Witness* under *Vital Signs*.

The canonical procedure for the selection of a Convention site requires that the site be approved by the Presidents and Vice Presidents of the House of Bishops and the House of Deputies, the majority of the Presidents of the Provinces, the Executive Council and finally by the General Convention. The Joint Committee recommended the selection of Philadelphia as the site of the 1997 General Convention and, excepting the 1994 General Convention's, the required assents have been obtained including that of the Executive Council at its June meeting. We are not waiting on "ruling Denver out" but rather the decision was made on a number of positive factors including the appeal of the City of Philadelphia and the fact that a General Convention has not been held in the Northeast since Boston in 1952.

With all good wishes and much appreciation for your ministry through your publication.

Pamela Chinnis
President, House of Deputies
Chair, Joint Standing Committee on Planning and Arrangements

[**Ed. note:** *The Witness* is pleased to learn that glitches with the Philadelphia site have been worked out and that the General Convention will be held in that fair city in 1997 (if the 1994 General Convention gives its approval). But we'll stand by our reporting. When we went to press in May, the Denver option was still alive because of problems with hotel arrangements and dates in Philadelphia and Orlando. Luckily, the Philadelphia arrangements freed the Joint Standing Committee from needing to wait for the outcome of the Amendment 2 litigation. —J.W.]

Godly sex

AS A TRANSFEREE FROM *Christianity & Crisis* and now a subscriber to your journal, I'm impressed — especially by the May 1993 issue.

Gordon Burbridge
Salem, OR

I ENCLOSE my check for three May 1993 issues ("Godly sex") — it's a real hit down here!

Muffie Moroney
Houston, TX

IN THE MAY 1993 ISSUE you say that you want to demonstrate that you have "good boundaries." Right away I wonder whether you use the "good" in the moral or ethical sense or in the sense that your boundaries are firm, well-defined, secure, etc. When you say that you are not asking that "graphic descriptions of readers' sexuality be sent to *The Witness*" are you implying that such material, being outside of your boundaries, is therefore no "good"? Speaking personally, I think that such descriptions could very well be helpful, illuminating and even a lot of fun! Perhaps it would have been more appropriate for you to say that you have boundaries, omitting the qualifier which could imply that your boundaries are "good" and others' are "bad."

John H. Lacey
St. Petersburg, FL

[**Ed. Note:** Firm and secure were the meanings we intended.]

Caesar and the orphans

IT WAS GREAT to see John Croft's story in the April *Art and Society* section. Keep up the good work.

Karen Marysdaughter
Monroe, ME

Correction

In the reproduction of the painting, *The Nut Gatherers,* courtesy of the Detroit Institute of Arts, in the June 1993 issue of *The Witness*, the artist's name was inadvertently omitted. The painting is by William Adolphe Bouguereau.

Witness praise

THOSE WHO REMEMBER the Methodist student magazine *Motive* edited by Roger Ortmeyer, find the same powerful combining of written word and art in *The Witness* of Detroit. Thanks!

Dorothy Dale
Bellingham, WA

I GLADLY ENCLOSE my subscription renewal.

Keep up the good work! *The Witness* always inspires me, fills me with hope and sends me out in the struggle of justice-making.

Paul Burridge-Butler
Sheffield, England

THANK YOU for the mighty work you perform.

Richard W. Murphy
Wollaston, MA

Reader opinions wanted

For an upcoming issue of *The Witness*, we'd like to know if there is a particular place or circumstance in which you have found it more possible or helpful to read the Bible. We'll need your responses by October 10.

New contributing editors named

This issue marks the start of *The Witness'* third year in Detroit and the introduction of four new contributing editors.

Ched Myers, Gloria House Manana (a.k.a. Aneb Kgositsile), Erika Meyer, and Butch Naters-Gamarra will join Carter Heyward, Barbara Harris and Manning Marable in supporting the editorial work of the magazine. (Heyward asks to be positioned as a "friendly adversary" since there are some positions taken in the magazine with which she disagrees or which she would address differently — a short list includes monogamy, abortion and the way the church is dealing with clergy sex abuse.)

Ched Myers, 38, is author of a brilliant commentary on Mark, *Binding the Strong Man: A Political Reading of Mark's Jesus* (Orbis, 1988). Myers, a fifth generation Californian, has written frequently for *The Witness* during the last two years. He serves as program director for the Pacific Southwest regional office of the American Friends Service Committee. *Who Will Roll Away The Stone?*, a sequel to the first book, will be released in 1994 by Orbis. This book provides a reading of American politics and culture in light of the Gospel of Mark.

Gloria House Manana, formerly our poetry editor, joins the contributing editors as she realigns her life so that she can continue teaching at Wayne State University *and* live with her husband in Johannesburg. House has a long history in the African-American liberation movement and in third world communities struggling for freedom in the U.S. and overseas.

She is the author of *Tower and Dungeon: A Study of Place and Power in American Culture* (*Casa de Unidad* Press, Detroit, 1991) and two poetry books, *Blood River* and *Rain Rituals*.

Erika Meyer, 29, is a seminary student at the Church Divinity School of the Pacific. She spent her adolescence at the Church of the Messiah, a Detroit parish that shared income and addressed urban poverty. She attended Detroit public schools. She says she has mixed feelings about these experiences and is struggling to interpret them in her vocation as a priest.

Meyer remains in the church partly because "the church is the only place I see where the divisions that alienate and isolate people can be overcome."

She is committed to narrative theology and considers issues of class the greatest challenge to the Episcopal Church.

Butch Naters-Gamarra is rector of a multi-cultural congregation, St. Stephen's in Boston. He was born and raised in Panama. Gamarra feels strongly that until the church repents its racist history, it will have little success evangelizing people of color.

He and Jennifer Gamarra expect their first child on December 25.

The magazine's contributing editors broaden the vision of the magazine by alerting the staff to events, people and perspectives that catch their attention. They meet once a year to discern the signs of the times and what the magazine can do in response.

All readers are welcome to similarly broaden our vision. We can't always answer, but we take such letters seriously and appreciate them.

Walter Wink and Dorothee Sölle, who are unable to commit to the annual meetings, will serve as editorial advisors continuing to send ideas our way.

The staff extends real appreciation to Jim Lewis, Coleman McGehee, Tony Ramos and Bill Rankin who have served as contributing editors for as many as eight years. We are grateful to them for staying with the magazine during the transition and we look forward to articles they may contribute in the future. We're grateful for their witness in the world.

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THE WITNESS
Since 1917

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Schooling the spirit

by Julie A. Wortman

Give them an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works.

— Book of Common Prayer

I have been asked to be co-guardian of a child due to be born this November. I don't expect ever to have to take legal responsibility for this youngster — the parents just want to make sure that this long-awaited baby will have a home in the unlikely event that something terrible should happen to them — but I do find myself thinking a lot about what it would mean to raise a child.

Making good educational choices, I know, would be one of the difficult things. I've listened to friends with children debate the merits and failings of the local public schools, commiserated as they struggled to find the right program for a child with learning disabilities, been shocked at the cost of private-school options. As a voter, I've puzzled over school-reform measures, wondering which would have the best chance of securing what still eludes us 39 years after *Brown v. Board of Education* — a public-school education for children of color and children living in poverty equal in quality to that provided children of privilege.

We want the best education possible for the children in our care because we believe their survival depends upon it. We want them to know enough so that in adulthood they'll be able to put food on their tables, roofs over their heads, clothes on their backs and (this may be the Detroit in me talking) a car in the garage. The better the education, we believe, the better their chances.

In this way we are no different from the peregrine falcons who this spring hatched two babies on a ledge above our 31st-floor office here in downtown Detroit. The parents are now showing their young how to ride the thermals, dive for the kill and then speed away to the safety of the city's cliff-like heights — reading,

Anne E. Cox

writing and arithmetic falcon-style, with additional instruction in the dangers and pitfalls of city life here on the edge of extinction.

Sometime soon, though, they will stop mentoring their offspring and begin driving them away. Cherished progeny will have become competition and it will be every falcon for itself.

In this, too, I fear, we are also all too like our feathered brothers and sisters.

This past March, school administrators up north in Kalkaska, Mich., shut their public schools down for lack of funds. Spending $3,200 a year per student (about $1,200 less than the state average) there was only enough money for 135 days of instruction.

Many (perhaps especially those who had voted down public-school tax increases) claimed that the school board could have made enough cutbacks to keep open for the full 180 days of the school year, but the president of the Kalkaska Board of Education disagreed.

"Five years ago, our kids went to school with no art, music or gym and we decided that we just weren't going to do that to the children again," he was quoted. "We decided that 135 days of quality education is better than 180 days of bad education."

Our society is educating her children 365 days a year, of course, whatever tax money is spent and how. Heading home to begin the task of schooling her four children herself, one mother pointed out that as a result of the Kalkaska closings her kids "already are learning a lot about government."

As with falcons and other wild beings, teaching our youth to be like us comes naturally. But what if we want them also to learn the possibility of becoming like the people we are striving to be?

In this, I would guess, lies some of the distinction between "quality" and "bad" education.

At baptism, those present are asked to promise to do all in their power to uphold the newly (mostly very young) baptized in their lives in Christ. The choices they make will be their own, not ours, but in this rite we acknowledge that you don't have to be a parent or God-parent to be responsible for providing the kind of education the baptismal covenant implies.

Our young people, remember, wouldn't need the support if being Christian wasn't at odds with the prevailing social order.

Managing editor **Julie A. Wortman** conceived and prepared this issue of *The Witness*. Artist **Anne E. Cox** is rector of Nativity Episcopal Church in Bloomfield, Mich.

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From Waco to Baghdad

by Jeanie Wylie-Kellermann

So, the folks who brought us the incineration of Waco, Tex., engaged in summer airstrikes against Iraq. The administration that ceaselessly broadcast tapes of dying rabbits into the compound of David Koresh because it believed he was crazy, says there is a logic in insisting, "We can kill *your* president because *he* wanted to kill *our* president (the one who wanted to kill *your* president last year)."

If a plan to take a world leader's life is grounds for air strikes on the capital, folks in Washington better duck and cover.

A formation of bombers could be assembled from Iraq, Panama, Grenada, Nicaragua, Cuba, Chile, Vietnam, Korea, the former Soviet Union and who knows how many others.

When news reaches you that our nation has already blown apart buildings and people are dead in the streets, does bile churn through your guts and outrage rise? And is it followed almost immediately with despair as you recall the recent carnage in many of the countries listed above — letters and demonstrations and arrests not withstanding?

We at *The Witness* start to feel impotent as over and over again people die in our name. The technological assault without end. The god-like condemnation that no longer needs the consent of Congress, people or media, but which seems to have their blessings in abundance.

We hear people talk about the "failure of the peace movement" which is a facile complaint when the machine is so well-oiled that bringing it to a stop might take courage on the scale of Tiananmen Square.

The word of hope is that what so many of us are doing — whether we work in soup kitchens, serve on community boards, pastor congregations which are alive, raise kids, teach — is a real contribution to world peace and the sanity of humanity. It would be an error to allow the driving, evil technological assault of our military to define our lives as impotent. Any act of courage stands in opposition to imperial logic.

And, when we *can* refuse atrocities in one voice, we are sometimes heard despite the embalming sense that we are not.

An icon of this is the image of Richard Nixon watching the Ohio State game during the first Vietnam moratorium. Only decades later did we learn that those protests persuaded Nixon not to use nuclear weapons on the Viet Cong. When our prayers and protests are heard in the corridors of power, the power brokers rarely acknowledge our influence.

There is, however, one gnawing area where I think we may have failed, may in fact have handed Bill Clinton the loaded gun which he recently turned on Iraq.

In the kaleidoscope of U.S. aggression and intervention, many peacemakers and religious leaders called on Clinton to use military force in Bosnia-Herzegovina.

Imagine the laughter in the military strategy rooms. Those who had been a thorn in the side of George Bush were now handing over laurels; they were conceding that war is sometimes appropriate and calling on the president to wage one.

Before George Bush invaded Iraq, religious leaders visited the Middle East and issued a strong proclamation against war. The Episcopal Church's Presiding Bishop, Edmond L. Browning, vigiled outside the White House. Browning tried to pastor the president even as Bush turned to Billy Graham.

And, while yellow ribbons abounded, the American public eventually grew tired of Bush's ultimatums and posturing against Saddam Hussein. Perhaps even their knee-deep victory march through Iraqi blood began to turn their stomachs.

On January 20, George Bush bombed Iraq again even as Bill Clinton stepped into the presidency. But gradually the headlines about Iraq moved to the back of the newspaper, while health care, equal rights for gays in the military and stories about the United Nations moved forward.

As we waited to see if Camelot had arrived, we knew the president was savvy enough to understand that the price of war was high. Flag waving and hysterical admiration for smart weapons and first strike seemed to subside.

Famine, cruelty and war in other nations had not paled, but our trigger-happy response was muted.

So, for us, it was appalling when the National Council of Churches and the Presiding Bishop reacted to the atrocities in Bosnia-Herzegovina by pleading for military intervention.

The muscular reflex of our military is quick and deadly. As merciless is the addictive pleasure that the American public takes from feeling justified and from killing.

We cannot, even momentarily, waiver from a consistent witness to a non-military solution to crises at home or abroad.

Our voice is not strong in the cacophony of empire but it has been decisive during at least one Ohio State game. We must always offer a counterpoint, another vision, a deeper truth even as our country swells in a chorus of cruelty and blood lust. TW

Jeanie Wylie-Kellermann is editor/publisher of *The Witness*.

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Halfbreed Girl in the City School

by Jo Whitehorse Cochran

are you Mexican
are you Italian
are you Chinese
are you Japanese
spic wetback greaseball slant-eye
you are dark enough to question
you are light enough to ask
you have near black hair brown eyes
and speak slow-english
we are blonde blue eyed
and wear store bought sweaters skirts or pants
you wear homemade clothes out of style
we circle round you and your sister
you hug your sister close she's small and even darker
we kick we tug at braids and coats
we pull "I'm Indian!" out of you

the social worker wants
you to describe your family
she asks
does your father beat you
does your mother
does your father drink
does your mother
do you hate your parents
do you cry
tell me tell me do you
like the reservation better
are you ashamed in the classroom
when you wet your pants
why don't you speak up
why don't you get excused
why don't you go at recess
tell me tell me speak!

you stare out the window
turn an alphabet block in your hand
speak english speak english
the social worker caws
outside Canadian geese pass through your immediate sky
six in an arc going south
if you were a Changer like Star Boy
you could fly with those long-necks
but you must stay and look out this window

Grandma's words pound in your head
they want to strip us of our words
they want to take our tongues
so we forget how to talk to each other
you swallow the rock
that was your tongue
you swallow the song
that was your voice
you swallow you swallow
in the silence

— from *Dancing on the Rim of the World*,
University of Arizona Press, 1990.

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Textbook politics

by Jim Lewis

A black 11th grader in a Savannah, Ga., Christian school picks up her textbook to do her homework. The assignment focuses on South African history. Inside she reads: "Although apartheid appears to allow the unfair treatment of blacks, the system has worked well in South Africa. ... Although white businessmen and developers are guilty of some unfair treatment of blacks, they turned South Africa into a modern industrial nation, which the poor, uneducated blacks couldn't have accomplished in several more decades. If more blacks were suddenly given control of the nation, its economy and businesses, as Mandela wished, they could have destroyed what they have waited and worked so hard for."

This current school book's publisher is Bob Jones Textbooks, associated with Bob Jones University in Greenville, S. C.

Almost 20 years ago I was baptized into the fire of a nasty war over textbooks in Kanawha County, W.V., and Bob Jones University played a role in that struggle.

It was August,1974, when my wife Judy and our four children moved to Charleston (which is located in Kanawha County), where I had been called to be rector of one of the local Episcopal churches. We arrived in time to prepare the children for their entry into the local school system.

Within three weeks of our arrival, the entire county turned into a war zone as a huge battle over school textbooks erupted.

The books in question were new language arts (English) books for children in kindergarten through the 12th grade. Multi-cultural and multi-ethnic, the books were laced with African-American, Native American and African stories. Protesters were particularly incited by selections from such writers as James Baldwin, Maya Angelou, Langston Hughes and Gwendolyn Brooks. A sign painted on an overpass expressed some of the underlying concern. It said: GET THE NIGGER BOOKS OUT.

Tempers had bubbled and boiled during the summer months prior to our arrival in the county. They exploded on the opening day of school when a man was shot at one of the protest areas.

The shooting prompted school officials to take the books away from the students and truck them to a large warehouse outside of Charleston.

A sign painted on an overpass said: GET THE NIGGER BOOKS OUT.

That's when I became involved in efforts to get the books reintroduced.

The key leader of the anti-textbook forces was Alice Moore, the wife of a fundamentalist preacher. She had just recently been elected to the county school board on an anti-sex education platform.

Joining her in protest was a bevy of fundamentalist preachers, one of whom was later indicted, tried and convicted for his role in bombing the schools.

Throughout the struggle, various individuals and groups came into Kanawha County to pledge their support and join forces with the anti-textbook advocates:

• Bob Dornan, now a U.S. Congressman from California, then a representative from Citizens for Decency through Law out of Cleveland, Ohio;

• Louise Day Hicks, Boston politician and anti-busing leader;

• The newly formed Heritage Foundation out of Washington;

• Congressman Philip Crane, ultra-conservative from Illinois (he circulated a letter nationally asking for contributions to support the protesters);

• The Gablers, a Texas couple who were denouncing textbook selections in states across the country as un-Christian and un-American;

• The Ku Klux Klan;

• And, of course, Bob Jones University.

Those were difficult days for me and my family. At one point Klan members were arrested for threatening to kill me. At another, our family was under police protection. The controversy raged on for the better part of a year, during which various schools and the board of education were bombed, school buses were shot at, a man was shot and countless numbers of people were threatened and attacked by protesters who were committed to keeping the "dirty books" out of the schools.

Looking back on it all — and on the cast of characters involved — it has now become clear that this was not a battle of ignorant, Appalachian people over "book learnin'." What took place in Kanawha County in 1974-75 was a very early marriage between the political right and the religious right that would come into full bloom with the election of Ronald Reagan and the growth of fundamentalist politics in the 1980s and into the 1990s.

For those who had eyes to see, the Kanawha County struggle was a prophetic, early-warning signal of battles yet to come.

Jim Lewis has signed a contract with a movie production company in California to make a prime-time television movie depicting the Kanawha County textbook struggle through his experiences of that battle. Artist **Patricia Lay Dorsey** lives in Grosse Pointe, Mich.

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Since then, we have seen the rise of Jerry Falwell and Pat Robertson, with their vast network of followers, and the proliferation of a huge, right-wing, political power base dependent upon the manipulation of religious symbols to promote its agenda.

Since then, the battleground has stretched out to include a variety of public-school issues such as the fight over creationism and school prayer, efforts to block racial quotas and sex education, attacks upon the authenticity of holocaust history, resistance to AIDS education, and, of course, an assault upon efforts to address homophobia.

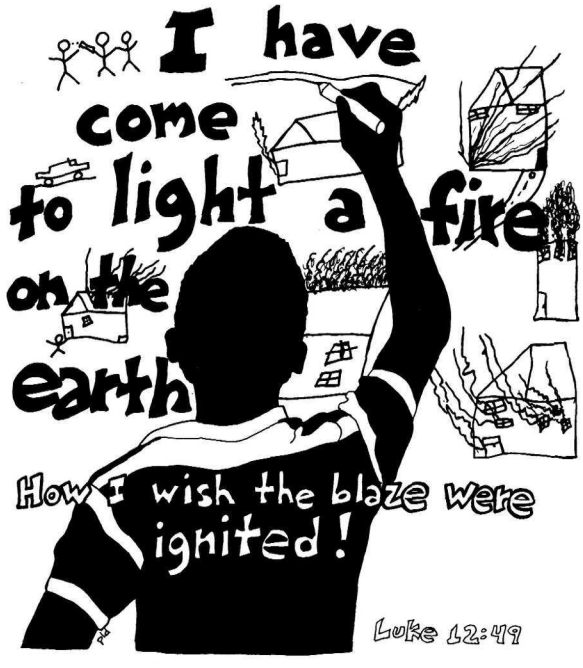
Peter Steinfels, in a recent *New York Times* article, points to the rising influence of fundamentalism in the 1990s. He calls it a worldwide movement, "perhaps the last great ideological upsurge of the 20th century."

He describes the conclusions arrived at by the Fundamentalist Project, an effort of more than 200 scholars since 1988, sponsored by the American Academy of Arts and Sciences, to examine fundamentalist movements in seven major religions around the world.

They are linked, says the study, by "moral dualism — a view of the world as sharply divided between embattled camps of good and evil — in which the fundamentalists see themselves as a divinely called group, set apart from others, bound to a strict code of behavior and frequently subject to a charismatic leader."

The effect of all this here in the U.S. can best be seen by a renewed effort on the part of the religious/political right to influence the political agenda at the grassroots level. This power base may have failed in its effort to seize the Republican agenda and elect a President in 1992 but it was, and continues to be, enormously successful in local elections all over the country.

What this highly sophisticated network of true believers knows is that the really important decisions that face our nation in the coming years will be made back home on the local turf. The significant power base of the future resides in neighborhood and ward politics — and local boards of education are key components in affecting the decisions that really touch people where they live.



Patricia Lay Dorsey

Classrooms and textbooks, as Bob Jones University well knows, are significant instruments in the religious/cultural war that Pat Buchanan identified in the recent Presidential campaign.

As social, economic and political change accelerates, causing many to turn to simplistic answers for complicated problems, this religious/political fundamentalism will capitalize on the fear generated by an uncertain future.

Those who see God at work in the broad expanse of various religious, cultural and political histories must confront the narrow orthodoxies of fundamentalist religion and the political influence they generate. The inclusiveness of our world view, however, will be tested over our struggles with this religious/political base. A plumbline will measure us all and God's judgement will rest on how well we've succeeded — in the face of all our talk of inclusiveness — in creating our own religious/political power base able to both challenge and sit down with our fundamentalist sisters and brothers.

When Marvin Horan, the fundamentalist minister who was convicted of conspiracy to bomb schools, was sentenced, I went before the judge to plead on his behalf. We had stood on differing sides of the line over the textbooks but I was convinced that there were no answers for him, or for the community, by putting him in prison.

My plea fell on deaf ears. The judge refused to put him on a probation that would have allowed him to participate in an effort to reconcile the feuding parties and heal the deep wounds through dialogue. Instead, he was shipped off to the federal prison in nearby Kentucky.

In the days ahead, as various religious/political postures threaten to harden and drive people into a tribal form of confrontation, one might hope we'd find an honest wayto listen attentively to one another and to fight constructively. When I remember the textbook war in Kanawha County and consider the alternatives, there really aren't any, other than bridging the religious, cultural,economic and political gaps. I only wonder if we understand this and what pain and violence we'll succumb to, if we don't. TW

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The media: everybody's homeroom class

by Bruce Campbell

What follows is an exercise you were never asked to do in school. Briefly close your eyes and envision one moment during a typical day of yours in which you are *not* within sight or earshot of a commercial logo, a trademarked name or one of the media.

Briefly, because you can't do it. Even if on a typical day you get lost in the Andes, you have but to stand still and stare down at your sneakers, your jeans, your watch, or your Walkman.

Our lives — whatever lives we live and wherever on the planet we live them — are increasingly lived against a constant backdrop, a drone, a wallpaper, of voices and messages and images that we did not put there and did not help create. It is as though we came home and found that all the rooms had been randomly redecorated by someone who did not know us — and this done anew every single day.

The implications of this media barrage for parenting and formation are enormous. To the extent the TV and CD player are always available and magazines lie around the house, children have unstructured access to information they may or may not be able to integrate or understand. Author Joshua Meyrowitz has rightly claimed that "TV takes our children across the globe before parents give them permission to cross the street" ("Altered States," in *Media & Values*, Fall 1990/Winter 1991). The price we make children pay for educational, "free" programming such as "Sesame Street" or "Nova" is the image of an exploding space shuttle, or the non-stop disasters captured on home video and replayed on series such as "I Witness Video," always just a button away. Adults will pay later on, of course — in the form of Big Bird stuffed toys and Barney lunchboxes.

Mickey — Dierdre Luzwick

Very few American educational institutions are preparing any of us, let alone children, to negotiate the media flood. If anything, schools and libraries are increasingly seen as an immense market into which to pour more media. Whittle Communications' Channel One, an in-class TV program for high schoolers that carries commercials, is only the tip of the iceberg. Alex Molnar in the *New Republic* (3/22/93) quotes an ad in *Advertising Age* from Lifetime Learning Systems encouraging companies to "enter the classroom through custom-made learning materials created with your specific marketing objectives in mind." Such co-opting of tax-supported educational systems for commercial purposes — often hidden in the jargon of "putting business in partnership with schools" — is being protested by the National Education Association and the National PTA.

It is time — past time — for us to name the reality that the sheer mass of media presence in our lives has an impact upon our values formation, far more impact than does the manifest content of the media themselves. How we use the media and how much we use is a statement of our values, of our beliefs of what people are for and what the media are for.

We will need discipline to reorient our understanding of how the media convey values messages to us and to the young in our communal care. That is to say, while we all love to cultivate our own hate list of authors, singers, filmmakers, and fictional TV sitcom characters, pruning it from time to time to reflect new learning and new life stages, when we do this we are missing the point. We leave unasked and unanswered other questions which are closer to the heart of the values *of* the media, and not just values *in* the media, questions like: Who gets to speak, who gets to choose, and who profits from the act — because in the media, someone is always profiting.

Bruce Campbell works in the Episcopal Church's Office of Communication in New York. Artist **Dierdre Luzwick** lives in Cambridge, Wis.

An example. When the Branch Davidians were living out their last days in Waco earlier this year, news readers and listeners and viewers did not have the choice not to think about them. We could not reorganize the news to hear more about something — anything — else. We were effectively prevented from learning or questioning whether this prioritizing of information was just, or appropriate, or honest. When the news moved its attention elsewhere, so, obligingly, did most of us.

We do not consider a flick of the remote control to be a power transaction beyond the electrical realm, but it is. And that power is surrendered, whether to PBS or to Rush Limbaugh. *That we regularly deem the media worthy of being ascribed this power is itself a value we hold, even tacitly,* along with others: News tells us first what is most important. Photographs depict reality. Entertainment offerings are reflections of popular taste. Literature appeals most to educated people. People who are cited in the media know what they are talking about.

We do not consider a flick of the remote control to be a power transaction beyond the electrical realm, but it is.

Understanding that media usage — and not merely media content — is an expression of our values is precisely the revolution of thought which must occur if we are to move from a position of villifying the media to accepting its limitations and putting it to better use.

A growing group of international educators and activists describes the task of understanding and managing media use as *media literacy.* In classrooms in nations throughout the world — Canada, Sweden, Australia, England, India and the Philippines, but *not* the U.S. — media-literacy training is a required activity. If children are going to make all of the important decisions of their lives in a media environment, they had better learn as early as possible what the media are and are not able to do for them, learn what are the commercial and technical constraints on truth as the media delivers it.

According to Elizabeth Thoman, executive director of the L.A.-based Center for Media and Values, media literacy is "the ability to interpret the symbols and meanings of the hundreds, even thousands, of messages we get every day ... to choose and select, to challenge and question." In a word, to take power over our media choices and uses. The Center has become a pioneer in creating parenting and educational resources because its small-group exercises and question lists invigorate participants to use the media in new ways.

Will media literacy catch on in America's schools? Apparently only to the degree that voices outside the public-school system call for it. In 1992, the Catholic Church invested over $100,000 to develop a media-literacy curriculum for its parochial schools, a move enabled by Vatican statements on communication and values. The national PTA has endorsed certain secular equivalents, but to date only New Mexico has mandated student training in its school systems.

Perhaps the better question is whether we can afford for media literacy *not* to catch on. Until the schools take up the charge, parents and congregations must help children and youth to renegotiate their media relationships. To do otherwise is to consign our young people to a catechumenate of media mixed messages, struggling to sort out values delivered to them by parties interested primarily in their shopping habits. TW

Media-literacy aid

• The Center for Media and Values publishes *Media&Values* magazine and creates media-literacy workshop kits for use with groups and children. Topics include: Parenting in a TV Age, Selling Addiction, Images of Conflict, and Rethinking Democracy. A $30 annual membership includes a year's subscription to the magazine and discounts on the workshop kits. A *Media Literacy Resource Directory* of books, videos, and curricula is also available for $2.50. For a complete catalogue, call or write: The Center for Media and Values, 1962 S. Shenandoah, Los Angeles CA 90034; (310) 559-2944.

• *Gospel, Culture, and the Media* with *The Mything Link* (a study guide for adults), by William Fore and David Pomeroy; *The Electronic Lifeline: A Media Exploration for Youth*, a study guide for teens by Linda Woods Peterson; and *Who Touched the Remote Control? Television and Christian Choices,* a study guide for children by Mary Duckert is a series produced by the National Council of Churches as study units for Christian congregations. It is available from Friendship Press: (513) 948-8733.

• *Adbusters Quarterly* is a periodical for youth confronting commercial excess in the media. Write the Media Foundation, 1243 W. 7th Ave., Vancouver BC, V6H 1B7, Canada; (604) 736-9401.

• *EXTRA!*, is a periodical that logs specific journalistic distortions; from Fairness and Accuracy in Reporting (FAIR), P.O. Box 3000, Dept. FAIR, Denville NJ 07834; (800) 652-1973.

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Why church schools?

by Lucy Nazro

I interview the parents of every candidate for first grade at St. Andrew's Episcopal School, where I am headmistress. (We have an enrollment of 385 students in grades 1-8.) Many parents say they are products of public schools and certainly never thought their children would be otherwise. However, they would like to hear why I think their child should go to a private church school.

This is what I say:

I, too, am a product of public schools and I believe deeply in public education. I believe public school is necessary for a democratic nation to exist. However, I am committed to a religious perspective of life from which to draw values and to provide a basis for decision-making.

Values can be taught without a religious foundation, but I believe Christian values offer a context from which to teach. This context is the life and teaching of Jesus. The stories in the Bible give life to teaching love for neighbor, sharing your gifts, putting others first.

Another question that parents frequently ask is, "What about the diversity in the school?" When I hear this question I know these parents are interested in a private religious school for the right reason. They are not seeking to avoid the varied ethnicity and backgrounds represented by the students in public schools.

But we are not as diverse as I wish. My mission is to make St. Andrew's reflect the Austin community economically, socially and racially.

In the last ten years, our financial aid program at St. Andrew's has increased tenfold. (Tuition for grades 1-4 is $4,500 a year; for grades 7-8, $5,400.) During the past school year financial aid totalled over $70,000. The main fundraising event at the school is aimed solely at making it possible for students who are qualified to attend regardless of their ability to pay.

courtesy St. Andrew's Episcopal School

Each year I work with the Boys' Club and the Episcopal churches which serve Austin's predominantly African-American and Hispanic neighborhoods to recruit students. This year we are working with an educational program which serves children who live in public housing projects to identify qualified students for our school.

The school's board and administration believe our students and faculty will be the beneficiaries of a diverse community. This has been our experience. We cannot grow to love someone and respect him or her unless we know each other.

The parents I interview will often also ask, "How do you teach Christian values in your school; how do you teach things of the spirit?"

My answer is that students attend Chapel every day. We sing, pray and listen to God's word. I believe this routine is important. Chapel is as much a part of each day as is math, Spanish, grammar. This habit of worship, of being still and quiet for a small portion of the day becomes a part of our students' lives. They don't realize it while they are here, but when they graduate they always say the thing they miss most about St. Andrew's is the Chapel. The Chapel has become a focus for them, a place in which to celebrate and cry.

This past year was a hard one for our eighth grade. Two students' fathers died — one from sickle-cell anemia and one from an accident — and one of our students had brain surgery. A girl who was like a little sister to many of our students died at her sixth birthday party.

How do we make sense of all of this?

Upon hearing of each of these deaths we gathered in the Chapel. We talked, we prayed, we cried. We were late to class. In fact, we even let students leave school to

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Since 1980 **Lucy Nazro** has been headmistress of St. Andrew's, an independent Episcopal School founded in 1952 and located in Austin, Tex. She received the National Distinguished Principals Award from the U.S. Department of Education in 1990.

go visit their grieving friends. Times of crisis are sometimes the most obvious times that schools like ours become the visible church for their people.

We also teach our students Christian values by sending them into the world to serve others. Every Wednesday our school bus leaves for a nursing home or a day-care center, taking our fifth- and sixth-graders to talk to and work with the members of these communities. The older students spend their weekends at the Children's Museum, the Nature Center, food banks, the Children's Hospital and many other places.

When students complete the required number of hours of community and school service they graduate from St. Andrew's "With Distinction." The only way a student can graduate with this honor is through giving himself or herself to others. Many schools have community service program, but I believe church schools are different because they hold up the example of Jesus as a model and the reason for our service.

The last question I get from prospective parents is, usually, "How would you profile a St. Andrew's graduate? What do you want for your graduates?"

I want a graduate to have excellent skills in writing and math, to have an understanding of other countries and their cultures, to be well-read, to have technological skills which adequately equip them for life in the 21st century. I want a graduate to be able to speak a foreign language — since we are located in the Southwest, we require Spanish from the first grade on.

We sing, pray and listen to God's word. I believe this routine is important. Chapel is as much a part of each day as is math, Spanish, grammar. This habit of worship, of being still and quiet for a small portion of the day becomes a part of our students' lives.

But most of all I wish for them to be good. I want them to treat others fairly, to give themselves to causes that bring betterment to other people. I want them to live out the life of faith that we have talked about in Chapel.

I want them to remember first that they are children of God and that it is from God that we draw our strength and our wisdom. TW

Teaching tolerance

tol•er•ance, n.: the capacity for or the practice of recognizing and respecting the beliefs or practices of others

— The American Heritage Dictionary

From 1991 to 1992, researchers at the non-profit Southern Poverty Law Center in Birmingham, Ala., documented a four-fold increase in the number of racial conflicts that occurred on U.S. school campuses. They also found that of the hate crimes catalogued each week more than half are committed by youth — nearly four out of ten young people in a 1990 poll admitted that they would participate in or silently support racial incidents.

In response, the Law Center is making an effort to positively promote inter-racial and inter-cultural understanding in U.S. classrooms by providing top-quality educational materials to educators *free of charge* through a project called "Teaching Tolerance."

The project's semi-annual magazine (also called *Teaching Tolerance*) is now going to 200,000 teachers with practical classroom tools and ideas and the first of several multi-media curriculum kits for schools — "America's Civil Rights Movement" — has been released.

The Law Center was founded in 1971 by attorneys Morris Dees and Joseph Levin as a small law firm specializing in civil rights cases. The Center's early legal work resulted in the desegregation of recreational facilities, the reapportionment of the Alabama legislature and the integration of the Alabama state troopers. Other Law Center efforts have led to the end of involuntary sterilization of women on welfare, monetary awards to textile workers with brown lung disease and the development of comprehensive trial strategies for death penalty defense work. Recent lawsuits have challenged inequities in the judicial election process and in the education of minority children with special needs.

In 1979, when Klansmen attacked a peaceful civil rights gathering in Decatur, Ala., the Law Center brought its first civil suit against a major Klan group and created Klanwatch to begin studying the tactics of violent hate groups. Since then, the Center has won civil suits against white supremacist terrorism involving numerous individuals and seven major white supremacist organizations.

Teaching Tolerance magazine is available to any teacher or educator who requests a subscritpion on official letterhead. The teaching kit is available one per school by written request of the principal. A limited number of kits are also available to universities, organizations and church groups which will use the materials on an ongoing basis in order to reach as many people as possible. Write Teaching Tolerance, 400 Washington Ave., Montgomery, Ala., 36104; 205-264-0286; FAX 205-264-3121.

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Home is where the school is

by Susan E. Pierce

Before the great Jeffersonian-inspired experiment of public schooling began in the latter half of the 19th century, most U.S. children learned reading, writing, arithmetic, Greek and Latin at their mother's or father's knee. Parents also had primary responsibility for the children's spiritual and moral development — family prayer and the study of Bible passages were the hallmark of the well-ordered Christian home.

But today most parents look outside their homes for their children's academic and moral education, while home-schooling is popularly viewed to be the province of the rigidly conservative Christian family, with parents intent on isolating their children at home — away from the evil influences rampant in our society and in an atmosphere thick with narrow-minded fundamentalism.

There are doubtless families who home school for that reason, but the landscape of home-schooling is much more complex than that and populated by a diverse collection of people with a wide range of beliefs.

Martha Kerasiotis-Nelson, who describes herself as a gentleperson farmer, home-schools her three sons on her farm in central Pennsylvania ("Actually," she admits, "It's a farmette.") Talking rapidly in the accent of her native Brooklyn, N.Y., Kerasiotis-Nelson says bluntly that teaching her kids at home "is very hard work" since you cannot go home at night to escape the classroom.

She disapproves of what she calls "the fundies," the religious right, who dominate the debate over home-schooling. She feels that they want to keep their children separate from the world "because they think 'I'm better than you.'" As a result, their children become "closed-off, frightened of strangers."

So while she is utterly opposed to sealing children off in a cocoon, Kerasiotis-Nelson home-schools because, "As a parent, I need to prepare my kids to face real responsibility in the real world."

She wryly admits that the chaos theory can be applied to the household that home-schools. "All three kids are working on making radio-controlled cars. The house is a mess."

Peter G. Haskell

But she accepts the disorder and the demands on her time as part of her responsibilities as a parent. "Children go into your life; you don't go into theirs.

"I'm a mothership, and the kids come out my portals. I brought them here to be guided and nurtured to be who they are, to have self-love. Those armaments will allow children to go out into the world and take care of themselves," says Kerasiotis-Nelson.

Kerasiotis-Nelson does not categorically condemn public schools; she just thinks they are overburdened, over-bureaucratized and thus inadequate ground for nurturing children's potential. Besides, Kerasiotis-Nelson admits, she has an anti-institutional bias.

She is also distressed by the materialism and quest for celebrity status in contemporary society. "Parents have been brainwashed into accepting materialism," she says, and in the struggle to make money, have abdicated responsibility for their children's socialization and moral nurturance to the public schools.

"I want to teach my kids serenity," says Kerasiotis-Nelson. "How to downscale life, how to find peace and quiet. I distrust upward mobility. I want my kids to learn to settle for the process of life and live it fully. If they attain greatness in the process, that's fine."

Another value she feels can best be established through teaching at home is "the art of communication."

She encourages her children to express themselves in writing. Also, since teacher and students are together around the clock, conflicts over course work and home work have to be hammered out then and there. "A lot of home schoolers paint this perfect picture. They won't admit that the kids don't want to work. They balk. So we have a lot of fights, but we also have a lot of hugs and kisses," Kerasiotis-Nelson explains.

Pat Christ, who lives in Chesapeake City, Md., comes closer to the popular Christian home-schooler stereotype. Raised Roman Catholic, she became a born-again Christian while in college.

"I decided to home-school," says Christ, "because of my deep, deep love for my children and my deep, deep love

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Philadelphia writer **Sue Pierce** co-anchors "Amazon Country," a weekly radio program for a local public radio station. Photographer **Peter Haskell** lives in New Baltimore, N.Y.

for God."

She and her husband Bruce have five children: three girls and two boys, ranging from six months to 10 years old.

"I feel every parent has to obey the Lord," says Christ, who believes home-schooling is something she says God calls her to do. "It's my ministry."

Like Kerasiotis-Nelson, Christ also has nothing against public schools, but feels that teaching her children at home is the only way to fully and properly develop her children's "godly character."

Despite their religious differences, what Christ and Kerasiotis-Nelson have in common is that they strongly believe that parents have a special duty to control and protect their children's development when they are at their most impressionable.

"Home schooling is a chance for my children to have the ability to physiologically and spiritually grow during their most vulnerable period," Kerasiotis-Nelson says.

Oddly enough, there are public school teachers who value home-schooling for the same reason. These front-line workers form a significant subgroup in the home schooling population. David Guterson, a public school English teacher, wrote in the Nov. 1990 issue of *Harper's Magazine* about why he schools his children at home: "[Public school students] are scrutinized, sorted, graded, disciplined, and their waking hours are consumed by this prison life. ... Penned up and locked away, shaped by television and school instead of by their community, they must struggle as adults for a satisfying life they can neither grasp nor envision."

Any education that children happen to get out of public schooling, Guterson claims, "is incidental and achieved against the odds."

Leon Botstein, president of Bard College, argues that U.S. schools today are failing because of the pervasive sense of pessimism in society. In a recent speech Botstein said, "Diminishing expectations about the quality of life are inherently related to the ideas of progress on which our education is based. For better or for worse, my parents and the world around me when I was a child believed that the future would be better than the past. Nowadays every child picks up an inherent pessimism in the adult community. ... It is impossible to educate in a climate of cultural pessimism, impossible to cultivate serious motivation."

It is this critical quality of hope, of motivation, bolstered by intense nurturance and a loving flexibility and freedom, that home schoolers want to give their children while they are most vulnerable, most easily influenced, most likely to be swayed by peer pressure.

"It's like taking a lump of clay," says Christ. By molding this clay at home, with her own hands, she says, "there won't be someone smashing it down when you're not looking."

Kerasiotis-Nelson uses similar imagery, calling her home school "my art studio."

"I have a very creative home," she says, because for her nurturing creativity and individuality is primary. She notes that she and husband Robert, a physician, have spent a lot of money and time assembling resources to help their children learn.

"I have to be honest, I like to have a sense of control."

Both Kerasiotis-Nelson and Christ admit they are in a position of privilege to be able to school their children at home. Their spouses earn good incomes. And they both agree that home-schooling is not for everyone — because of the time commitment, the need for one full-time parent/teacher and the intense day-in, day-out closeness — but for their own reasons, neither of them would have done it any other way.

However, after five years of home-schooling, Kerasiotis-Nelson is ready to send her children back to the local public school. She feels that she has prepared them to meet the world.

"From the moment of birth, children are not yours. You are raising them to let them go and you have to understand when it's time to do that."

TW

According to the Home School Legal Defense Association, a membership organization founded in 1983 to help defend home-schooling families in conflicts with the state and local school boards, more than a million children are taught at home in the U.S.

Home-schooling is legal in all 50 states, though some states have much more stringent requirements. For example, in North Dakota, home schooling must be done by a certified teacher. Wisconsin and Mississippi are the least-regulated. According to the *Philadelphia Inquirer*, home-schooling increased exponentially in Pennsylvania after the 1988 passage of Act 169, which, as long as the parent is not a felon and has a high school diploma or GED, permits the teaching of his or her children at home.

The 1980s were the boom era for the home-schooling movement. The number of home-schooled children increased 20 percent between 1985 and 1990.

Famous people who were home-schooled include Woodrow Wilson, George Patton, Thomas Edison, and Margaret Mead. In fact, Mead wrote in her autobiography, "My grandmother wanted me to have an education, so she kept me out of school."

According to most experts who study the home schooling movement, 50 to 90 percent of U.S. home-schoolers are thought to be evangelical, fundamentalist Christians who do not approve of the "secular humanism being taught in public schools." — *S.P.*

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A plea for wisdom

by Charles Willie

Contrary to newspaper and other mass-media reports on education today in the U.S., we are doing fairly well. These are the facts:

• Between 1982 and today, there has been a significant increase in credits earned by our young people in mathematics, English, history, science, foreign languages, and computer science (National Center for Educational Statistics, *The Condition of Education,* Volume 1, 1990).

• Nearly two-fifths (39 percent) of all teenage students are taught how to use computers in high school today (U.S. Bureau of the Census, *Statistical Abstract,* 1992).

• Our teachers are better educated with more than half (56 percent) of those 50 years of age and older having earned a master's degree or its equivalent (U.S. Bureau of the Census, *Statistical Abstract*, 1992).

• More of our students are in school (and they are staying in school longer) with 99 percent of all young people seven through 15 years enrolled; only one-fifth of the total population 25 years and older is without a high school diploma (U.S. Bureau of the Census, *Statistical Abstract*, 1992).

• About one-fifth of the population over 25 years of age has graduated from college today compared with only about one-tenth in 1960 (U.S. Bureau of the Census, *Statistical Abstract*, 1992).

A fair appraisal of the the educational system in contemporary America is that it is doing an adequate job in teaching our young people *what* they should know and *how* they should learn. Yet, one of the top ten news stories in 1992 had to do with incidents of "racially motivated violence [which] surged as Americans struggled with such race-related issues as ... multiculturalism in U.S. schools" (*World Almanac*, 1992). This is a troubling finding and suggests that our educational failures have to do largely with teaching young people *why* they should learn what we want them to know.

Our prayer is that schools will be lively centers for the pursuit of wisdom (*Book of Common Prayer*). Wisdom has to do with the power of true and right discernment. Our schools have fallen short.

Our schools offer inadequate wisdom-education because the citizens of this nation have not encouraged them to explore this unchartered field which education shares with religion.

The wisdom-education which schools should explore transcends doctrine and has to do with teaching young people these themes:

• that all should aspire to be persons for others rather than constantly looking out for Number One;

• that excellence and equity go hand-in -hand and that an effective society cannot have one without the other;

• that a good education in a responsible society tends to enhance individuals and advance institutions;

• that diversified communities of many different kinds of individuals have a better chance of adapting to and, therefore, surviving environmental changes than communities that are homogeneous;

• that change and stability have no intrinsic value and that communities should change practices that harm and stabilize those that help;

• that fairness issues forth from deliberations in groups and assemblies that include all stakeholders or their representatives, including the meek and the mighty, who can debate and conciliate with each other regarding the fulfillment of their self-interests and common community concerns.

Schools should teach students why they should explore these wisdom-education themes.

I should warn you, however, that the outcome may be upsetting to some adults if their children should receive this kind of wisdom-education in public school. Such an education might result in a better understanding of affirmative action as a fair way of guaranteeing proportional access for all population groups to all opportunities in society. Such an education would discourage rigid tracking in school so that all sorts and conditions of people could mingle and learn from each other in the same classroom. Such an education may teach young people how to be generous and magnanimous — giving more than required and taking less than entitled. Such an education may encourage students to accept racial and social class desegregation and to support bilingual education. Such an education would require that teachers emphasize cooperation as well as competition as important components of the American way of life.

How to deal with these and other wisdom-education issues should be a major concern of schools today. The schools would have a better chance of dealing with these themes if citizens held them accountable for this kind of teaching rather than constantly dumping on them for not doing what the data indicate they are doing quite well — teaching young people what they should know and how they should learn. Wisdom-education as well as science, art, and physical education should be our goal for the future in schools of good learning. TW

Charles V. Willie is Professor of Education and Urban Studies at the Graduate School of Education, Harvard University. He has served as a court-appointed master and as a consultant and expert witness in several school desegregation cases. He is also a former Vice President of the House of Deputies of the Episcopal Church's General Convention.

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Let somebody else offer public education

by Ted Kolderie

The question of how to expand the range of educational choices available to students is a particularly difficult issue just now in our national discussion about improving education.

Many advocates of public education say that only the local school district should be able to offer publicly-funded educational choices.

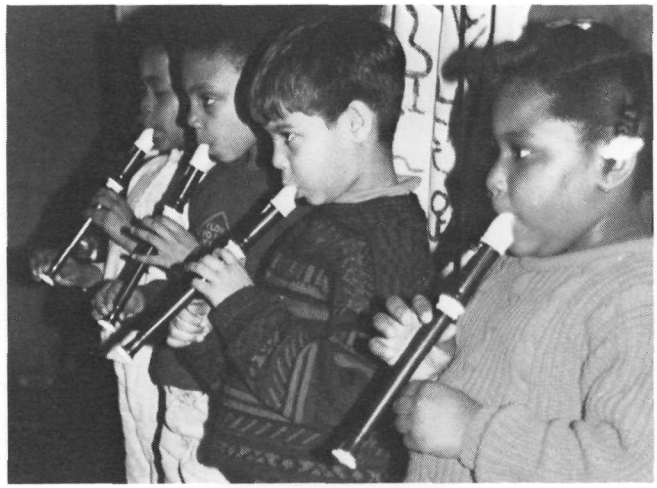
Others argue that only private schools outside the public system can offer true educational choices, and that to take advantage of these choices parents should be subsidized with vouchers — taxpayer money — for sending their children to these schools.

The charter school idea offers a way to broaden quality choices *within* public education. It permits educators or parents interested in establishing new kinds of schools to approach the local school district, the board of another district, the state board of education — conceivably even a city council — for a contract under which they could operate an autonomous public school that kids could choose to attend without charge.

For example, in St. Paul, Minn., an alternative high school for non-traditional students has been set up as a charter school and last year, in nearby Forest Lake, Minn., the first Twin Cities-area public day school for deaf students opened as a charter school.

Charter schools have now been sanctioned by law in Minnesota, California, New Mexico, Colorado, Georgia, Massachusetts and Wisconsin. They offer a middle way between traditional public education and the "choice" proposals using vouchers for private education.

A charter school could specialize, as other schools do, in kids of a particular age or grade; in a particular learning method (such as Montessori or Waldorf education); in a certain subject field; or in students of a particular sort (at-risk kids, for example). In Minnesota the law allows a school to serve communities of color not well served by regular schools.



First graders play recorders at a public school with a Waldorf-style curriculum in Detroit, Mich. Margo Kempinski

Financial arrangements for charter schools would vary with the school-finance system in each state. The general idea is for the average per-pupil amount spent in the state, previously paid by the state to the district, now *to be paid to the school* on the basis of the number of students it attracts. The charter school would also be eligible for other kinds of aid and for state and federal grants, and could solicit contributions (as some school districts do).

How would the school be accountable? In return for a waiver from traditional rules and regulations, the charter school would agree to meet a test of performance. Its continued existence would depend on meeting whatever learning objects — which could be as rigid as standardized tests or as flexible as a student-designed portfolio of work — the school initially agreed with its sponsor that students would meet, as well as any state-required outcomes should those exist. Its charter could be revoked at the end of its three-year term if it fails to meet those student performance objectives, mismanages its finances, or in any way violates the law — and, perhaps, for "other good cause."

The object of charter schools is not just to create a few good new schools; the object is to improve all schools. Districts will not want to lose kids and the money that comes with them. They will make improvements themselves to attract kids back from charter schools, or they may make improvements before a charter school ever appears.

That's what happened in a Twin Cities area school district, where parents were frustrated in their attempts to persuade administrators to provide an elementary Montessori option. District administrators had stonewalled parents, insisting they couldn't find space, teachers or transportation for the school. When the parents requested a charter to start such a school themselves, the district immediately relented and decided it could overcome the obstacles after all. An elementary Montessori program opened in that district last year. TW

Ted Kolderie is a senior associate at the Minneapolis-based Center for Policy Studies. **Margo Kempinski** lives in Detroit, Mich.

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Bi-cultural education in New Zealand

by Jan W. Baker

Coming to terms with cultural diversity, with particular reference to Maori culture, is a major national concern in New Zealand. New Zealanders look to the national education system to provide equality of educational opportunity. A 1990 national statement of principles states that school governing bodies "will ensure that the policies and practices followed seek to achieve equitable outcomes for students of both sexes, for rural and urban students, for all students irrespective of their religion, ethnic, cultural, social, family and class backgrounds, and irrespective of their ability or disability."

Equity issues are to "underpin all activities" in New Zealand's schools, reflecting the country's dual cultural heritage of Maori and European races as expressed in the Treaty of Waitangi, which was signed by the Crown and some Maori tribes in 1840.

The Education Act of 1989 specifically stated that schools should aim at "taking all reasonable steps to ensure that instruction in *tikangi Maori* (Maori culture), and *te reo Maori* (Maori language) are provided for full-time students whose parents ask for it."

In 1990, Maori made up 15 percent of high school pupils and 21 percent of elementary schools, with seven percent of schools having more than 30 percent Maori pupils. Statistics showed that these pupils were failing badly — obviously, the needs of Maori students were not being met and reform was badly needed.

This reform has been radical and probably unique — the entire national education system has been rapidly restructured, with virtually all major new structures being put in place within one year.

The two driving forces behind this reform were equity and equality, together with the transfer of decision-making from the Department of Education's head office in Wellington to each individual school so that the local community and the people who actually work in the institution make most of the decisions affecting it. The final outcome was a clear policy of giving schools a new self-managing role balanced with responsibility for meeting both community goals and national standards laid out by the national Ministry of Education.

Each school operates under a charter, which is a partnership contract between the educational institution, the community and the Ministry of Education. These charters include equity principles for students and teachers and recognition of the Treaty of Waitangi, which symbolizies a spirit of partnership between Maori and Europeans. The equity objectives include attempting to ensure that the "new system of educational administration [established by the charter] promotes and progressively achieves greater equity for women, Maori, Pacific Islanders and other groups with minority status," and that the system used should include a monitoring mechanism.

Each school is required to form a board of trustees from among parents with children who are currently pupils. These boards consist of five parents, the school principal, a staff member, and a student representative (in high schools). They have the right to appoint up to four new members from the community if initial board elections do not produce a satisfactory ethnic, gender or socio-economic balance or provide enough parents with the wide range of skills the new school-based management structure requires.

Elementary school boards have the power to appoint principals and other staff members, and, together with staff members, have total control over the money allotted to each school. Schools

A bi-lingual class of five- and six-year-olds in the Wellington public-school where the author is on the teaching staff. Jan Baker

Jan Baker is a New Zealand elementary school teacher currently living in Los Angeles.

with large numbers of Maori, Pacific Island, "new settler" or low socio-economic status pupils get additional funding.

A new, independent Parent Advocacy Council promotes greater empowerment of parents and local communities and makes the education system more responsive to their needs and wishes. The local community can also initiate community forums on local issues of concern such as the educational needs of Maori children, proposed school closures, zoning proposals, or development of early-childhood services.

There is also an "opting-out" provision whereby groups of parents representing at least 21 children can withdraw from an existing school and establish their own institution within the state framework if they feel that the educational needs of their children would be more satisfactorily met.

These reforms have empowered many local communities to effect educational changes, particularly where Maori students account for a significant percentage of the student body. Researchers cite many examples.

One primary school where the teaching used to be done in English (75 percent of the students were Maori) is now a *Kura Kaupapa* school, which means it is a Maori-language immersion school that has Maori philosophy and ethos, but is still within the state system.

Groups coming into the school are welcomed with a *powhiri* (a Maori greeting); there are *whanau* (family-based) classroom arrangements where the children are taught in vertical age groupings from five to 12 years; the school holds live-in *wananga* (instruction in Maori culture) for school and the community members; the making and using of traditional ceremonial weapons and dance objects has been introduced; the history, customs and protocol of the local *iwi* (tribe) have been incorporated as an integral part of the syllabus; a *kaumatua* (a respected elder) of the local *hapu* (subtribe) holds a special position on the staff; interviews with teaching applicants are conducted in Maori only; and the students' health and economic needs have been met by abolishing school fees and providing breakfast and lunch.

Equity issues are to "underpin all activities" in New Zealand's schools, reflecting the country's dual cultural heritage of Maori and European races as expressed in the Treaty of Waitangi, which was signed by the Crown and some Maori tribes in 1840.

In a high school with a Maori roll of 25 percent, efforts to meet the needs of Maori students and reflect Maori values include the provision of in-school practice for the *kapa haka* (cultural) group; the opening of formal occasions with Maori protocol and *mihi* (greeting); representation of Maori staff on all committees; and the development of a welcoming format for new pupils, staff and members of committees which uses Maori protocol. Policies relating to equity and the 1840 Treaty of Waitangi have also been developed and the staff, led by the principal and the board, have become committed to their implementation. As a result, there has been a gradual improvement in the retention of Maori into the senior school.

This school also now communicates and consults with its Maori community more extensively than previously. Several committees have been established, including a *Whanau* (family support group), a cultural group committee, and a bi-lingual *Whanau* committee, all of which are made up of local Maori and have a major role in the way school policies and decisions are formulated. The committees also act as an excellent two-way communication link between the community and the school. Also, because no Maori had been elected to the board of trustees, two Maori were appointed to provide Maori representation.

In another school, finally, an effective consultative process has been developed whereby the school board has moved away from majority-vote decisions to decisions made by consensus, the style of decision-making which Maori prefer. It is a school where Maori enrollment is high (40 percent), but where Maori had little input, power or influence and the Maori community felt the needs and interests of their children were not being met. The new consensus approach, together with the fact that the board now has two co-chairs, one of whom is Maori, has significantly changed the attitudes and understanding of some trustees.

One primary school where the teaching used to be done in English (75 percent of the students were Maori) is now a Kura Kaupapa *school, which means it is a Maori-language immersion school that has Maori philosophy and ethos, but is still within the state system.*

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Total immersion and *Kaupapa Maori* programs are very new initiatives within the state-school system and there have been some problems with implementation, including a lack of support services and insufficient numbers of teachers.

But the main concern is how to monitor and assess these programs in a way that respects the importance Maori place on cooperative, non-competitive learning, as against European standards that prize individual achievement over group- or family-oriented achievement.

Where Maori are a minority in the school or in the wider community, too, their ability to influence the power structures and decision-making is admittedly limited.

Educator J. Simon has stated that "no matter how brilliantly conceived a policy on Maori education may be, no matter how sensitively it may be planned to cater for the needs of Maori, and to develop bi-culturalism in *Pakeha* (non-Maori people), it must contend with *Pakeha* power and control within the system throughout its implementation. Such policies can thus be subverted at the departmental, board or school level."

Partnership between Maori and *Pakeha*, based on the country's commitment to honoring the Treaty of Waitangi, was to provide Maori a greater level of input and influence on the new educational reforms. But some schools have not yet addressed the issue. Most of the country's *Pakeha* pupils are still not being exposed to the second major culture of New Zealand — all to everyone's loss.

In my own experience of teaching at Titahi Bay North Elementary School in Wellington, however, the reforms have brought considerable changes. With a Maori enrollment of 30 percent, the school already had an immersion unit and a bilingual unit. Through these the community's Maori have become more aware of what the reforms mean for them and of what they can expect and demand of the educational system. Consultation and communication between the school and the Maori community have improved and the rest of the school has developed a general bi-cultural program with *Taha Maori* (things Maori) incorporated into every topic of study. The teachers involved are supported in their efforts by the Maori teachers and by a twice-weekly course in Maori set up by the board.

At school assemblies, and welcomes for visitors to the school, Maori protocol is practiced, and the development of the *kapa haka* group was extended to involve all children who were interested, especially those who identified as Maori but were not enrolled in the immersion or bilingual units. A second Maori has been added to the school's board of trustees and communication has been set up between the preschools serving the school, including the local Maori preschool.

Local involvement in school affairs and in the use of school facilities has also improved greatly. The community has been involved in all general maintenance of the school, including the painting of all the school buildings when it was found that the budget would not extend to professional contractors — the sight of large numbers of local community people wielding paint brushes on both the buildings and outdoor play equipment, using exciting and stimulating colors, was heartwarming and wonderful.

Researchers continue to monitor New Zealand's progress toward an equitable educational system. It will be extremely pertinent and important to find out if the changes that have occurred continue to progress, and, most importantly, if these reforms cause the educational statistics of Maori to improve. TW

Selling the military

Ray Kell, a retired General Motors engineer and suburban father of 10, called on the Detroit Public Schools to terminate their military Junior Reserve Officer Training Corps, saying "It has nothing to do with the academic mission of the public school system.

"JROTC is a way of selling the military. It teaches the student how to accept control by others and how to follow orders without questions. JROTC is not a democratic organization.

"Education is supposed to uphold civilian democratic values and teach students to question and think for themselves."

At the Detroit Board of Education's June meeting, Kell showed that taxpayers contribute $1.05 million to subsidize JROTC, while the military budget supplies the other $2.35 million.

Noting that many programs have been cut from the school's curriculum, Kell says, "We believe the school system should be teaching self-discipline, not indoctrinated discipline. Isn't self-discipline needed for art, music, swimming or other electives and sports?"

Kell says that most Detroit recruits are entry-level, even those who participate in JROTC, and they find few civilian opportunities when they get out. "They find the same problems of drugs and racism on our streets."

He asked that the Board of Education consider "providing counter-recruitment information and counseling programs as an alternative to military recruitment." — *Jeanie Wylie-Kellermann*

[Ed. note: The number of JROTC programs is expected to increase to 3,500 by 1996. Currently there are an estimated 1,600 programs involving 225,000 youth at a cost of at least $70 million annually. The Army Times *says the expansion effort is focused on inner cities and rural areas.]*

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Educating through art

by Blaise Tobia and Virginia Maksymowicz

Painter Charles Stanley with his students. Blaise Tobia, CCF Artists Project

Those who have followed this column to any extent know that we do not view art — secular or religious — in a conventional sense. We do not see it as inherently good or godlike, but as a field of endeavor like most others: the character and intentions of the artist determine the value of the artistic product or experience. The same holds true when art becomes the subject in education. All of the good or bad things about art in our society can be mirrored in the way it is taught. Students can learn confidence in their expressive and communicative abilities, or can instead learn to be second-class participants in an activity dominated by the "innately talented." They can learn to see the beauty of the world, perhaps translating their insight into an ecologically sound approach to living — possibly even into an appreciation of life's Creator — or they can learn that artistic beauty is just another high-priced commodity.

In today's budget-restricted educational milieu, it is common for students not to have *any* art-based course within their normal school experience. That art is considered a frill within our schools comes as no surprise given a social context in which artmaking is regarded either as a very specialized profession or as a pastime for the retired. But, given the normal state of art courses when they *are* given, their scarcity might represent no great loss. It is perhaps better that students experience no art in school than learn about it as a hobby or feel-good activity — or, at the other extreme, as something to be revered but not fully understood by the average person.

There are alternative, more vital and realistic approaches to teaching art, even ways to use art as a tool for increasing literacy and improving students' attitudes toward education. Our own first experience with some of these came during our participation in a federally funded artists project in New York City in 1978-79. More than 700 artists from all disciplines were hired, given regular salaries and benefits, and placed in schools and community arts organizations. The students' responses were usually enthusiastic. Because practicing artists were coming into the classroom or community center, they could see first-hand that these were people who were skilled and talented, no doubt, but certainly not out of reach or touch.

In an independent project, artist Tim Rollins has achieved a great deal of success using visual-art strategies to increase the expressive capabilities of his N.Y.C. public-school students. Through a project called,"Learning to Read Through the Arts," Rollins demonstrated that he could motivate his students by giving them challenging visually based projects that made them recognize their need to improve their literacy and historical knowledge. For several years Rollins' students showed the greatest improvement in their Bronx intermediate school on standardized reading tests.

Herb Perr, who also teaches art in the New York City public schools, has long been a proponent of artmaking as an empowering, cooperative activity. Many of his ideas and approaches have been set forth in his book *Making Art Together*, which guides teachers in ways to encourage artistic collaboration (instead of competition) in the classroom.

The nature and value of the way art is taught depends upon how it is viewed by those teaching it. Will it be presented as a frivolous recreational adjunct or made an integral part of the curriculum, enhancing students' abilities to imagine, to communicate, to interpret history and the world around them? TW

art and society

Blaise Tobia and **Virginia Maksymowicz,** Philadelphia artists, edit the Art & Society Section of *The Witness.*

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Coalminers' cause goes to Canterbury

by Jan Nunley

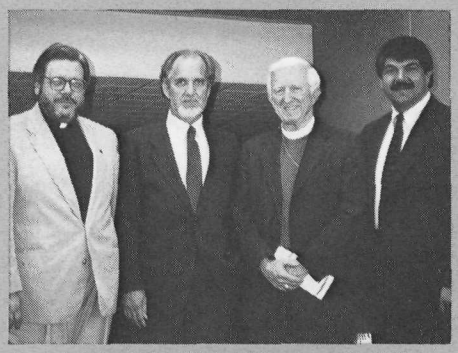
Coal mine worker David Hadley knows his Bible.

The 43-year-old father of three has worked for Peabody Coal Company at its Squaw Creek Mine in Boonville, Ind., for 17 years. But on Sundays, he teaches Sunday school at Boonville's Main Street Baptist Church. When you ask him what the United Mine Workers' (UMWA) strike against the companies of the Bituminous Coal Operators Association (BCOA) is all about, his answer is straight out of the Book of Exodus: "They're asking us to make bricks without straw. Only in this case, the straw is the promise that if the mines they're working play out and shut down, the company won't shuffle some papers and create a new mine down the road that doesn't have to hire union workers."

Unlike the Israelites of old, the striking miners aren't asking the company to let them go — they're asking to stay, and to keep their jobs. And leaders from the Episcopal Church and other faith traditions across the country — and the Atlantic — are standing with them.

The strike began in May, after talks broke down between the industry negotiating group and the union over BCOA's refusal to provide UMWA with information about who owns its member companies. The union maintains that BCOA operators are controlled by holding companies or conglomerates further up the corporate "food chain," which sidestep union contracts by creating non-union "subsidiaries" and transferring ownership of coal reserves and leasing rights to them — a practice called "double-breasting." Those new companies aren't legally bound to observe a 1988 contract provision that three out of every five new mine jobs would go to laid-off union workers. It's a dodge the union says the companies worked out before the ink was dry on the agreement, and now up to 40 percent of the biggest coal companies' operations are non-union. So the union wants those holding companies brought to the negotiating table along with their subsidiaries.

The BCOA companies, too, maintain it's a matter of their survival. Appalachian and Midwestern bituminous coal, when burned, releases high quantities of sulphur dioxide and nitrogen oxides — both ingredients in the production of acid rain. In order to comply with the acid-rain amendments to the Clean Air Act by the January 1, 1995 deadline, utilities which burn coal are switching to less-polluting anthracite coal from the Western states,



From left to right: Michael Szpak, AFL-CIO Religion-Labor Coordinator; Jerry Jones, UMWA Secretary-Treasurer; Edmond L. Browning, Presiding Bishop of the Episcopal Church, USA; and Richard Trumka, UMWA President. This picture was taken after a June 23, 1993, meeting in Washington, D.C., to discuss the UMWA strike against coal-operator members of the BCOA. Liann Ainsworth

rather than pay the high costs of installing scrubbers on their smokestacks. The big BCOA operators complain that market pressure to sell high-sulphur coal makes union work rules too restrictive for them to compete with non-union producers and smaller companies who've signed on with the Independent Bituminous Coal Bargaining Alliance (IBCBA), which signed a contract in July emphasizing worker-management cooperation, job security and scheduling flexibility. BCOA member and Peabody Coal Company president George "Sam" Shiflett says the only job security "lies in making the mine competitive, so that we don't prematurely have to close because we can't compete in the market and we can't secure customers for existing mines."

Shiflett's coal company is the largest privately owned coal company in the world, and the largest U.S. coal producer. Based in Henderson, Ky., it is owned by Peabody Holding Company in St. Louis. And Peabody Holding is owned by New Jersey's Hanson Industries. And Hanson Industries answers to London — the home office of Hanson PLC, the British multinational conglomerate chaired by James Hanson. Hanson is an industrialist with a reputation as a union-busting "corporate shark." British coal miners fear he's poised to swallow up what's left of England's own collapsed coal industry.

Even before the strike began, religious leaders were trying to bridge the physical and spiritual chasm between Hanson and his American mine workers. In April, a group spearheaded by Jim Sessions of the interdenominational Commission on Religion in Appalachia (CORA) issued "A Call for Justice in the Coalfields." To date, over 600 clergy from more than 25 faith traditions have signed the message, which supports the UMWA's efforts to secure job rights.

"The key to this strike is job security," explains Sessions, "and job security is the key to communities and families. It's not just a moral argument, it's a practical argument about the future of people's lives and communities and families and children's futures." Sessions says the church is already involved whenever and wherever strikes occur. "We work with miners and their families every day. Why should we disappear now?" he says.

But, he points out, the church is also involved in another way — through the investment of its pensions and other funds. "We're guilty as sin about ownership and company policies, and we should be responsible for it instead of pretending that we're not involved."

Both the Church of England and the Episcopal Church's Pension Fund have holdings in Hanson PLC subsidiaries. The Church of England owns $20 million dollars in common stock in Hanson; it is a

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principal stockholder in Peabody. An attorney for the Church Pension Fund in New York estimates that American holdings in Hanson PLC stand at half a million dollars, but that it's difficult to track down the exact amount through the maze of companies Hanson owns or controls — operations as diverse as Peabody's mines and Jacuzzi Inc.'s whirlpools.

Presiding Bishop Edmond L. Browning met with the UMWA's Richard Trumka about the strike, and later joined the other signers of the Religious Leaders for Coalfield Justice statement supporting the strikers. "The Episcopal Church is historically identified with big business, and to see the head of the mineworkers' union sit down with Bishop Browning was a positive sign," remarks Jim Lewis, director of Christian Social Ministries for the Diocese of North Carolina. In 1989 Lewis participated in civil disobedience against Pittston Coal's union-busting tactics in Virginia, and he's actively involved in what he calls "balancing the scale" between the companies and the striking miners in the current dispute.

Over the July 4th weekend, Lewis carried the concerns of the Presiding Bishop and 93 other American bishops about the strike to Canterbury. In London, Lewis met with Liverpool Bishop David Sheppard and Michael Coleman, commissioner of the Church's Board of Social Responsibility, to ask them to intercede with Hanson about Peabody Coal. "Coleman has approached Hanson, and we're waiting now to see what that response will be," reports Lewis. "We were making a diplomatic approach on behalf of these bishops to Hanson, but there are other pressures. One is the UMWA, through their stockholders [who defeated a move by Hanson to limit shareholders' rights]. The other is an 'early day' resolution that went before Parliament about the strike." The resolution, which calls Hanson's and Peabody's tactics "neither good for the image of British industry abroad or ... for the shareholders and customers affected," was signed by members of Britain's Conservative, Labor and Liberal parties.

Behind-the-scenes pleading hasn't stopped the strike from escalating into violence — and murder. Both sides claim they've been victims. Peabody Coal's Shiflett recites a laundry list of sabotage: conveyor belts slit along their length, shots fired into the radiators of delivery trucks and through office windows, bulldozers and tractors set afire. In late July, Peabody Coal and three other Peabody Holding subsidiaries filed a civil Racketeer Influenced and Corrupt Organizations Act (RICO) lawsuit against UMWA, charging them with acts of violence and intimidation. The next day, in West Virginia, a non-union clean-up worker was shot dead while driving past strikers at a mine owned by another BCOA company, Arch Mineral.

But the UMWA's Kenneth Zinn points out that so far the only people formally charged with violent acts have been non-union company employees. Miner David Hadley tells of company security guards who roam coalfield country roads at night without license plates on their cars, harassing miners and their families.

There are other kinds of suffering, too. "We know families will be broken as a result of this strike," Hadley muses. "There will be divorces. Sometimes people will lose their cars or even their homes before it's over.

"But the Number One violence is the loss of our jobs," Hadley insists. "To work all your life as a coal miner, and to be told you're now 44 and the mine will only last another five years, and then to have the company open up another mine under a different subsidiary with the profits from your labor and you don't have a right to a job there — it doesn't seem just or fair. Our employers will say, 'Don't take this personally, this is just a business decision.' But somewhere on the accounting forms, isn't there a place for the human factor? That's a part of my Christian faith.

"We have higher worth than that."

Jan Nunley *is newscaster for National Public Radio's "Living On Earth," a weekly environmental news program, and a frequent contributor to* The Witness.

A message from Desmond Tutu to the UMWA

I bring the United Mine Workers of America (UMWA) greetings from their brothers and sisters in South Africa. I support your struggle for justice in the American coalfields and as a South African I understand the hardships you are forced to suffer to realize your cause.

I believe your desire to sustain a strong trade union in the coal mines is a basic human right and denounce any effort by your employers which would deny you this elemental right. In our country where the mining industry is very prominent, the trade union has been instrumental in uplifting and providing dignity to the miners.

Your struggle for job transfer rights is just and reasonable. Coal miners deserve the respect of the coal operators and should not be discarded when one mine is depleted and another mine opened by the same company. It is very unethical for the coal operators to abandon the miners and their families without providing job opportunities in newly opened mines when they are available.

You must keep your faith in God who will give you the strength and unwavering commitment to endure. If there is one lesson our experience in South Africa has taught us, it is that only through solidarity with one another can justice be secured.

I pray that you will be successful in your struggle for justice in the American Coalfields.

God bless you.

— Desmond M. Tutu,
Archbishop of Cape Town, 8/1/93

Vital Signs

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Doctrine or discrimination?

New Testament scholar Deirdre J. Good has filed a complaint with New York City's Commission on Human Rights against the General Theological Seminary (GTS) alleging discrimination in housing and employment on the basis of sexual orientation and marital status. Good has reportedly been ordered to vacate faculty housing at the end of her fall semsester sabbatical for allegedly violating a GTS policy regarding cohabitation when Good's life partner moved into her seminary apartment last January.

The rule GTS claimed Good broke was that set forth in *The Community Life Handbook*, which states: "In accord with the stated position of the General convention of the Episcopal Church, persons living together as couples in seminary housing must be married as this is understood by the Church." The handbook had been applied in the past to students, but had not been strictly enforced with respect to faculty. The faculty bylaws make no mention of such a policy, but they do state that faculty members must live in seminary housing (faculty salaries reflect that housing is provided).

The fact that GTS rents apartments to the public may make it subject to the city's 1986 "sexual orientation" amendment despite the seminary's claim that this is a matter of church doctrine.

Craig B. Anderson, the seminary's new dean and former bishop of South Dakota, told *The New York Times* that GTS was trying to resolve the situation "without either the church or Ms. Good having to surrender." Anderson told Episcopal News Service (ENS) that "we are committed to work within the structures to move the church in new directions, [but] we won't be coerced or pressured by what we regard as inapporpriate intervention by state agencies."

In a June statement Good said she is convinced that "it is crucial for the future of the seminary and the church that members of our community be encouraged to live with integrity and with respect for their wholeness."

Good is a tenured professor and has taught at GTS since 1985. The seminary is not attempting to dismiss her from the faculty.

—based on a report by Kim Byham, director of communications for Integrity, the national organization of gay and lesbian Episcopalians.

Catching religion

by Janice Baldwin

"You mean my brother is a saint?"

I had been talking with the fifth-grade Sunday School class about why we were celebrating All Saints' Day the coming Sunday. The body of "the saints" includes not just those persons who are honored as leaders and examples of the faith, I had just explained, but also those whom we have loved and still remember. The girl's brother had died the previous June after a long illness. It was what we in Christian education call "a teachable moment," when the curriculum touches life and faith.

I firmly believe that a structured religious formation program (what most people call "Sunday school") can be an effective way to help children in their elementary years develop an identity with the faith community. It's a chance for them to explore the Bible and the history of the church in concrete and age-appropriate ways through storytelling, discussion and creative activities, but crucially through interaction with the other children — and with adults other than their parents. (The quality of the program, I should emphasize, is not dependent upon having a large number of children involved—there are some wonderful things happening in small churches where there are only two or four participating.)

The bond formed with Sunday school teachers, especially, can enhance young peoples' sense of religious identity. If these adults are willing to share out of their own lives and faith experiences — and to be honest in the face of the tough questions — their students will have a chance of learning to explore faith for themselves.

But talking with children about worship, prayer and what it means to be a person of faith will never replace experience. To use a current expression, "Religion is caught, not taught." Worshipping, ministering and participating in the full life of the church community — tangible opportunities to live the baptismal covenant — are critical if what Christian educator John Westerhoff calls a child's "affiliative faith" is to become an integral part of that child's being.

Finally, parents and other caregivers must remember that no Sunday school program alone, no matter how well integrated into the life of the congregation, can give children a set of moral values to live by or bring them to religious maturity — anyone who thinks otherwise (and there are plenty who do) is being unrealistic. Compared to the sheer numbers of hours per week the average child spends attending school, watching television or videos, playing sports and participating in clubs, that one hour, one Sunday morning a week, is too brief to have a decisive impact.

The spirituality a child's elders model at home — the prayers said or unsaid, the seasons observed or unobserved, the baptismal promises upheld or ignored — and not the schooling he or she receives at church, will have the most important influence on the faith that youngster will eventually live and profess. TW

Having worked as a Christian educator in churches in Florida, Georgia, Virginia and Arkansas, Janice Baldwin is now director of religious education at Emmanuel Episcopal Church in Rapid City, S.D., and Christian Education coordinator for the Episcopal Church's Province VI.

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End of a secular faith?

by Manning Marable

Black Americans collectively recall a time when it was forbidden to read and write. In a slave society, literacy was considered a subversive act. A slave caught with writing instruments and paper was not to be trusted. Every master implicitly recognized that knowledge was power.

So when the day of Jubilee dawned, hundreds of thousands of my people expressed their newfound freedom by constructing rough and unassuming schoolhouses. The classroom represented the possibility of acquiring the tools necessary to overcome ignorance and poverty, the chief pillars supporting the system of racial domination.

Education became the secular religion of the African-American community. In many households during the long night of Jim Crow, millions of parents told their children with absolute certainty that "education was the key" toward a better life. "Even if the doors of opportunity and equality are now closed off to us," they counseled, "we have to be *ready* to accept the challenge, once it becomes available." Those earlier generations of black students were taught religiously that "we have to be *twice* as good, in order to be given the same chance" as our white counterparts.

My greatgrandfather, Morris Marable, had been a slave until the age of 21. Deprived of any formal education, he took great pride in the literacy of other members of his community. As a leader of the local black church, he cherished those moments when he was called upon to recite a special verse from the Bible. From his large suit pocket, he would lift a well-worn copy of the King James version and would speak the words slowly and carefully. Few knew that he was completely illiterate. He had merely memorized each page and stanza of the Good Book, and knew by experience what each particular line had to say.

Eleanor Mill

Morris Marable's oldest son and my father, Manning Marable, was enrolled in a small Virginia elementary school for four years, where he acquired the basics of reading, 'riting, and 'rithmetic.

My father approached the question of education from the standpoint of economic development and security. Basic math was helpful when you took your crops to market, to avoid being cheated by the unscrupulous merchants and salesmen. A working knowledge of English grammar could be of assistance in reading the contracts with landlords. Geometry came in handy when measuring off the size of a field for ploughing and cultivation. He also understood that a black family could not control its own property, or protect itself from harassment by local white authorities, unless it had some basic knowledge of the law.

At the same time, 700 miles away in the colored eastside neighborhood of Columbus, Ohio, my mother's father worked in a large bookstore. At lunchtime he would take several clothbound books from the most recent shipment, place them into his lunchbox, and walk to the park where he would leisurely read a novel, or one of the latest books on world history or politics. Jack Morehead had completed high school in North Carolina. But his journey away from the prejudices and violence of the South had made him aware of his academic backwardness. Eagerly, he sought to remake himself, to be prepared for the opportunities that life in the North seemed to promise an educated, hard-working African American.

Already with a wife and several children, Morehead realized that college was beyond his grasp. Yet in his own way, the university curriculum within his own mind was structured to prepare himself for some grander purpose in life.

Eventually my grandfather become an ordained minister in the African Methodist Episcopal Church, a career which would continue for nearly five decades.

My mother recalls the early days of his itinerancy. In an overstuffed Model T Ford, with several small children clinging to each other in the back seat, Morehead and his young wife drove into the rural Ohio countryside searching out

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Manning Marable is Professor of History and Political Science, and Director of the Institute for Research in African-American Studies, Columbia University, New York. His next book is a study of contemporary American race relations, *Beyond Black and White* (Lawrence Hill, 1994). **Eleanor Mill** is a syndicated artist living in Hartford, Conn.

the small churches that had been constructed for the colored population.

From the moment the Model T drove up to the front door of one of those churches, Morehead would become the center of that community's attention. He would then put all of the ideas and skills he had acquired by reading into action. He was simultaneously the colored community's chief legal advisor, psychiatrist, social worker, political counselor and cultural critic.

To my grandfather, however, the Sunday sermon was the primary method for bringing his two great passions, faith in God and love of learning, together within a single dramatic act. He would prepare for each with meticulous care, searching out from scholars' annotations the various interpretations of verses within the Bible; checking his argument for logical inconsistencies; sprinkling witty quotations from Shakespeare or John Donne into the text; locating an event in the larger political and social world of the 1930s.

For my grandfather and his parishioners, the AME church was always much more than a house of prayer. It was the site for the colored community's cultural and social events. Plays, musical recitals and dramas were presented in the hopes that this would elevate the general educational and cultural level of the colored population. The artistic gifts of young children were cultivated, and the achievements of the teenagers were praised.

The house of faith was a place in which all human beings were seen as being equal. The white society of rural Ohio was deeply prejudiced against Negroes, and rarely permitted them to occupy positions of authority or prominence. The church reinforced a positive self-concept among its members, and underscored their achievements.

My mother, June Morehead Marable, sat in the front pews of my grandfather's colored churches, and listened quietly to several thousand sermons and lectures as she grew up during the Depression. Like her father, she developed the values and skills which were at the foundation of the black community's educational faith: thrift, hard work, personal excellence, study and perseverance. She believed that racial prejudice rested on white ignorance and black inferiority; that to educate ourselves in all aspects of life would place Negroes on an equal footing with their white counterparts.

The family could not afford a typewriter during her high school years, so she traced the outline of the keys and their appropriate symbols on a sheet of paper. At night, at the family's kitchen table, she practiced hitting the correct keys on the paper chart. When her father refused to pay the three dollars necessary for her to enroll in a secretarial course, her mother gave her the donations which were to be dropped into the Sunday morning collection plate.

After taking the course, my mother qualified for an appointment as a secretary at the Wright-Patterson Air Force Base in Dayton, Ohio. She used the funds she saved from her meager salary during the wartime years for her tuition to attend Wilberforce College.Her life, in essence, was a continuous learning experience, with education and technical training being the ladder for personal and economic upward mobility.

I passed this secular faith in learning of my parents, grandparents and great-grandparents on to my own children — Malaika, Sojourner, and Joshua. My wife and I taught them that knowledge was power, the primary key for mobility and advancement. We gave them encyclopedias and took them to museums.

Yet cynicism and alienation influences their worldviews and perceptions. They look at the chasm of racial and class inequality which cuts across the entire social and economic order and question whether institutional racism and the yawning gap of inequality between blacks and whites will ever be narrowed. They challenge assertions that race is simply an individual attitude of unfairness and prejudice — and sense that race will be the central variable in their lives for many years ahead.

If the black community no longer believes in the secular tradition of its educational creed, if it has no hope that knowledge can be translated into a better life, then it has almost nothing left to lose.

If the black community no longer believes in the secular tradition of its educational creed, if it has no hope that knowledge can be translated into a better life, then it has almost nothing left to lose. The fires of Los Angeles in April-May, 1992, which stand astride the race and class urban fault line like a warning, may easily be just the first tremors of social unrest yet to come.

So we stand perhaps at the end of that long secular tradition of learning and educational faith that has been so important to the black community. But by forging the conditions and national policies that will advance new levels of educational excellence and true equity of opportunity, that ideal might yet be revived.

Until and unless we accomplish this, our entire country lurches toward an inevitable crisis between the affluent, educated "haves" and the undereducated, alienated "have-nots." TW

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Sex education

At the end of the first decade of the AIDS epidemic, one in five individuals diagnosed with AIDS is in her twenties. Because the incubation period of the virus averages 10 years, most probably became infected as adolescents. Between November 1990 and November 1991, reported cases of AIDS among adolescents increased 25 percent for 13- to 19-year-olds and 23 percent for 20- to 24-year-olds.

Despite the need to educate teenagers about safer sex, there is growing opposition from conservative groups who do not think sex education belongs in schools. To conservatives, the concept of discussing with teenagers more than abstinence from sex until marriage is equivalent to giving them permission to have sex.

Anti-sex-education programs and policies, focused only on abstinence from all sexual behavior, are frequently proposed by school administrators, school boards, state legislators and presidential campaign platforms. One popular abstinence program, developed with federal dollars, is *Sex Respect*, created by Colleen K. Mast. This program preaches strict abstinence from premarital intercourse, despite the fact that only 20 percent of young people remain "virginal until reaching the altar." Promoting its agenda with catchy slogans like "Control your urgin', be a virgin," and "Pet your dog, not your date," this curriculum is now in use in some 1,600 school districts.

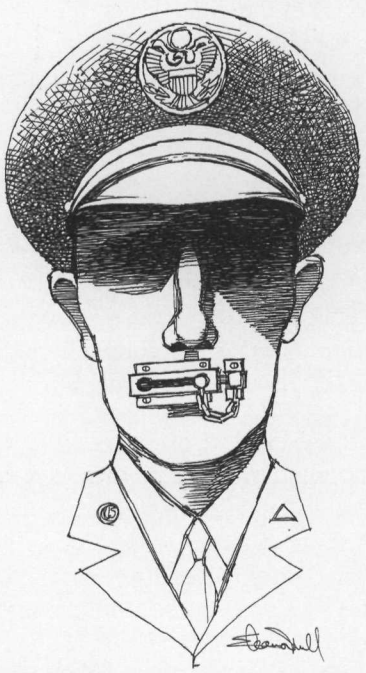
The reality of the facts concerning 15- to 24-year-olds necessitates our concern and our action. In this group, one in seven becomes infected with a sexually transmitted disease each year; one in 10 teenage girls becomes pregnant by the time she is 17; one in four college-age women has been sexually assaulted; and an estimated one in 500 college students nationally is already HIV-positive.

— quarterly newsletter, New Jersey Women and AIDS Network (5 Elm Row, Suite 112, New Brunswick, N.J., 08901; 908-846-4462)

Military enlistments down

For the third straight year, the Pentagon's annual Youth Attitude Tracking Study has shown a decrease in male youths who are inclined to enlist in the military. The study, based on a survey of 10,000 young people, probed the likelihood of 16- to 21-year-olds enlisting in the military. The *Navy Times*, which reported the study, conveyed alarm over the fact that "only 27 percent would 'definitely' or 'probably' enlist in one of the services in the next few years." The portion giving this response was 29 percent in 1991 and 32 percent in 1990.

***— Fellowship*, 6/93**



Don't Ask • Don't Tell Eleanor Mill

[Eleanor Mill is a syndicated artist living in Hartford, Conn.]

Peacemakers' Corps

The first Christian Peacemaker Corps (CPC) is scheduled to begin training this month. The CPC steering committee has called for the development of a 12-person Christian Peacemaker Corps trained in peace-making skills, non-violence and mediation. The team will be available on a full-time basis to respond to emergency situations of conflict.

Participants will serve in a conflict setting for one to 12 weeks alongside local people involved in long-term work. When not engaged in direct peace-making projects, Corps members will be available for organizing, speaking, training or other peace work in their home community.

Participants must be willing to commit to a three-year term of service supported by a basic stipend. They must have 1) a deeply grounded faith 2) commitment to peacemaking 3) experience with nonviolent direct action 4) ability and willingness to move into potentially life-threatening situations on short notice.

***— Fellowship*, 6/93**

[This effort is being organized by the Peace Center, 2025 Nicollet Ave., 203, Minneapolis, Minn., 55404.]

Sexual violence & democracy?

Times have changed. Today, sex is consumed, debated and commodified in Russia. Striptease clubs and massage parlors advertise in Moscow tabloids; the city's first sex shop opened last year; sex is debated in the newspapers and on television, during election campaigns and parliamentary sessions; and the sex industry is a booming business.

The proliferation of images of sexual violence against women in Russian films is a disturbing new development ... Russian conservatives link the rise in sexual violence with Western intrusiveness, "democracy" and the liberalization of sexual mores.

— Katerina Vanden Heuvel, *The Nation*, 6/21/93

short takes

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Teaching values

by Michael Lauchlan

Teaching Values in the Public School Classroom: A Debate in Print. A Public School View by Charles Suhor. A Catholic School View by Bernard Suhor. ERIC (Educational Resources Information Center) Clearinghouse on Reading and Communication Skills, Bloomington, Ind., in cooperation with the EDINFO Press, Carl B. Smith, Director, and the National Council of Teachers of English, Urbana, Ill., 1992, 245 pages.

"How should our schools teach values?" To ask this question seriously, rather than simply using it as an excuse for politically charged rhetoric, one must begin by defining education. The operative political definition might run: 1. an expensive project of questionable merit for which we fund K-12 schools for kids between the ages of 5 and 18; 2. what happens in school buildings (see above); 3. preparation for a line of work, certificate of qualification; 4. preparation for citizenship; 5. realm of ever shrinking public investment, ever increasing utilitarian scrutiny.

The political definition seems to lead away from a discussion of moral values, although the notion of citizenship does cry out for further definition. The etymological approach implies "a leading out," supposedly from the isolated self to the aggregate wisdom and profound mystery of the world. Biologically speaking (according to Lewis Thomas, Richard Leakey, etc.) education is nothing short of the process which defines us as human, the only species where childhood is prolonged for the sheer purpose of developing the capacities of language and consciousness and coping with the consequences of the same. In a religious context, we might define education as handing on a tradition of wisdom, a sense of one's place in the universe, a sense of one's relationship to God and to one's destiny, an awareness of good and evil, the capacity for discernment.

No wonder at all that many participants in the hurly burly politics of American education forego the nuances of discussion and take up politically defined positions. Even a potentially fine discussion like *Teaching Values in the Literature Classroom* becomes hamstrung if the participants do not proceed from "compatible" definitions. Since Bernard Suhor never actually engages the pedagogical issues on a teacher-to-teacher basis but instead seems content to trash a long list of enemies (while addressing, apparently, a short list of true believers), the debate never materializes. Indeed, his rhetoric is so hyperbolic and his "uses" of texts so badly mannered that I found his passages unreadable *even when I wanted to agree with him.* It is also unfortunate, in this exchange between men, that his only reference to a woman among his colleagues should be a negative one. Given the high-handed tone ("I need not wait indefinitely for a student to 'discover' a certain value without my prompting. I can teach that value with no prejudice to my student's God-given freedom to grow in the truth, or to do the opposite. Neither Moses nor Jesus Christ hesitated to teach absolute values and to teach them absolutely." *Teaching Values*, p. 118) it becomes apparent that Suhor imagines his students as more or less empty beakers needing to be filled with stuff we teachers provide.

Charlie Suhor proceeds from a different model. While most of the volume seemed devoted to a very tired political discussion about "Secular Humanism" and "demonic influences on young people," the scarcely acknowledged difference in pedagogy seemed the most noteworthy distinction between the brother-educators. He offered several provocative lesson plans aimed at developing the capacity for discernment among students. What his brother attacked as lukewarm neutrality, seemed in fact a more real, more humble vision of an educator empowering students.

In all humility I must depart from a reviewer's detachment and enter the fray, if only to provide the experiential backdrop for my own evolving positions on these issues. I am a poet. Recently I have taught adult-ed in the Detroit Public Schools and taught English in area community colleges. Prior to formal teaching, I spent many years teaching trade skills to unemployed Detroiters. From this limited perspective, I have developed certain of my own quirks and compulsions. My students have been considerably less passionate about language and literature than I might have hoped. For many, education is a painful experience made necessary by economic exigencies —made almost impossible by those same exigencies.

Caught between growing children and vanishing employment in an often hostile city, my students are more interested in discussing morality than I would expect them to be. It is often the subject of the

book review

Michael Lauchlan is a Detroit-area writer and teacher.

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writing lesson, which leads to the class presentation, which sparks the discussion. I am quite convinced, however, that if I began lessons as Charlie Suhor seems to recommend, I would be simply another in the long line of highminded white guys.

Teaching is not talking. First of all students already know what we believe. We design the courses. They watch who we treat well and who shabbily. Students may note, for instance, that all of Ben Suhor's "demons" are associated with youth.

I see the demon of racism encoded into everything American. Last fall I taught a novels course for which I could pick any four novels. I had two days to pick the novels, so I chose four rather classic American standards: *Moby Dick, Light in August, Invisible Man, and Wise Blood. Light in August* and Ellison's *Invisible Man* deal specifically with race, but the epithet "nigger" recurs with astounding frequency through all of them. A quick glance at the other likely candidates (*Huck Finn*?) shows how little *luck* was actually involved. How could the legacy of slavery and racism not be one of the major factors bedeviling young Americans? How could a history dominated by several major wars not leave us a legacy of violence? How could an economy that *began* as an exchange of slaves and rum not leave us drug-addicted and bigoted *as a culture*? I'll bet that Suhor's students notice that he passes over these details while emphasizing the particular permutations of the American culture (MTV?) which are popular among kids. His longing for traditional American values really seems like the nostalgic fallacy.

The point is that each teacher, like each poet or novelist, is driven by fears and compulsions as well as values. If we are too preoccupied with "teaching" our own version of the *truth*, we may miss the opportunity to hear our students struggling to articulate their vision. In that struggle to articulate, values are forged, engaged, brought to fruition. That was true in 1972, when I was deciding not to register for the draft. It's true now. If we are not listening seriously to what our young people say, if we are not learning from them, they won't listen to us. Myles Horton and Paolo Freire discuss this balance in a rather different vocabulary in *We Make the Road by Walking* (Temple University Press, 1990):

Horton: ... Neutrality is just following the crowd. Neutrality is just being what the system asks us to be. Neutrality, in other words, is an immoral act. ...

Freire: ... But if in being neutral you are just hiding your choice because it seems possible to be neutral in the relationship between the oppressors and the oppressed, it's absolutely impossible. It's the neutrality vis-a-vis this kind of relationship that works in favor of the dominant. ... It's not a question for the biology teacher to impose on the students his or her political ideas. ... But it is a question for the teacher to discuss the issue in a broader way. ...

Horton: Now as a matter of strategy, I very seldom tell people what my position is on things when we're having a discussion, because I don't think it's worth wasting the breath until they ask a question about it. ... Until they pose a question that has some relevance to them, they're not going to pay any attention to it. It's just not a good way to function educationally. (pp. 103-107)

I find it fascinating to hear these two progressive educators taking up Suhor's very legitimate concern, that a teacher can act "neutral" by going along with an educational or cultural fad, or with a dominant cultural assumption, but neutrality does nothing to facilitate students' moral development. Horton provides a way out which I believe to be at the root of many of Charlie Suhor's fine lesson plans. We must listen to our students.

In the discussion included in *Values,* one additional quirk bothered me. The stories and poems kept getting lost. Suhor's negative use of Emily Dikinson as a means of "teaching" obligatory Sunday Mass belittles Dickinson, poetry and the eucharist. Stories and poems do convey values. We, as teachers, must *let the work speak.* In his wonderful books, *The Great Code* and *Words with Power,* Northrup Frye emphasizes that our dominant mode of thought — that characteristic of legal briefs, newspapers and scientific discourse — was not at all dominant in scripture. To take a passage in scripture and treat it as if it were historical or legal diction is to appropriate it for a use totally unintended by its authors.

Stories restrain our tendency to indulge in abstract speculation about ethics. They make it a little harder to reduce people to factors in an equation. (W. Kilpatrick, "The Moral Power of Stories," American Educator, *Summer, 1993, p. 27)*

We make the culture in the classroom, as surely as we make it in our periodicals. We can not teach without teaching values. In good writing, the key is to trust the story, to trust the reader. If we doubt the power of the parable and begin to use it for our own soapbox, our students will learn doubt and suspicion — if they hear us at all. Merton once admonished a practitioner of "pietistic art" that God had no need of such self-declared holy work. In Flannery O'Connor's work, which Merton cherished, the gospel is central — and quite buried under quirky, unholy, real stories. So it is, as well, with the holy words of teachers. Let us live by them ourselves and trust our students to notice our oddness. TW

[Bernard and Charles Suhor are brothers of Mary Lou Suhor, former editor of The Witness.*]*

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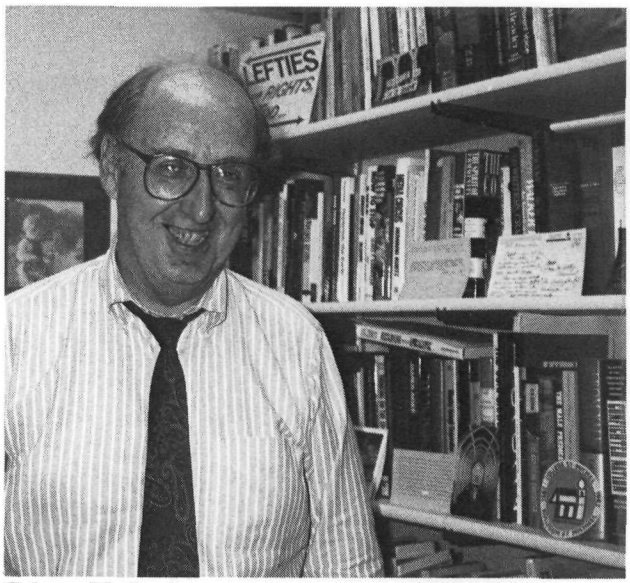
"Every year we graduate students without informing them a syllable on how to deal with violence, either in their personal lives or in our collective lives as a nation."



Colman McCarthy

Teaching peace

by Craig R. Smith

At the beginning of every course he teaches, Colman McCarthy gives his students a quiz. He asks them to identify the following historical figures: Robert E. Lee, Dorothy Day, U.S. Grant, A.J. Muste, Napoleon, Jane Addams, Caesar, Lanzo del Vasto, Stonewall Jackson and John Woolman. Most know five, the military commanders; they've never heard of the others — all of whom were advocates of nonviolence.

"The U.S. has 75,000 elementary schools, 27,000 high schools and 3,000 colleges. And all of them," McCarthy says, "ought to have courses in conflict resolution and peacemaking." To that end, he's been teaching courses in nonviolence since the early 1980s, both in the inner-city and in the wealthier suburbs. In the past ten years he's had over 3,000 students, at all grade levels. In addition to teaching a regular high school class, McCarthy is an adjunct professor at the University of Maryland and teaches at Georgetown Law School.

McCarthy founded the Center for Teaching Peace, a nonprofit group that gives students an intellectual grounding in the methods, history and practice of peacemaking, after years of reporting on the "peace beat" in *The Washington Post*, where he's now a syndicated columnist.

"A lot of schools are getting into mediation and conflict resolution skills, which is fine, but that doesn't expose students to the philosophy of nonviolence as taught by Gandhi, King, Merton, Day, A.J. Muste, Jesus, Francis, Amos, Tolstoy, Einstein, Buddha, Sojourner Truth, Adin Ballou and Jeannette Rankin, for openers." McCarthy rehearses the list like a litany, as if they were one long name. "You wouldn't teach students English and only concentrate on handwriting or spelling; no, you'd teach them literature as well. Today we're surrounded by violence: military violence, domestic violence, environmental violence, violence to animals. And yet every year we graduate students without informing them a syllable on how to deal with that violence, either in their personal lives or in our collective lives as a nation."

Getting courses on peacemaking into the schools hasn't been easy.

"Usually the wealthier the schools, the more resistance we encounter. When I go into the private, upper-class, mostly white schools, the kids usually love the idea of a peacemaking course, and there's a lot of support among the faculty. But when it comes time to make a decision, something snaps. 'It's a wonderful idea,' they say, 'but we're going to form a taskforce to review and study this idea. We'll get back to you ... in a couple of years.' The reason for this — I'm guessing here — is that they're getting opposition from the parents: they want to get their kids into the elite colleges and universities, and see no use for a course in peacemaking. More to the point, most children from wealthy families are being programmed: 'You'll be running the wars, you'll be in the U.S. Senate, you'll be in Congress, you'll be the board chairs of the defense contractors' — they're being trained to take over leadership roles. And so the headmaster and the faculty can't do anything, because their livelihood comes from the parents who pay $10,000 or $12,000 a year for the kids' schooling."

The poorer schools, on the other hand,

Witnesses, the quick and the dead

Craig R. Smith is a writer living in Silver Spring, Md. The Center for Teaching Peace is located at 4501 Van Ness Street N.W., Washington, D.C. 20016.

are eager to get courses in nonviolence. There have been times when McCarthy has gone to inner-city schools to speak at assemblies, and there's been such a positive reaction that the school has rushed to offer his courses

"These kids know how important it is. They're the ones who are going into the army and off to war — there are no jobs for them elsewhere— and they're the ones who are getting shot and killed in their own neighborhoods."

Often the toughest place to sell the idea of nonviolent education, according to McCarthy, who calls himself a "stubborn" Catholic, is in the church schools.

"It often reminds me of a line from Mahatma Gandhi, who studied Christianity with great interest: 'The only people on earth who don't realize that Christianity is a religion of nonviolence are the Christians.' It's true. This is a religion that was founded and organized around two principles: sharing wealth and nonviolent resistance. It's right in the Acts of the Apostles. I'm always amazed at how it unsettles people."

The Center for Teaching Peace provides complete curricula and study materials for a course on peacemaking called Alternatives to Violence, with both high school and college-level versions. The Center also offers an eight-lesson home study correspondence course, and has a national speaker's bureau.

Once a school accepts the course, the real work begins.

McCarthy finds that many students have a great deal of skepticism over the possibility that nonviolence is a viable, real-life alternative. "And that's fine. All I ask is that they question the violence ethic with the same rigor that they question the nonviolence ethic. And they haven't done that before. They've accepted the violence ethic because they hear it every day. Every child who is a freshman in college was in first grade when Reagan became president. So all they've known is Grenada, Libya, Panama, Gulf I, Gulf II and III, and now Somalia; all they know are quickie little wars, always way over there, out of sight — wars in which we're the good guys and they're the warlords."

McCarthy finds that his students are cynical about the effectiveness of nonviolence. "Every semester I hear, 'You live in a fantasy world if you think nonviolence is going to work.'"

So McCarthy reminds them of Lech Walesa, a Gandhian scholar dedicated to nonviolent resistance.

"I know of nobody in the U.S. Senate or the House — or at Brookings or in the church — who believed he could effect changes in Poland; they all told him to go back to the shipyards and keep quiet. Now, of course, he's the president of the country. What's important is that during this revolution, there were only six people killed by the Jaruzelski regime — that is a very low number, very low — and it happened right in front of our eyes. Another example: When Marcos was overthrown, nobody thought he'd go down without a major civil war. How did it happen? They were trained by Benigno Aquino, who studied nonviolent resistance at Harvard University under Gene Sharp.

"By the end of the course, many, many of the wealthy children have really become radicalized — I've seen it over and over again. You can't help but be changed by it. On almost all of the evaluations after the course, the kids say two things: 'How come I've never heard of this before?' and 'What can I do to further this process in my own life?'"

McCarthy's own pacifist commitments date from his time at Spring Hill College, a Jesuit school in Mobile, Ala., from which he graduated in 1960.

The ROTC had just begun holding their programs on campus.

"It radicalized me immediately," he says.

"I thought what an obscenity it was to have the Pentagon on a college campus training students to kill people. A college is a place for *ideas,* not the promotion of violence." TW

Often the toughest place to sell the idea of nonviolent education is in the church schools.

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My Rainbow **by Meinrad Craighead**

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