

insights

A publication of
*The John Dewey Society for the
Study of Education and Culture*

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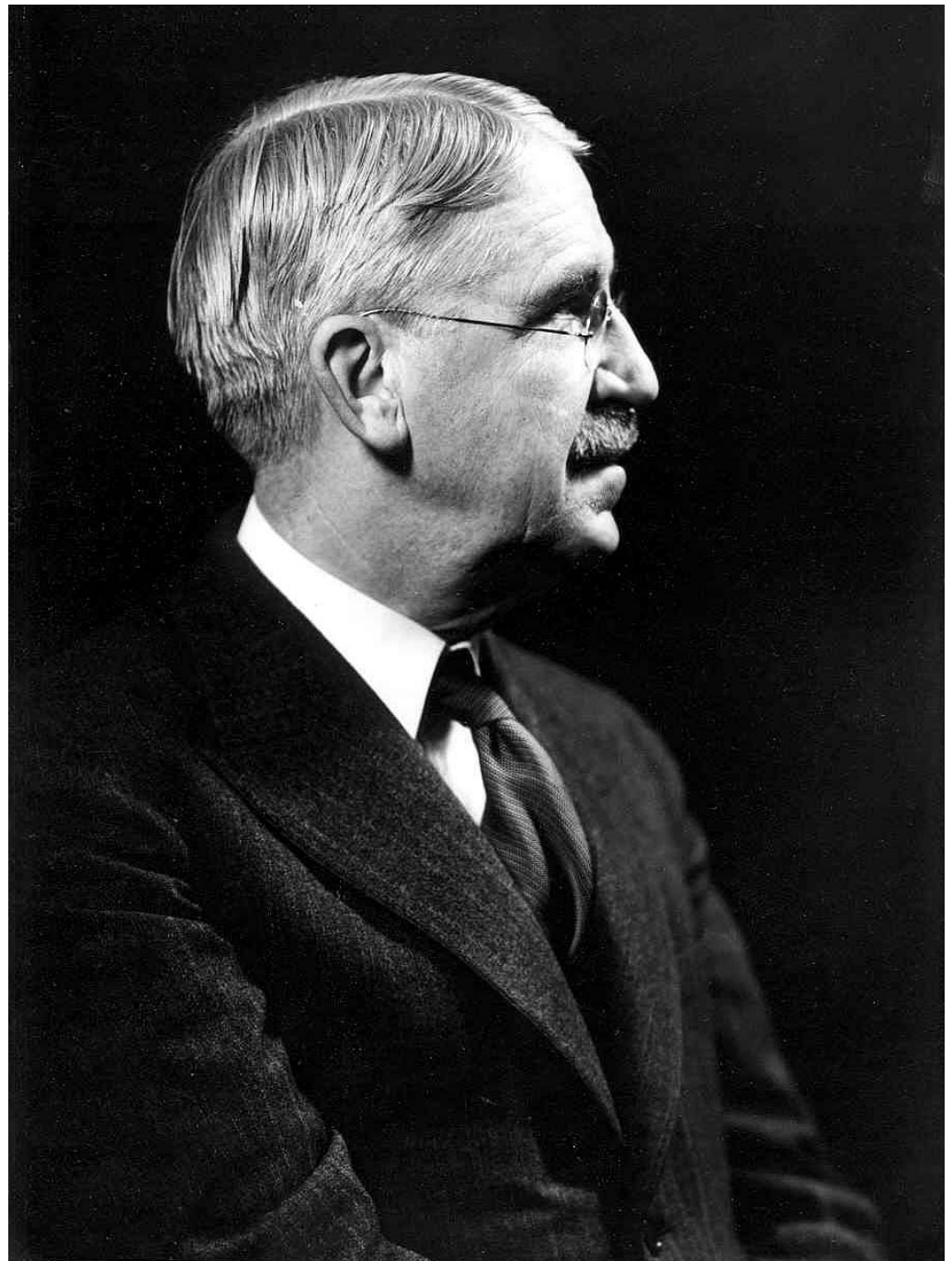
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Editorial: John Dewey's Canadian Sojourn

Jon G. Bradley

In many ways, John Dewey can be considered a world traveler. In an age when travel was much more of an arduous adventure than in our contemporary times, he made extensive voyages (often with immediate and extended family in tow) to such areas as Europe, Russia, Mexico, South Africa, as well as Japan and China. What is perhaps surprising, especially as his numerous and varied excursions are well chronicled, is that he made relatively few trips to Canada.

Dewey was born within a stone's throw of the Canadian border in Burlington, Vermont on the shores Lake Champlain. He spent considerable professional time at universities located in cities such as Chicago and New York which were easily accessible via the many north-south water and rail routes that transverse North America. However, throughout his long and productive career, he appears to have made only one formal and professional sojourn into Canada.

George Dykhuizen (1973) comments that Dewey began using a small rustic cottage near Lake Sawlor in Hubbards, Nova Scotia as a summer retreat following the death of his wife Alice in 1927. According to Dykhuizen, this respite was regularly and consistently used by Dewey as a primitive yet creative hide-away up to his death in 1952. In fact, "On the open veranda of this cottage, overlooking the lake, Dewey did some of his most important work, including *The Quest for Certainty* and *Logic: The Theory of Inquiry*" (*The Life and Mind of John Dewey*, page 233).

A web search of the *Chronology of John Dewey's Life and Work*, from the

Center for Dewey Studies at Southern Illinois University (<http://www.siu.edu/~deweyctr>), indicates that while Dewey made a brief trip to Montreal for an overseas liner connection, visited Glacier Park and Lake Louise in British Columbia, and motored the Cabot Trail, all of his excursions to Canada (save one) were of a relaxing nature.

The Evening Journal (St. Thomas, Ontario) of May 13, 1901 describes this one professional evening in the following interesting pose description.

WIELDERS OF THE STRAP.

Closing Meeting of
Elgin and St. Thomas Teachers.

A Number of Interesting Papers Read and Officers Elected.

When the convention of the teachers of Elgin and St. Thomas opened Saturday morning, Mr. Latta, principal of Colborne street school London, addressed the association on the subject of "Drawing". Mr. Latta, in commencing his address, said he intended treating the subject from a practical stand point. Drawing is a means of expressing our thoughts. It is a means of ornament and also a method of giving muscular facility. Departments of course of drawing.

1. Freehand and design.
2. Mechanical.
3. Object.

Mr. Latta advocated the use of blank drawing books. The pupil should not copy pictures. He advocated the use of models in freehand design. Drawing should have sympathy, all designs are symmetrical. In speaking of object drawing he stated that a child could not draw anything of which he had not an image. But teaching a child to observe must be supplemented by practice. Present to the child unfamiliar objects so as to secure the whole attention, or if familiar objects are given, present them in an unfamiliar way. Mr. Latta made several drawings

to illustrate his method of teaching the subject. Professor Dewey then spoke on "Child Study." He said that there was plenty of talking done on the subject of "Child Study," but very little done to study the child. In a study of child nature attention should first be given to the child's social environment. Investigation of the pupil's attitude of mind and his natural ability should also be considered carefully. Attention on the part of children is largely dependent upon their physical conditions.

For instance a child must have good eye-sight and good hearing before he can attend.

The normal child besides being alert and responsive to stimulation must have fixity and habit. Children should be trained by consecutive acts to carry out anything which they undertake. This gives a power which when developed leads to systematic habit.

Children are classified psychologically – thus – eyeminded, earminded and motorminded. The normal child has an average development in these. Some pupils are visual minded and others motor minded. The visual should not be developed at the expense of the others, but the teacher should study his pupils with the object of finding whether they acquire knowledge through the eye, ear or muscular senses. Our school caters to the intellectual minds and fails to do its duty to the children of practical minds. There should be a relation between intellectual principles and the practical. Mr. Brown, B. A., of Aylmer, gave a paper on "Composition." He stated that composition was not popular in our schools. This is largely due to the vague method of presenting the subject. There should be definite theory of teaching the subject. The view that we should have a regard to composition is that expression is the completion of the mental activities. Expression depends upon impression. More attention should be given to oral work. In teaching composition the teacher should place a motive before his pupils and give them every encouragement to put forth their best

efforts. For the production of good writers we grant that there should be at least four conditions: (1) The writer's experience; (2) a public to read his writings; (3) a motive to unfold his thoughts; (4) Competition to catch the public ear. Mr. Brown said that we could not refuse these conditions to pupils and then expect satisfactory composition.

The following officers were elected for the ensuing year for the County (sic) Association: President, Mr. Beer; vice president, Mr. Whiting; secretary, Miss Clark, Port Stanley; librarian and treasurer, W. Atkin; executive committee, Misses McCord and McArthur, and Messers Norman, Taunton and Burdick.

After a vote of thanks was given Dr. Dewey the meeting closed.

Unfortunately, an initial archival search has not turned up any contemporary correspondence related to this one and only professional visit to Canada. Who invited John Dewey and why has been lost to the ages.

Jon G. Bradley
can be reached at
jon.bradley@mcgill.ca.

Cover photograph
courtesy of
Special Collections,
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Southern Illinois University,
Carbondale, Illinois.

Mission and Vision of the John Dewey Society

Daniel Tanner

If it is possible to love an organization, then I can truly say that my work as President of the John Dewey Society has been a labor of love. With the help of the Society's standing committees, Board of Directors, Laurel Tanner as Immediate Past-President, Peter Hlebowitsh as Secretary-Treasurer, and many individual members, we have made much progress in meeting the mission and expanding the vision of the John Dewey Society.

The Society's Publications

During my tenure as President, the Annual John Dewey Society Symposium was established. Coupled with the Annual John Dewey Lecture, the Symposium has become a feature for the opening of the Annual Meeting of the American Educational Research Association.

Under the editorship of Jon Bradley, *Insights* has been expanded into a topical scholarly journal as well as serving as a timely vehicle for informing our membership of the Society's activities. The Society owes a great debt to John Novak who, over many years, served as editor of *Insights* and established the value of this publication for the Society. The Society's journal, *Education and Culture*, under the editorship of Peter Hlebowitsh, underwent an attractive redesign and a notable increase in manuscript submissions of high quality. The Society has continued its support of *Educational Theory* under the editorship of Nicholas Burbules. The ties with Teachers College Press have been strengthened for the timely publication of the Society's book-length

Annual Lecture. Over years past, a succession of lecturers had failed to deliver manuscripts for publication as called for in the contract with Teachers College Press. This problem has been largely rectified. Further, the contract between the Society and Teachers College Press was renegotiated so as to provide the Society with a higher royalty rate and more simplified royalty schedule.

The 2004 John Dewey Lecture

The Lectures Commission has chosen Benjamin Barber to deliver the John Dewey Lecture at the 2004 Annual Meeting of the Society in San Diego in conjunction with the Annual Meeting of the American Educational Research Association, and Dr. Barber has accepted this invitation. Dr. Barber is a distinguished political theorist and Dewey scholar with a career commitment to global democracy and American public education. He is Distinguished University Professor and Kekst Professor of Civil Society in the University of Maryland System and Director of the New York Office of the Democracy Collaborative, an international consortium of leading academic centers and civic organizations. Dr. Barber previously held the Walt Whitman Chair of Political Science and served as Director of the Center for Democracy at Rutgers University. He was editor-in-chief for ten years of the leading international journal *Political Theory*, and has contributed op-ed pieces to *The New York Times*, *Washington Post* and other newspapers. He has been interviewed frequently on television, including the Jim Lehrer News Hour, Charlie Rose, Nightline, and C-Span. He is co-author of the ten-part BBC/PBS series, *The Struggle for Democracy*. He is author of fifteen books including the classic *Strong Democracy* and the global bestseller, *Jehad Versus McWorld*, which has been translated into a dozen languages. Dr. Barber is the recipient of the Palmer Academiques (Chevalier) from the Government of France, the Berlin Prize of the American Academy

of Berlin, and Fulbright, Guggenheim and American Council of Learned Society Fellowships.

The John Dewey Lecture, published in expanded book form, has been an annual event since 1958 when the Society decided to discontinue its highly successful yearbooks (1937 - 1962). In addition to the John Dewey Lecture, presented at the Annual Meeting of the American Educational Research Association, the Society has sponsored the John Dewey Memorial Lecture presented since 1950 at the Annual Meeting of the Association for Supervision and Curriculum Development (ASCD). In recent years, Paul Shaker has coordinated the Memorial Lecture for the Dewey Society and last year he negotiated an agreement through which ASCD provides an honorarium toward the expenses of the John Dewey Society lecturer.

Historic Precedents for Activism on Social Issues

The history of the John Dewey Society reveals that, from the time of its establishment during the depths of the Great Depression, the Society coupled the scholarly study of the relations of school and society with activism in defense of academic freedom and support of American public education. In this vein, a Committee on Social Issues was established in 2001 under the chairmanship of Richard Gibboney. The initial work of the Committee has been directed at monitoring the consequences of turning a number of Philadelphia public schools to private, for-profit management. At the meeting of the Society's Board of Directors in Chicago last April, the Committee on Social Issues was named a Commission of the Society so as to elevate and strengthen its role.

The historic precedence for this Commission dates back to 1947 when the Society created the Commission on Communication of Democracy Through Education which was to consider possible engagement in (1) preparing materials promoting demo-

cratic education, (2) penetrating the media on behalf of the democratic point of view, and (3) occasionally stepping into local trouble spots to assist local individuals or agencies fighting for a more democratic school (Tanner, 2002, page 82). Over the ensuing years, the activities of the Society in defense of academic freedom ranged from helping solve a problem in the public schools of Springfield, Missouri in 1948, to inducing the Education Editor of *The New York Times* to investigate the notorious incident in the summer of 1951 when Donald P. Cottrell, Dean of the College of Education at Ohio State University and a founding member of the John Dewey Society, was censured by the University's Board of Trustees for having Harold Rugg, also a founding member of the John Dewey Society, deliver the Boyd Bode Lecture. The Ohio State University Board held that Rugg was unfit to speak on campus, and empowered the University's president henceforth to screen all prospective outside speakers before invitations would be extended. Under the presidency of William Kilpatrick, the Dewey Society Board decided to hold its annual meeting in Cottrell's office that year instead of New York. Cottrell was Secretary-Treasurer of the Dewey Society, both Cottrell and Kilpatrick were quoted extensively in condemning the University's Board in articles in *The Times*. The ensuing publicity led to the Board's embarrassment and retreat, and the University was left with a bitter residue for many years.

Ordeals and Recompishments

Throughout its history, the John Dewey Society was repeatedly strapped for funds in striving to carry out its mission. Its deficits were often met by taking up contributions from individual members. Some of the failed efforts were indeed noble – such as seeking to save *The Social Frontier*, the Building America Series (which fell to censors), and *Progressive Education*.

Of special significance is the almost forgotten event in which John Dewey

requested the Society to provide Elsie Ripley Clapp with a grant for a book-length project describing her school and community work in impoverished communities in rural Kentucky and West Virginia during the Great Depression. The Introduction to the book (*The Use of Resources in Education*, Harper, 1952) is the last published work of John Dewey and remains strikingly relevant to this day.

The Yearbooks of the Society issued from 1937 to 1962, published by Harper and Appleton-Century, were both a critical and financial success under the editorship of such luminaries as Boyd Bode, William Kilpatrick, Harold Rugg, Hollis Caswell, Theodore Brameld, Harold Alberty, John Brubacher, Harold Benjamin and others.

As archivist going through many haphazardly organized records, I truly felt an intellectual and emotional kinship with the John Dewey Society. Under the presidency of Wells Foshay, the Board voted me a small grant to write a short history of the Society. Fortunately, however, I was successful in obtaining a grant from Rutgers Research Foundation so that I would not have to draw from the Society's treasury.

The Endowment Fund

In writing the history and serving on the Board of Trustees, it became increasingly obvious to me that our organization had made great contributions historically to the cause of American public education on very tight budgets. Very often several hundred dollars here and there would make the difference between a balanced budget and a disturbing deficit – or between undertaking a needed project and not being able even to consider it. When it was decided in 1997 to discontinue *Insights*, I was impelled to establish an endowment fund for the Society – which has been built up incrementally since that time. It is my hope to see the endowment develop eventually as a source of income so as to improve our publications, maintain our rate of dues, avoid

deficits, and advance the cause of academic freedom in the public schools. Peter Hlebowitsh has served ably as Trustee of this endowment, being able to sustain its value during years of a sharply down market, and I am asking the Society's Board of Trustees to approve his continuing role in administering the endowment for the Society so as to ensure its growth and continuity. Of course, Peter will continue to be responsible to the Board on all matters governing the policies and functions of the endowment.

Evidence-Based Commitment to the Study of Education

Throughout most of its history, the John Dewey Society remained true to its mission and vision in its evidence-based commitment to the study of educational practice, policy and problems for the advancement of the democratic public interest. The Society spoke to issues of social justice, equity, human rights, academic freedom, child welfare, and every dimension for promoting the American democratic prospect. Whereas most scholarly societies have moved toward increasingly specialized, discreet scholarship – and away from active support of public education – the Dewey Society has remained loyal to the principles established with its founding. The soundness of these principles has been validated by experience which has shown that scholarship and action can be “two sides of the same coin”, or to use an Old World peasant expression – “We need both hands to wash our hands.”

Be being true to its mission and vision, the John Dewey Society has been able to avoid sectarian quarrels and the crisis mentality of political opportunists and of the mass media which only serves to impede progress.

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Tanner, Daniel. (2002). *Crusade for Democracy: Progressive Education at the Crossroads*. (First paperback edition). Albany, NY: State University of New York Press.

Dr. Daniel Tanner is the Immediate Past-President of the John Dewey Society and is a member of the Graduate School of Education at Rutgers University

A Renewed Call for Civic Education

David T. Hansen

A new report on the nature and purposes of civic education in America has come out. Entitled “The Civic Mission of Schools,” the report is the outcome of a series of meetings convened by the Center for Information and Research on Civic Learning and Engagement (CIRCLE) and the Carnegie Corporation of New York, in consultation with the Corporation for National and Community Service. The authors make plain how they view the significance of their work. “For the first time,” they write, there is “consensus about this issue among the nation’s leading scholars and practitioners” (p. 7). By “consensus,” they do not mean everyone in the group agrees about all aspects of how civic education should be conducted. Rather, they state, all of the participants share “a common vision of a richer, more comprehensive approach to civic education in the United States” (p. 4).

That vision, and the group’s recommendations for how to realize it in practice, can be found in an eight-page executive summary and a forty-five page report. The scope and breadth of the report are impressive. The authors address a great many dimensions of civic education. Moreover, the number, diversity, and experience of the participants adds weight to their conclusions. The fifty-seven participants include executive directors of various national educational organizations, the heads of several foundations devoted to civic education, and scholars such as William Galston, Joseph Kahne, Meira Levinson, Judy Torney-Purta, and Joseph Viteritti.

In my view, the report contains many sensible ideas about civic education, and I will touch on a few of them in a moment. It also underplays an important perspective on civic education which I will also address. However, what strikes me most about the report is its timing. Since September 11, 2001, Americans have struggled with discordant views on the needs of national security and the fundamental claims of civil liberty. They have wrestled with contrasting philosophies on how to address growing economic inequality in the nation. They have had to come to grips with conflicting outlooks on the perceived needs of business interests and those of the environment. They ponder what stance to take toward the merging of media organizations. They are witness to continued acrimony between Democrats and Republicans in Washington, as seen in the recent posturing on both sides over future Supreme Court nominees. Given the tone and terms of debate concerning these and other pressing issues, many wonder about the destiny of free and open discourse. In brief, “The Civic Mission of Schools” comes out in a political climate that many citizens regard as tense and difficult. For that reason alone the report is welcome.

The report offers substantial arguments about the value of instruction in schools in government, history, and law. It provides research-based evidence about how this civics content can be taught in an engaged, interactive manner that draws upon student ideas, experience, and aspirations. It verifies that students respond with interest and energy if they have regular opportunities to discuss current events, whether local or international in scope, that they feel touch their lives. These conversations can serve as a bridge into a more formal civics curriculum. But it’s a bridge that teachers and students can keep crossing back and forth, as they deepen their understanding of issues and build their capacities to communicate. Yet another noteworthy feature of the report is the evidence it provides

about the values in service learning programs, in which students perform community service as part of their school careers. The authors highlight how these programs can be especially educative if connected formally to the school curriculum rather than treated as stand alone endeavors. Having read the work of some of the participants, I see their research and their civic hopes at play in the ways the report emphasizes treating service learning as an enactment of a philosophy of education, rather than as a finite, discrete program. These are a few of the many suggestive ideas about civic education offered in the report, and interested readers will no doubt find others worth considering.

I’m not enthused about some of the suggestions in the document. For example, the authors call for a new federal entity with responsibility for civic education. They nominate the title “National Civic Education Foundation.” But I think here of critics who point out that in response to problems, concerns, and crises, Americans all-too-often hastily create a rash of new institutions rather than reconstruct existing ones. Civics education strikes me as too broad, comprehensive, and pressing to have yet another foundation thrown at it. Indeed, the idea of a national civics education foundation strikes me as potentially contradictory and distracting. It has all the overtones of a top-down authority, in contrast with civics education that is generated, at least in part, through local, ongoing inquiry in schools, classrooms, and communities about what matters to people (the report, incidentally, does not say enough in my view about the value of such inquiry).

The authors recommend that a civics education curriculum should be part of every grade, from first through twelfth (yet another of their provocative recommendations). The authors also suggest that civics education should find a way into history, social studies, and economics classes, and in this sense there is an integrative aspect to their vision. Nevertheless,

after reading the report I left with the image of a civics curriculum that is marked off from much of what goes on in the school and classroom.

Why might that be a concern? It seems to me that civic-mindedness in all its diverse meanings depends vitally upon dispositions, attitudes, and orientations, including the capacity and the willingness to think reflectively. In this respect civic-mindedness calls to mind moral-mindedness. In *Moral Principles in Education*, John Dewey describes the difference between “ideas about morality” and “moral ideas.” The former are all too often characteristic of moral education programs, in which teachers and students talk a lot “about” morality while never considering for a moment (or being encouraged to do so) that every act they take in their classroom and school may be conveying moral messages. In contrast with talking about morality, Dewey argues that moral ideas are “ideas of any sort whatsoever which take effect in conduct and improve it, make it better than it otherwise would be” (1977, p. 267). “Conduct” describes, potentially, every human act which has social bearing. Dewey argues that “the influence of direct moral instruction, even at its very best, is *comparatively* small in amount and slight in influence, when the whole field of moral growth through education is taken into account” (p. 268, emphasis in original).

Can we speak of differences between “ideas about civics” and “civic ideas”? I think we can, and I suspect the authors of the report believe we can as well. They do encourage readers to think of civic education not solely as an add-on to the curriculum and life of the school, but as something integral to both. Nonetheless, I’m struck again by how difficult it seems to be to build a *program* around moral and civic ideas, as contrasted with centering it around ideas “about” morals and civics. The latter is all too tempting to undertake in comparison with the former. Perhaps there’s an ancient tension between the planned

and the unplanned, the intended and the unintended, the direct and the indirect, captured in familiar sayings such as ‘morals are caught, not taught’. If I understand Dewey correctly, he believed a successful school would not actually need terms like “morals” and “civics.” The meaning of those terms would be enacted day by day, even moment by moment, in math class, in English, in history, in art, in physical education, in the lunchroom and hallways, everywhere where teachers and students might meet.

My comments are a matter of emphasis, and do not gainsay the practical and strategic importance of spotlighting the qualifier “civic” in civic education – so long as that strategy does not harden into the pronouncements of just another foundation. “The Civic Mission of Schools” is a timely and valuable report. It should provoke useful discussion and, hopefully, widespread experimentation in schools, classrooms, and communities. Perhaps, in its own modest way, the report might assist our republic in keeping alive the very prospect of civic discourse.

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David Hansen, the president of the John Dewey Society, can be reached at hansen@exchange.tc.columbia.edu

2003 John Dewey Society Outstanding Achievement Award

The members of the Board of Directors of the John Dewey Society are pleased to announce that Benjamin R. Barber is the recipient of the 2003 John Dewey Society Outstanding Achievement Award.

Professor Barber is the Gershon and Carol Kekst Professor of Civil Society and Wilson H. Elkins Professor at the University of Maryland's School of Public Affairs and the College of Behavioral and Social Sciences. Professor Barber is currently head of the University of Maryland's Democracy Collaborative. This center brings together an international consortium of the world's leading academic centers and citizen organizations.

Professor Barber is one of the most distinguished political theorists of our time. As a scholar, he is author of 14 books on democracy, including the *Strong Democracy: Participatory Politics for a New Age* (1984); *The Conquest of Politics: Liberal Philosophy in Democratic Times* (1988); *An Aristocracy of Everyone: The Politics of Education and the Future of America* (1992); *A Passion for Democracy: American Essays* (1998); and *A Place for Us: How to Make Society Civil and Democracy Strong* (1998). Professor Barber is also the author of the international bestselling book *Jihad vs. McWorld: How Globalism and Tribalism are Reshaping the World* (1995).

Prior to his appointment at Maryland, he was director of the Walt Whitman Center for the Culture and Politics of Democracy at Rutgers University, where he also held the Walt Whitman Chair of Political Science

Several web sites provide information on Barber's work and career:
www.scottlondon.com/interviews/barber.html
www.kevincmurphy.com/barber.html
www.civnet.org/civitas/barber.htm
www.civnet.org/journal/issue1/barber.htm

Barber's contributions exemplify much of what Dewey attempted to accomplish as a scholar, educator and citizen. Barber has advanced our understanding of what it means to be a citizen in a democratic society. His trenchant critique of liberal democracy is based on his deep understanding of Dewey's approach to democracy and community. He has also acted on his beliefs by establishing the highly regarded citizenship education and community service program for undergraduates at Rutgers University. Barber conceived of this program not as a form of charity or as payment for scholarship support but rather as an obligation of all students to fulfill the responsibilities of citizenship and to acquire the skills to improve communities.

His honors include Guggenheim, Fulbright, and Social Science Research Fellowships, the Palmes Academiques (Chevalier) of the French Government, and the Berlin Prize of the American Academy of Berlin. He holds a Ph.D. and M.A. from Harvard University, and a B.A. and honorary doctorate from Grinnell College.

Information compiled by Professor Dennis Buss, Rider University, in part from Benjamin Barber's website (www.benjaminbarber.com).

Call for Submissions: *Insights*

When he became president of the John Dewey Society in 1964, William Van Til inaugurated a small communications experiment. Looking for a way to more effectively and less formally deal with controversial issues, he founded *Insights*. In his autobiography, *My Way of Looking At It*, Van Til commented:

"In one relaxed JDS board meeting early in my term, I was authorized to use a substantial part of our limited treasury as I saw fit. So we launched a little magazine, a quarterly called *Insights*, to allow John Dewey Society members to say what was on their minds" (page 331).

Over the last forty years, *Insights* has served the members of the John Dewey Society in a number of valuable ways. As well as highlighting Society activities, *Insights* has established itself as an informed vehicle dealing with a myriad of issues from the serious to the humorous. In his opening editorial, Van Til perhaps penned the mission statement for *Insights* when he noted

"We intend to launch an experiment in communication among members of the Society. Its success will depend largely on you. ... Geographically separated as we are, we need widespread, prompt, informal free trade in ideas. We need to share terse and hard-hitting ideas on our current concerns and our opinions."

As the magazine is published three times per academic year (November, March and July), submissions are always welcome at any time. Members are encouraged to submit reviews, think pieces, works-in-progress, research investigations, reactions to policy, as well as any item that might be of interest to the diverse membership of the John Dewey Society.

All submissions as well as inquiries must be electronically directed to the Editor, Jon G. Bradley, at jon.bradley@mcgill.ca.

Scenes from my life as a teacher

Terrah Keener

Introduction:

My life as a teacher was bizarre at the best of times. I was a literacy teacher in various high schools in Brooklyn and the South Bronx in New York City. I taught in a self-contained classroom, which meant that my students were with me for the whole day. Every day was very full.

I have been attempting to capture my “memories” in writing. I decided to stop focusing on events and concentrate on the memorable individuals who briefly touched my professional life. After all, it was my colleagues and my students that made the experience so rich for me, and from whom I learned so much.

Henry:

I wonder where Henry is today. Last time I saw him was in 1990 and he was 17 years old. He is one of those students that stay with you. He was a gentle kid that seemed so out of place in the war zone of the South Bronx. I wonder if he is even still alive.

He had a very gentle manner. He was a bit round with a soft fleshy face. At times his face reminded me of a toddler, round and soft with baby fat. And then on other days he looked like an old man with low hanging jowls. Most of the other boys in my class had hard sinewy, scarred bodies that were always on the verge of explosion; whereas Henry was soft and seemingly mellow.

That’s why when a gunshot rang out in my classroom and we all hit the floor to avoid the bullet, I was more than a little shocked to learn that it came from Henry’s backpack. He explained that boys were hassling him, and he thought if he just

showed them the gun they would leave him alone. He tried to say this with a vibrato that was so not Henry. If it weren’t for the seriousness of the situation, I would have gathered him in my arms and rocked him. I would have rocked him until time started going backwards and I could return him to a gentler and safer place.

For the first few months that Henry was in my classroom he hardly uttered a word. He spoke to no one. I asked him once why he chose to be so silent and he told me that words only got you in trouble, and what was there to say anyway.

My classroom was active to say the least; most teachers thought it was chaotic. I thought it had energy. My classroom was the home of all the non-readers in the school. They were all boys and all sported a very impressive arrest record. All except Henry, he had never been in jail.

Henry had spent most of his entire school career in a Special Education class of one sort or another. The chaos and insanity that went on in my classroom did not disturb him because he didn’t know anything different. In fact, he thought all classrooms were as zooy as ours.

I will never forget the day I brought in lasagna. Most of my students had never even heard of lasagna, let alone eaten it. Henry refused to try it because he thought it looked too foreign. This was coming from a boy who regularly ate goat testicles as a treat. But, fair enough, when he brought in his grandmother’s famous goat testicle recipe, I couldn’t bring myself to try one.

Henry has been in my thoughts a lot since 9/11. Where was he when the planes hit? Was he downtown? Was anyone in his family hurt or killed? What does he think about the terror that hit New York?

I think about the terror that Henry lives with everyday. The President never called for a war on the terror that eats up the South Bronx. Henry and all my students lived - live - in a very active war zone, where there are hundreds of casualties a day. Nobody

reports on those casualties.

As I watched 9/11 unfold on that clear September day, I couldn’t help but think of the other war raging in New York. And I could just hear the commentary by some of my ex-students. Although they would say it was a terrible thing, they would also not be all that affected because they fought terror everyday. And their daily struggle to survive would override any global outrage they might be feeling.

Most of my students did not think they were going to live past 25, dying young was a given. So, thousands of people dying in the twin towers might not seem so tragic to them. I can just hear Henry saying, “At least they had good jobs.”

Terrah Keener can be contacted at tkeener@telus.net

Call for Manuscripts: *Education and Culture*:

The Journal of the John Dewey Society

The John Dewey Society for the Study of Education and Culture exists to keep alive Dewey's commitment to the use of reflective intelligence in the search for solutions to critical problems in education and culture. We subscribe to no one set of doctrines but, in the spirit of Dewey, we welcome controversy, respect dissent, and encourage the responsible discussion of issues of special concern to educators. We also promote open minded and critical reconsideration of Dewey's influential ideas about democracy, education and philosophy.

Education and Culture, the official journal of the John Dewey Society, is published twice a year. It aims to serve the needs of the scholars who take an integrated view of philosophical, historical, and sociological issues and problems in the field of educational studies. Members of the John Dewey Society receive *Education and Culture* as part of their regular membership dues.

Manuscripts for publication should be sent to:

Peter Hlebowitsh, General Editor
256 Lindquist Center North
University of Iowa
Iowa City, IA
52242

Or: peter-hlebowitsh@uiowa.edu

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Jon Bradley
Faculty of Education/McGill University
3700 McTavish Street
Montreal, Quebec, Canada
H3A 1Y2