ALTERNATIFEGITIM

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It's been nearly three years since we began our work as an association of alternative education. It was not our intention to accomplish 'great' things during these three years, only to provide constructive criticism on the current education system, propose alternatives and to listen and learn from opinions concerning these. Of course our aim has always been to make alternative education known to a wider audience and therefore be instrumental in the adoption of alternative education practices. We tried several methods to reach this goal; publishing books, writing for magazines, forming a website, holding seminars , discussions and acting as guest speakers on TV and radio shows.

Publishing a journal has always been an important consideration in reaching our aims, so we finally came to a decision to have the first issue of the journal ready for the beginning of 2009. However, this was not to be, due to the difficulties we encountered especially with regards to translations. As translation is wholly dependant on volunteers, the process seemed to be never-ending. For instance,. we did not receive the writings that were supposed to be translated so we had to find new translators and start all over again. Then of course there were the commitments of the other volunteers and the public holidays so that we were only able to have the journal ready a year later than intended. We are aware that there are many improvements to be made still but hope that this will indeed be possible with your support and advice.

The first issue contained articles of a general nature concerning alternative education. From now on however, we want to devote each issue to one major topic which will be announced on the website. The topic is "democatic education" for next issue.

We decided on publishing the journal in both Turkish and English,the reason for publishing in English being that we want to form strong connections with people involved in alternative education in other countries and to let them know what we have to offer in terms of alternative education here in Turkey. through joint discussions and the sharing of experiences and ideas. We are aware that this first issue does not sufficiently address these aims but we also consider this first step.a very valuable one.

Finally, we wish to thank all our friends who took part in making this a reality; The writers, translators, and all who work for the association of alternative education.

Please send any suggestions and comments regarding the publication, including any support you may be able to offer to: dergi@alternatifegitimdernegi.org.tr

Editor
Eylem Korkmaz
on behalf of
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The Signs That You Need to Find a
Different Kind of Education for Your Children

*Jerry Mintz

Many parents do not realize that the education world has changed drastically since they were in school. Back in those days, schools were smaller, class sizes were smaller, dropout rates were lower, violence in school was almost unheard of, teachers were not terrified of showing affection to the children, or of teaching and discussing moral values. Even through rose-colored glasses, we know that school back then was no picnic, was far from perfect, but at least the teachers and usually the principal knew every student by name at a minimum, something which is not necessarily true today.

Because our public school system has now considerably deteriorated, many parents, teachers, and individuals have taken it upon themselves to create public and private alternatives to that traditional system which is definitely failing. It is important for parents to know that they now have choices, alternatives to the neighborhood school. How do you know that it is time to look for another educational approach for your child? Here are some of the signs:

1.   Does your child say he or she hates school?

If so, something is probably wrong with the school because children are natural learners. When they're young you can hardly stop them from learning. If your children say they hate school, listen to them.

2. Does your child find it difficult to look an adult in the eye, or to interact with children younger or older than they are?

If so, your child may have become "socialized" to that very narrow group which many children ordinarily interact with in most schools, and may be losing the ability to communicate with a broader group of children and adults.

3. Does your child seem fixated on designer labels and trendy clothes for school?

This is a symptom of the shallowness of the traditional schools' approach, causing children to rely on external means of comparison and acceptance, rather than deeper values.

4. Does your child come from school tired and cranky?

This is a sure sign that their educational experiences are not energizing but are actually debilitating.

5. Do your children come home complaining about conflicts that they've had in school and unfair situations that they have been exposed to?

This is a sign that your school does not have a proper process for conflict resolution and communication.

6. Has your child lost interest in creative expression through art, music, and dance?

These things are generally not encouraged in the traditional system today and are not highly valued. They're considered secondary to the "academic" areas. In some cases, courses are not even offered in these areas any more. This tends to extinguish these natural talents and abilities in children.

7. Has your child stopped reading for fun, or reading or writing for pleasure? Are your children doing just the minimum for homework and going off for some escapist activity?

This is a sign that these spontaneous activities are not being valued in their school and another sign that they are losing their creativity.

8. Does your child procrastinate until the last minute to do homework?

This is a sign that the homework is not very interesting to, is not really meeting his or her needs, and is tending to extinguish their natural curiosity.

9. Does your child come home talking about anything exciting that happened in school that day?

If not, maybe nothing exciting is happening for your child in school. Would you want to keep working if your job was like that?

10. Did the school nurse of guidance counselor suggest that your child has some strange three lettered disease, like ADD, and that they should now be given Ritalin or some other drug?

I suggest that it is more probable that the school has the disease, EDD--Educational Deficit Disorder, and time to get your child out of that situation!

If your child has exhibited several of these characteristics, it is time for you to start looking for an alternative. In most parts of this country today, there are many options to choose from. For example, 30 states have now enacted legislation which allows groups of parents and teachers to create charter schools, schools which are not stuck with having to fulfill the myriad of state regulations but can create their own individualized approach. Four years ago there were only five of these charter schools in the country. By the end of this year there will be more than 1000 of them! Also, there are 4500 magnet schools throughout the country, public schools which specialize in a an area of expertise, and draw students from a wider area.

In most communities there are many private alternatives quietly offering a different educational approach. For example, there are over 4500 Montessori schools based on the experiential approach designed by Dr. Maria Montessori, and hundreds of Waldorf schools which put equal emphasis on traditional academics areas and the arts. There are hundreds of independent alternative schools, many emphasizing participant control with parents and students taking responsibility for their own educations.

Many public school systems have a variety of alternative programs within their systems. These are divided into two general approaches:

1. *Public Choice,* those programs which are open to any student in the community. Sometimes they are called Schools Within Schools.

2. *Public At-Risk,* those programs for children who have had a variety of problems coping with school. These programs run the spectrum from helpful to dumping ground. Examine them closely before making a decision to enroll.

Parents of over a million children in this country have checked off "none of the above" and decided to teach their children at home. It is now legal in every state and does not require teacher certification. Homeschooling has taken a variety of approaches. Some try to create "school at home" with a fairly standard curriculum, the main difference being that they can teach it one-to-one with their children. Some families have signed up with a curriculum which has been designed by an umbrella school. This school will help the parents with the curriculum and in some cases, grade homework, providing a basic curriculum for the parents to follow and helping with any report forms that are necessary. A third approach is one which is called "unschooling." In this case the parent bases their educational approach on the interest of the child and builds on that rather than a pre-set curriculum. It could be said that in some of these cases they design their curriculum "retroactively," keeping records of the activities throughout the year and at the of the process dividing the experiences into the appropriate subject area.

Overall, since most states require some form of testing of homeschoolers, it has been shown that remarkably, as a group, they average in the 85th percentile compared to the 50th percentile of the average public school student. There are now so many homeschoolers around the country that virtually all homeschoolers are part of some kind of homeschool group. Some of these groups have coalesced into homeschool resource centers and some of them will operate as often as four or five days a week. Generally, colleges have discovered that homeschoolers make such good students that they welcome homeschooling students to apply to their schools.

As more and more parents become aware of these choices and as they make these choices, we hope that the system will evolve into one which meets the needs of an increasing number of students. Meanwhile, don't wait for that system to change. Take responsibility for your child's education. Find out what your choices are and choose what is best for your child.

None of these signs by themselves should be taken as a reason to panic. But if you have noticed several of them, you should certainly explore educational alternatives.

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Throwing Rocks at the Castle

*Matt Hern

Staring down the barrel of a new year it has become blindingly obvious that we are on the cusp of some really remarkable changes: global economic and financial systems in convulsions. Energy uncertainty. Vicious conflict from Pakistan to Congo to Palestine. Ecological collapse. And 2009 probably has some real surprises up her sleeve.

What more evidence do we need that the worldview which has brought us to this place is in drastic need of revision?

In just a few short decades a world order built around neo-liberal progress, free corporate trade, and 'development' has proved itself a failure in the most mind-bending of ways. And the platitudes we have been fed so energetically about western hegemony and consumer capitalism are all made possible by a global fixation on state-mandated compulsory schooling.

I think we owe much love and respect to the people from Greece to the West Bank to Argentina to Chiapas to every corner of the world who are fighting back, fighting for self-determination and justice. Anger and resistance is surely warranted and who cannot be angry with the greed and callous arrogance that has brought us to where we are today?

But fighting is only the very beginning: we need to start remaking our world. And to my mind one of very the best places we can start is by rethinking everything we know about schools, education and learning. Compulsory schooling has bankrolled our economic, social and cultural orders, and if want a different kind of world we must find different ways to raise our children.

That much seems obvious. Schools and the larger world are in a reciprocal relationship – one reflects the other – and it makes sense that if kids spend all their days in an anti-democratic, hierarchical, obsessively supervised, tested and monitored system, then surely they will carry

those expectations with them into adulthood. If we really want a different – better – world, then we must be making different – better – places for kids to spend their time.

I think that has to be a local project. Like Colin Ward once said, 'We need a mass of answers, not a mass answer.' We all need to stop listening to the experts who design optimal learning environments, comprehensive examinations, learning treatments and classroom management techniques. We need to talk with our families, friends and neighbours, and more than anyone our kids about how we can build better places.

There are all kinds of ideas and models and visions out there. And lots and lots of inspiring places. You know many of them, and there will always be people who claim they have discovered or invented the 'best' way for children to learn. But come on. There is no guru, expert, visionary, academic, bureaucrat or anyone else who knows how kids learn best. That's foolish. It's a good idea to listen to as many people as possible, to explore all kinds of possibilities and read everything available – but in the end, remaking schooling is up to all of us. We all need to be involved: kids, parents, neighbours, relatives, friends, everyone.

Maybe this seems daunting. And it is. What's more monolithic than schools? They are everywhere and apparently impregnable. Saying that we need to remake schooling sometimes feels like throwing rocks at a castle. Impossible to make a real dent. And in some ways that is true. But I think talking about the end of compulsory schooling is a lot more than quixotic trash talk.

Things happen, the world shifts. The Berlin Wall falls, just like that. The worldwide financial system seizes up over a few weeks. An African-American is elected to the most powerful seat in the world. Our world is not static, it is always changing and we can play a part in that. We can give the world a push.

If we imagine a more democratic, more respectful, freer world than surely we can start by re-imagining schools as democratic, respectful and free. And there are endless ways to interpret that. I have seen scores of impressive projects all over the world that really take the ideals of democratic governance and respectful relationships seriously. Some small schools operate on consensus models, others have one-person-one-vote systems for kids and staff alike. Many schools give students a wide range of choices, others build their schedules based on students' interests. To me the most compelling projects are those that dispense with the school model altogether and create community centres – places that are open to all, free to attend and offer all kinds of classes, projects and programs.

But the exact constructions are not particularly important to me. They are pretty much all interesting and fun to visit, but the really important thing for me is the process of people taking control of their lives: not waiting for governments or experts to tell them how they should be living.

And more than anything I want to emphasize how possible it is to create alternatives. Every part of the world throws up different challenges. State schooling is deeply rooted and is powerful, and it will defend its interests, but people are incredibly innovative and energetic. I have seen alternative projects in church basements and squatted factories, in houses and barns, in parks and old offices, in cities, towns, rural areas, rich and poor communities. The

idea is to start thinking positively and creatively, and always rely on neighbours and friends. The size and scope of the project does not matter, what matters is to build a praxis where action and theory inform each other, and hope can be seen, felt and lived, not just talked about.

*****Matt Hern** lives and works in East Vancouver with his partner and daughters where he directs the Purple Thistle Centre and founded Car-Free Vancouver Day. His books and articles have been published on all six continents, translated into ten languages and he continues to lecture globally. He holds a PhD in Urban Studies and teaches at SFU and UBC.

A Teacher's Pursuit of Alternative Education

*Miraz Ruspi

Hi,

I have been striving to work as a teacher in a mountain village of Muradiye, Van. I say I have been striving as I have been earning money for three years only from teaching. I know that an anarchist teacher, who believes in free education, can not train daydreamy children that are locked into a classroom. I say they can not be trained by this way. The question "Yes, but how?" appears then. For the purpose of guiding the ones who are inquiring for an answer, I want to produce solutions for the rotten teaching techniques which are accepted as education.

Teaching in Van is much more challenging than teaching in urban side. Our students, who are shepherding from April to October, consider being put into a classroom the same as being condemned in a jail. They do not obey the rules, escape from school and behave as if they are repeatedly saying that education should not be like this. Language is another major problem among us. Children learn Turkish, either at the ages of five or six or at school. Since they learn Turkish later, they understand -or usually assume that they understand- what we say only after they translate it in their minds. We fail to introduce concepts that can be explained quite easily although we frequently struggle for hours. We see that the students who generally listen to us attentively are not able to answer our questions as they do not understand very much from what we tell. This language problem causes failure in the existing education system besides causing the shame of forcing people to forget their mother tongue. Hakkari becomes the most unproductive province at once. Of course, a child from Hakkari can not understand as well as a child from Istanbul can do. We need brave people like A. S. Neil and new training techniques but of course the question "How can this be possible in this system?" comes to minds.

………

Being as light as a feather… Would you like to be as free as a wind that belongs to nowhere? Then give up this dream. The one tooth monster in the verses of Ahmet Arif, gives new roles to us and we take on new positions in relation with our roles.

Positions and roles: Our fears and shackles… Thanks to a seven year old student of mine, I discovered that our positions and roles are equal to our fears and shackles, which I could not realize and internalize before. In the school, like every teacher, I am a defender of the status

 quo, in other words, a ruler. I put the burden of obligations, which I should teach to the students, on their little shoulders. My students, my innocent children with tender looks in their eyes…

My students, my little tutors, teach much more than many lecturers who stop studying for themselves and are stuck in rigid ideologies. I realized that abandonment relieves, emancipates and also strengthens through one of my little but giant students, Nermin. She loves playing games. Nermin wants her right that each child deserves, being a child.

However, both curriculum and what is required to be done are obvious. I am a teacher who has no right to question the rules of regulators and who applies the rule or who can not teach, am looking at Nermin with furious eyes. I want Nermin to cover, to obey, to be robot and also want Nermin to fulfill what curriculum requires, not her wishes. 2 weeks left for the end of the school. If you don't learn reading, I will send you back to pre-school. When your friends start to second grade, you will go back to pre-school. In my voice, there is sarcasm, anger and hatred that spread fear to little hearts.

According to many people, my words are trivial, ordinary sentence. After all, my sentence is formed with familiar words just like: an employer saying "if you don't do this work, I will fire you" or a hodja with cap saying " if you don't fulfill these requirements, you will be certainly an unbeliever", or a father saying " if you don't follow my rules, you will not grow up", or a general saying " if you don't detest enemy countries, you become a traitor to your country"... These words are piercing bullets which covered the atmosphere, adhered to the pavement, became fear of the fear. If you don't get along with us, you go to the prison and burn in the hell. You lost your house, couch, automatic washing machine, car and all of your qualities.

Nermin is little and her hair is like yellow silk, she has blue eyes which are deeper blue than sea and sky. She stares at me but with no hate, anger or fear, just looking. She is looking just like a child with childish purity. Her glance which makes her feel stronger and not just stronger; even makes her bigger and kills those who are like me, the delegate of those who oppressed on addressing, is spreading to the class and the class is brightening. "Ok, send me to the pre-school Sir." A simple, inverted sentence however; when it is thought, it is like a slap to face. I mean I don't want to learn reading, Sir. Yes, it might be useful and necessary to learn reading. Yet; now, I am not ready for this. I will decide the time when I need to learn reading. You can not threaten me with taking back first addressing which you gave us. Since I don't really care this addressing. I know that you convert addressing which you imposed on us and foisted into our hands with ceremonies like a crown to a sword whose both sides are sharp and then you will shake them over our head during all life. Since we are afraid of being taken of this crown and that crown will leave our shoulder without head, we will do all what you ask for.

We will tremble with the fears of the fear and we will become a robot, meaningless and languished like you and finally we will disappear. I refuse to be like you, that is, I am not scared of your threatening bluff. Thus, I prevent you from imposition of sanctions upon me. I prefer being in the Grand Diogenes' barrel than living in changing world where dances your masquerade ceaselessly. As a result of this preference, I know that I accept the risk of being in hunger and chill. Believe me, starving and cold are the difficulties that you are able to deal with than your rules, which I will carry throughout my life.

As soon as I hear the words, my mind is scattered. When it happens, it increases more and more. I do not want to silence my inner voice which revives, grows and screams with the tear

of the childish eyes. Anger, fear and finally the flood of love turn into vibrating malaria attack. The bell rings. Students are running… I am all alone in the classroom and I am staying in my loneliness. My rising awareness takes time. While I am progressing in the time that takes away everything, I am struggling to sail with the fabulous lightness of waiving.

After a short time, I join the army. I put into practice what I have learned from Nermin during my short military service. After daily congregations taking one hour, and each followed by the meal assembly, the officer shouts and says that if you do not line up orderly, I will make you eat later. I stopped eating. During twenty days, only breakfast is enough for me. Abandonment makes me relieve very much. I lose ten pounds. I am not fat anymore. When my troops are waiting for eating under the sun in the queue, I am daydreaming. The energy of breakfast is enough for me even it is very much. Thus, stopping lining up, sleeping earlier before one hour, taking responsibility. Abandonment makes my military service easier and enjoyable. I also start teaching differently. The principal of the school is surprised when he has realized that I give up the fear of the interrogations. He tries to threaten me with the ridiculous power of the laws. He could not struggle with the power of abandonment. When he struggles with nonchalance, he stops dealing with me. Our family is angry when they hear that my wife and I quit buying television, bed or couch. They make all sorts of excuses to tell the importance of the goods in the life. They are bored with nonchalance of abandonment and then they go and say that do whatever you want. Quitting buying goods, quitting eating flesh.

 Thanks to the abandonment, my salary suddenly increases twice and threefold. Our money is sufficient for us so, I do not need to give extra lessons, and my wife does not need to work. Abandonment saves time. I spend time with my wife, books, music, literature very much. Abandonment is not only laughter echoed in our rooms, but also a great magic. I feel myself so strong that I have never been before. It seems as if my puberty pimples started showing up. Fluffs have been growing recently on my face. My shyness, innocence and hopes, yes, I float with my hopes again. Courage flows through my veins. Since I do not need stuff and food a lot, I get rid of the burden of the rules. I can resign. I can restart. This time, I can arrange my life and I can start living from the first.

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Critical Pedagogy:
A Modern Emancipatory Approach to and in Education

*Kemal İnal

> Hopelessness is a form of silence, of denying
> the world and fleeing from it.
> Paulo Freire
> *Pedagogy of the Oppressed*, p. 80

Education is both political (Charlot, 1976: 7; Giroux, 2008:20), since it diffuses political ideas such as justice, liberty, equality etc. and has a class signification. But in fact it masks ideologically its political content, especially its class signification. Education or pedagogy then plays an ideological role in shaping the ideas of children. The ideological camouflage of pedagogy gives priority to signification of education in the social division of labor and in the struggle of class, a result of socio-political division of labor (Charlot, 1976: 7-25). Therefore, educational materials, for example curriculum is not "a neutral assemblage of knowledge, somehow appearing in the texts and classrooms of a nation. It is always part of a *selective tradition*, someone's selection, some group's vision of legitimate knowledge" (Apple, 1998:22).

The first thing which should be argued in such a paper is that education is always, irrespective of its negative or positive, under the effects of the other institutions such as politics and economy. However, this does not mean that education is absolutely and often determined by these dominant institutions in society and no any relative autonomy since it has a potential to create the new progressive or revolutionary tendencies in the form of some contemporary movements such as youth movement in 1968. Nevertheless, as put by Shaul in the Foreword in *Pedagogy of the Oppressed*, "there is no such thing as a *neutral* educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and brings about conformity to it, *or* it becomes "the practice of freedom", the means by which men and women deal critically and

creatively with reality and discover how to participate in the transformation of their world" (Freire, 1981: 15).

The most important point here is that education or contemporary pedagogical practices have a potential to transform the world by dealing critically with social problems. But what kind of education can achieve this? Of course, it is not one that is in the direct command of the status quo since its mission is not automatically the maintenance of the existing social relations. Therefore, if all educational processes are radicalized by their own subjects, we can create critical and emancipatory educational settings. Contrary to the dogmatically determined attitudes, radicalization in any educational system can nourish the new but revolutionary tendencies, which will provide the students and educators the right and opportunity to criticize all the unequal and uneven structures. So it is very possible for a radicalized education to assume a new voice in regarding the other side of the picture, namely the oppressed. At this point, it will be very useful to hear the words mentioned by Freire: "Radicalization, nourished by a critical spirit, is always creative… Radicalization involves increased commitment to the position one has chosen, and thus ever greater engagement in the effort to transform concrete, objective reality" (Freire, 1981:21-22). This process, namely radicalization of the education, has much potential to pursue the democratic goals such as voluntarily collective participation into every political and social activity. But the transformation of the schools in theory we attach very positive importance, is seen by the dominant ideologies and groups as futile utopia, namely an impossible project because of the trendy and marketing approaches to schools where neo-liberal views are mostly dominant.

Rather than pursuing democratic goals, schools today are in the service of some authoritarian and antidemocratic groups such as corporations and some neo-liberal governments, in which curriculum and school knowledge are not based on a diversity of some alternative democratic views but dominant cultural, class, and ethnic groups. In this system since all pedagogical and organizational approaches are determined in terms of the values of the market based on corporative interests, test-driven curricula and a competitive ethic is highly prevailing. Therefore, the current pedagogy "maintains that the classroom, curricular, and the school structures teachers enter are not neutral sites waiting to be shaped by educational professionals" (Kincheloe, 2004: 2).

As pointed out by Apple, "educational system, because of its very location within a larger nexus of social relations, can provide a significant terrain over which serious action can evolve" (Apple, 1995:10). Both as an ideological battle ground against all the dominant reactionary systems such as capitalist and its some postmodern versions and a modern area open to improve critical consciousness for democracy and social collectivity, education is still very meaningful institution for emancipation from some constraints in society.

Three main problems of education today

Education today takes place in the middle of many crises because of neo-liberal, negative problems or implications of problems outside of education. These problems or negative implications can be summarized as below.

Firstly, there is a growing economical interest in education around the world, especially in the recent years following globalization. Under heavy attacks of some economical processes,

educational system is "slowly more and more drawn into the ideological orbit of the corporation and its needs" (Apple, 1995: XXVI). So because of this fact, we have been witnessing a heavy ideological production of technical/administrative knowledge in and on education via curricula, which causes all the schools to be transformed towards the demands of market. As mentioned by Apple (1995:147), since "…technical/administrative knowledge reenters the school through dominant curricular forms", schools or educational settings lost their classical illuminating mission.

Some results of this prevailing tendency in education can be called as privatization and commodification, act of turning something into a commodity, of education in which educational services are never regarded as a social right but instead a valuable individual service in the direction of marketing. This is the most important result of neo-liberal ideology and globalizing economical system of the world on pedagogy today.

Secondly, education today is mostly seen by broad sections of population as unique effective ladder in class mobilization. This is a functionalist educational view which came back again in educational theory in the last decades. For many families regarding this view both as the best solution for their children and most important means to overcome the poverty, it is the only educational organization, namely schools which can provide significant opportunities for students to get a job with a high salary and status. Many poor families think that education can play a very improving or developing role in achieving high status in society. As noted by Spring, the poor are demanded to believe that the schools can provide for them a social advance and this advance in the process of schooling depends on their personal abilities. So they are ready to support the actual schooling system by this belief since they are poor not to attend to the school. In addition, social position is defined as success and failure via schooling (Spring, 1991:23-24).

By means of this functional view to and in education, unfortunately education or pedagogy has lost its main social characteristics, namely emancipation from alienating social relations in a capitalist system.

Thirdly, under the conditions of globalization today, there is not any perception on education as a pedagogical transformative institution in the eyes of the mass. While the mass participate into all dominant but one dimensional educational practice, pedagogy always takes its place in legitimating the status quo represented by transnational corporations today. Globalization which is operating in the behalf of transnational corporations can destroy all local educational practices such as some traditional processes of learning at work and ways of training.

Lastly, by entering of advanced technology based on computer and internet into our daily lives, education has gained technically new characteristics. Unfortunately in the hands of corporations it became a technology intensified area. So it is widely believed that technological education and a computerized pedagogical view can find all the possible and practicable solutions to problems we faced in the present. This technological view to education has resulted in destruction of intellectual meaning of pedagogy.

In this paper, for a new approach in solving educational problems, the three problems mentioned above will be discussed under the light of critical pedagogy.

The roots of critical pedagogy

Critical pedagogy has a very long and variety of historical background rooted in some theorists working in Marxist tradition as well as the others accepting, for example in Hegelian or Mertonian approaches.

We can count some names in Marxist tradition such as Gramsci and Althusser (1989). Althusser conceptualized education as an ideological state apparatus for the ideological reproduction of the social formation. Freire (1981) conceptualized *the pedagogy for the oppressed* for their emancipation. Some French theorists such as Baudelot and Establet (1971) analyzed French education and schools from the class point of view. Some American educational theorists such as Bowles and Gintis (1976) criticized the contradictions of economic life from the point of Marxist educational class approach.

Critical pedagogy is primarily an educational approach which has roots in the tradition of critical theory. Working in Hegelian framework, some non-Marxist critical theorists, for example from Critical Theory of Frankfurt School such as Adorno, Marcuse, and Habermas, who gave more importance to the ideological reproduction of subjectivities in education and culture focusing on some concepts such as alienation, culture industry and so on, played a significant role in shaping the critical pedagogy. Among others, it is perhaps Critical Theory of Frankfurt School that effected critical pedagogy much more than others did. By words of Aronowitz and Giroux, critical theorists

> "have begun to provide a language of critique by which to analyze and demystify the role that schools play as agencies of moral and political regulation; a programmatic language by which to understand schools as sites of critical learning and social empowerment has also arisen from their work" (Aronowitz and Giroux, 1991:87).

For the poor sections of the population, critical theorists, again in words of Aronowitz and Giroux, "have focused on the historical and cultural practices of subordinate groups and the ways in which these practices give rise to particular relations of oppressions and resistance in schools" (Aronowitz and Giroux (1991: 88).

Some French educational theorists such as Bourdieu and Passeron (1992), who examined the reproduction processes in education, society and culture, contributed to form the critical pedagogy. Bourdieu, who was non-Marxist or neo-Marxist and who saw cultural factors much more important than economic dimensions and mode of production, can be classified under the name of critical functionalist. Proceeding from Mertonian functionalist framework, he "has shown how school structures serve the latent functions of reproducing and legitimating ascribed inequalities from generation to generation and therefore he has shown the dysfunction of the school for large groups in society" (Murphy, 1979: 30-31).

All of these have tried to contribute in forming critical pedagogy. In the present it is being represented mostly by American educational theorists such as Apple, McLaren, Giroux and the others. But it is possible to see that critical pedagogy today has various aspects ranging from class analyses to Mertonian and postmodernist approaches. After 1980s, as class analysis in education has lost its priority because of neo-liberal agenda, some new approaches to and in education have begun to appear as preferred first and most. For instance, needless to

say, we can count first of all postmodernist approach in education among others as a theoretical approach mostly attracting attention of many educators concerning critical pedagogy. To give an example, the postmodernist approach of Aronowitz and Giroux's critical pedagogy is as follows:

> "…we want to advance the most useful and transformative aspects of this version of critical pedagogy by articulating a theory of what we call a border pedagogy of postmodern resistance. In this perspective, the issue of critical pedagogy is located within those broader cultural and political consideration that are beginning to redefine our traditional view of community, language, space, and possibility. It is a pedagogy that is attentive to developing a democratic public philosophy that respects to notion of difference as part of a common struggle to extend the quality of public life. In short, the notion of border pedagogy presupposes not merely an acknowledgement of the shifting borders that both undermine and reterritorialize different configurations of power and knowledge; it also links the notion of pedagogy to a modern substantive struggle for a democratic society. It is a pedagogy that attempts to link an emancipator notion of modernism with a postmodernism of resistance" (Aronowitz and Giroux,1991:118).

Defining the critical pedagogy

Critical pedagogy focuses firstly on some mental transformations of educational subjects, primarily students and teachers. In this respect, "its aim is with the development in men of that critical consciousness or awareness which enables them actively to seek their emancipation from repression" (Blackledge and Hunt, 1989:121). To make this aim practicable, critical educators look to the political activity of individuals enlightened as to their true interests (Blackledge and Hunt, 1989: 121). With this, they seek to develop emancipatory forms of curricula by giving very much importance intra-school training processes such as some dialogues aimed at changing the traditional roles of students and teachers via dialogue. For example, writing on the 'pedagogy of the oppressed' Freire insists on that "without dialogue there is no communication, and without communication there can be no true education" (Freire, 1981: 81). Communication with the oppressed or disadvantaged sections of poor population is the main route of critical pedagogy to be pursued. Therefore, critical pedagogy is mainly and largely concerned with marginalization of the oppressed. So in Kincheloe's words, critical pedagogy

> "is interested in the margins of society, the experiences and needs of individuals faced with oppression and marginalization. It is not merely interested in the experiences and needs of students who come from the

> mythical center of the social order. Thus, critical teachers seek out individuals, voices, texts, and perspectives that had been previously excluded. Mainstream scholarship and the education it supports often drop the margins from consideration in order to concentrate on the so-called typical. Critical pedagogy thus, amplifies the voices of those who have had to struggle to be heard" (Kincheloe, 2004: 23-24).

Critical pedagogy makes us see education in larger context of social reality. Thus, as noted by Kincheloe, it is based on larger social and cognitive visions. In this context, "educators deal with not only with questions of schooling, curriculum, and educational policy but also with social justice and human possibility. Understanding these dynamics, critical educators devise new modes of making connections between school and its context as well as catalyzing community resources to help facilitate that subvert the success of particular students" (Kincheloe, 2004:7). Then, as described by Aronowitz and Giroux (1991:118) "critical pedagogy enables teachers and others to view education as a political, social, and cultural enterprise." So it equates learning with the creation of critical citizens and links schooling for the imperatives of democracy, and views teachers as engaged in and transformative intellectuals by making the notion of democratic difference central to the organization of curriculum and the development of classroom practice (Aronowitz and Giroux, 1991:118).

The politics for critical educators is very important area in that "the proponents of critical pedagogy understand that every dimension of schooling and every form of educational practice are politically contested spaces" (Kincheloe, 2004: 2). So they "must understand not only a wide body of subject matter but also the political structure of the school" (Kincheloe, 2004: 2). Since the political climate is very deeply rooted in the daily routines as well as in the curricula practices of the educational institutions critical pedagogues advocate the view that any educational practice must be regarded in the context of relations of interests of upper classes.

The central characteristics of critical pedagogy

The central characteristics can be enumerated according to the rank of importance. Firstly, critical pedagogy is based on a social and educational vision of justice and equality. It understands education as part of larger set of human services and community development. So it is interested not only in questions of schooling, curriculum, and educational policy but also in social justice and human possibility.

Secondly, critical pedagogy is constructed on the belief that education is very deeply rooted in politics. The decisions all held at educational dimensions have profound political implications. Critical educators give special attention to power in emphasizing the unequal structure of current education and how it is distributed and engaged in educational world and schools. So, for example, according to them "by utilizing IQ tests and developmental theories derived from research on students from dominant cultural backgrounds, schools not only reflect social stratification but also extend it" (Kincheloe, 2004: 6-9).

Thirdly, critical pedagogy is dedicated to the alleviation of human suffering, which is seen as ethical part of the project in reaching a real democratic society. Adherents of critical

pedagogy are especially concerned with those groups and individuals who are suffering, whose lives are affected by the sting of discrimination and poverty. Concerning with disadvantaged individuals and groups, critical educators "seek out the causes of such suffering in their understandings of power with its ideological, hegemonic…, disciplinary, and regulatory dimensions" (Kincheloe, 2004: 9-12).

Lastly, critical pedagogy gives too much importance to prevent the poor students from being hurt and marginalized by the unequal educational practices in schools. Naturally critical educators don't blame students for their failures, which is a view defended by neo-liberal

educators. They work to make sure that schools don't continue to be harmful places. "The same institutions that don't teach about the mass killings in Europe's African slave trade… also blame students for their academic problems" (Kincheloe, 2004: 12-14).

For Giroux, the primary function of critical education should be emancipation and for him, the main objective of it is the commitment to create some conditions for students in learning skills, knowledge, and modes of inquiry "that will allow them to examine critically the role that society has played in their self-formation. More specifically, critical pedagogy is designed to give students the tools examine how society has functioned to shape and constrain their aspirations and goals, and prevent them from even dreaming about a life outside the one they presently know" (cited in Darder, 1991:XVIII). Then critical pedagogy is very interested in situation in which students can develop their critical capacities to reflect, critique and act in transforming the conditions under which they live. Further, it is a perspective recognizing the need to develop the sensitivity to different aspects of culture. In addition to this, it aims at generating a much-needed dialogue which is not yet a part of the discourse of public schooling. So critical pedagogy affirms and supports the emancipatory efforts of educators [as well as ones of students] (cited in Darder, 1991:xviii).

Critical pedagogy is accepted "as a transformative intellectual act of empowerment that can be of service to those committed educators who struggle to overcome the consequences of this institutional neglect. But even more, it represents a political project of hope and possibility fueled by a faith in the collective power of human beings to struggle for freedom from the bondage of social oppression" (Darder, 1991:XVIII). Against all the oppression practices in society, especially in education, critical pedagogy has, as claimed by Giroux (200818-19), democratic characteristics in which to the large extent knowledge, power and values are subordinated to control. It is much more than only making the authority accountable by reading the texts closely, creating some radical class practices and encouraging media literacy. At the same time, it is interested in associating learning with social change, democracy with education, and some ways of interfering to public life with knowledge.

Conclusion and some suggestions

For us there is no place for and should not be any hopelessness about education today in solving some problems since it is very obvious that education and schools are not a place where some dominant ideologies such as neo-liberalism and capitalist globalization can work without any intervention. Education, especially schools, contrary to some thesis argued by Ivan Illich in *Deschooling Society* (1970) and some liberal approaches as formulated in *Deschooling Life* (Hern, 2008), can have many emancipatory practices and ideas. In this regard, "schools are not "merely" institutions of reproduction, institutions where the overt and covert knowledge that is taught inexorably molds students into passive beings who are able and eager to fit into an unequal society" (Apple, 1995:13) Rather, school is a space where many ideological and academic negotiations and bargainings are put into practice by both subjects in itself and some organizations and institutions outside. So our educational mission is to break the ideological hegemony of dominant class in favor of democracy for all, in order to respond against the processes of trading in education. As Apple claimed, some "institutions, with the school among them, perform vital functions in the recreation of the conditions necessary for ideological hegemony to be maintained" (Apple, 1995: 16). But hegemony in education can not be only from the top and outside of the schools.

Rather, hegemony can be reproduced by our everyday practices in education. But this is not sufficient in forming emancipation in education since there is no any chance for critical pedagogy if it does not intervene to the political system using the educational system as an ideological apparatus in reproduction of the corporate society.

Critical pedagogy has some responsibilities in being a modern emancipatory approach to and in education. Firstly, critical pedagogy is the only and unique, alternative approach to dominant educational system since it includes emancipatory characteristics. For this, we need to form a progressive educational setting if we will transform the existing uneven and unequal structure. Such a setting, in Apple's words, "sets limits on and enables students to develop within their own day to day lives in school an array of by working-class themes and attitudes which give them strength and can act against the ideological values represented by the school" (Apple, 1995:92). Secondly, one of the most important dimensions in education is concerned with the prevention of voices of subordinated groups and individuals who have been excluded from needed educational materials and spaces. Critical educators should create suitable pedagogical settings for every kind of subordinated groups and classes in order to hear their voices. Thirdly, schools can be reorganized as a "public space" (Habermas, 1999) where a diversity of views of some culturally and politically disadvantaged and marginalized individuals groups are empowered and reinforced. To make this aim practicable in schools, a democratic conversation based on dialogue between students and teachers must be urgently formed. Moreover, there should not be any centrist notion in educational system to make the educational subjects as the collective actors.

We critical educators must be and always take part within an ongoing struggle over counted by dominant ideologies as legitimate culture and forms of empowerment. Critical pedagogy is a very important approach for people suffered from every kind of alienating processes. But it carries the most important meaning for working class who has a very huge potential to transform the existing society. At this point, as said by McLaren (McLaren *et. al.* 2006:172) critical pedagogy must depend on our belief that working class has an ability to change the society for equality and freedom.

To make critical approach to and in education visible and practicable, there are many obstacles to be overcome. This needs to accept some facts by which our social lives are determined. First of all,

> "we must accept that we are products of a social order that, while providing material comforts to a small portion of the world's population, has remained far beyond the capacity of working people to control in order to satisfy basic needs for social well-being. We must accept the proposition that we are products of repressive social order not in resignation but as a radical recognition of the road we must travel to liberate ourselves-our labor power, our minds and social creativity" (Reed, 1981: 201-202).

The urgent duty for us is to make education 'socialize', by which we can help students see their pedagogical potentials by struggling against every sort of oppression. By means of critical pedagogy, recognizing the culturally diversity and experiences of students we can join with in building a new society. For this, "we must also create truly democratic forms of governance, and work to free the cultural energies that have been distorted by the logic of

profit." (Reed, 1981:203) Our struggle for emancipation via pedagogy and in education must be reconstruction of social awareness which "must be a synthesis of challenging repression and creating a new social order; it must empower people to confront oppression in their lives while it nurtures discovery of a new social identity. It must shatter internalized forms of oppressions while opening up new knowledge and skills for creative social involvement. If social education is to serve its purpose, it must embody this dialectic of challenging repression while developing new self-confidence, reaffirming people's will to stand irrevocably in defense of their interests" (Reed, 1981:203).

In result, critical pedagogy can be a solution to all educational problems globalizing, neo-liberal education created. It will be very valuable for us if we accept it as an emancipatory approach to and in education.

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Why There Are Educational Alternatives

*Dr. Ron Miller

When we study the philosophy and practice of education, it is important to understand that education must always be defined in a cultural and historical context. There really is no objective science of education, no pure model for an ideal way to teach. Education is always about the values, beliefs, and goals of a community of people, and this makes it a moral endeavor. Human nature contains many possibilities, and we make choices about which aspects of human development need to be cultivated to create our vision of a good society.

The modern institution of schooling for the masses, controlled by the national state, is so widespread in the world, so firmly established in our political and social thinking, that we assume it to be an objective definition of teaching and learning. A government school system, which compels young people to attend, determines what they must study, and evaluates their success, has become so normalized that this is the only model that comes to most people's minds when they hear the word "education." However, we must free ourselves from our cultural trance and realize that modern schooling represents a choice (actually, a complex series of choices), and it is entirely possible to choose differently. "Education" can mean many other things, which modern cultures forget or ignore.

A "modern" culture or institution is one that follows the patterns of industrialization, technology, and economic development that have spread across the world since the early nineteenth century. In a modern system, large formal organizations such as governments, corporations, universities and schools pursue their goals using human beings as "resources" to maximize productivity and growth. People are expected to fit into these institutions, to play their parts in the smooth functioning of these social machines. They do not really control the institutions, but are managed by them. Modern society has been called a "technocracy": it is not the people who make important decisions (democracy), but the relentless mechanical routines of the system.

This is why modern nations herd young people into schools and manage their learning so carefully. Their goal is not to cultivate the gentler and more noble qualities of human nature, such as self-awareness, compassion, peacefulness, a sense of justice, reverence for life, or deeply rooted wisdom. Rather, their driving goal is to shape people into compliant workers, consumers and voters who accept the impersonal routines of social, economic and political systems. Think about it. What other purpose can possibly be served by forcing children, who possess boundless energy and curiosity, to sit rigidly in formal classrooms, perform academic tasks unrelated to their own passions or questions, and compete with each other for the prizes and honors that give them access to positions of authority in society? Do these routines serve the natural development of their highest human possibilities? Or do they serve the consuming goal of never-ending economic growth by shaping human capital into efficient agents of production?

Political and business leaders who support the modern system have told us, in the words of former British Prime Minister Margaret Thatcher, that "there is no alternative." This is simply how the world works now. And most people believe that. But throughout the modern period, small numbers of romantics, radicals, dissidents, and thoughtful people have objected to the moral assumptions of technocracy. They argue that human beings are capable of much greater aspirations than being mechanical parts of a massive system. They assert that genuine democracy and genuine community make for a more fulfilling quality of life than the impersonal, competitive, materialistic society we have allowed to form; authors such as Kirkpatrick Sale, E. F. Schumacher, and Wendell Berry, for example, have written about the beauty of "human scale" institutions, of community life rooted in local places rather than made subservient to huge bureaucratic systems.

There are educational alternatives in the U.S. and other places because groups of parents, educators, and even young people themselves have likewise questioned the morality of technocracy and demanded human scale places for teaching and learning. There are many variations of these alternatives, reflecting diverse philosophies, religious or political beliefs, and personality styles. Some alternatives (for example, Waldorf education, based on the work of philosopher Rudolf Steiner) embrace carefully structured learning environments and thoughtfully designed learning activities, with caring adults leading children through the school day. In contrast, many radical educators argue that all learners, including children of all ages, should have complete freedom to engage in activities, pursue intellectual questions, or associate with peers or mentors as they themselves wish. Some of these radicals (many inspired by writers of the 1960s such as John Holt and Ivan Illich) go so far as to claim that the school itself is an unnecessary hindrance to genuine learning, and they call for "unschooling" or "deschooling," with young people learning naturally by participating directly in community life.

There are many styles of alternative education between these extremes. This diversity is natural and healthy, because it represents the natural diversity of human potentials and human experience. No single style of teaching is superior in some objective way; we need to assess any educational model—or a particular school or learning environment—with sensitivity to the actual situations (life experiences, existential values) of the people involved. This sensitivity, this flexible responsiveness to the needs and desires of actual people, is the defining quality of "human scale" institutions. They do not work mechanically and impersonally; rather, they serve people's needs and aspirations.

Educational alternatives exist, therefore, to support authentic learning, based upon authentic relationships between people rather than highly structured systems that force people to think and act in uniform ways. While education is in one sense a social and cultural endeavor, embodying the values and beliefs of a community at large, it is also intensely personal. The human mind is marvelously creative, original and spontaneous. Forcing individuals to conform to a nation's or society's dominant beliefs diminishes intellectual and spiritual freedom and limits our capacity to grow and evolve. There should be a balance, a collaboration, between the individual and social aspects of learning. A nation is concerned with educating productive and active citizens, and so it should support opportunities for learning; however, the problem with modern state schooling is the degree of control that political and economic forces exert over personal creativity and individuality. There is an imbalance between the social and personal aspects of education.

The success of education is not truly measured by scores on examinations. We know the value of learning through the quality of people's lives rather than the quantity of test questions they can answer correctly. Are young people happy in our schools? Do they act from curiosity and interest, or only in response to the threat of failure? Do they learn to treat each other with kindness and respect, or are they continually engaged in competition and criticism? Do young people care about their communities and ecosystems, about their neighbors and those who suffer in distant lands? Uncaring, impersonal schools do not generally produce caring, happy, intellectually alive people; instead they produce people who are mindlessly obedient and hungry consumers of economic goods and mass entertainment. Alternative schools and other places for authentic learning have proven that they enable young people to stay engaged, purposeful, and happy. When teaching methods address people's true needs and desires, they bring out the best in people.

Alternative education is not dangerously radical; most of the people who support genuine learning do not wish to overthrow the state or destroy economic enterprise. They only ask that social institutions practice more respect toward the capacities that make us most fully human. A society made up of people who are happy, wise and compassionate would be a strong, orderly, and productive society. Modern institutions can loosen their iron control over human affairs without society descending into anarchy. We should trust the human capacity for learning and development, and give it support. This is what educational alternatives strive to do.

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Dialogue in Democratic Education – The Individual in the World

*Yaacov Hecht & **Eyal Ram

Dialogue in Democratic Education has many aspects. Like any educational process, there is not, nor can there be, a reliable handbook for every situation. It takes on various forms at different focal points, and changes from encounter to encounter, both in content and in nature. Different people in the Democratic Education community view it differently, not only because of its newness in the field of education, but also for its pluralistic nature and commitment to constant self-examination and change, while trying to remain current and appropriate for different places. This broad range makes it possible to contain almost everything, almost any kind of educational encounter and activity, and thus holds a danger of its decline into the opposite of everything – into nothing. Thus the many possible definitions of dialogue in democratic education require an attempt to note trends and emphases which will help us understand.

Democracy itself derives from many sources and is expressed in many ways. The dialogue which typifies democratic education comes from the spirit of Buber, from the romanticism of Rousseau, from the teachings of Dewey and from learning processes suggested by Rogers, from the "Moral Community" of Kohlberg and from Neill's Summerhill. It stems from the cultural cycles of Ferrera and from many other radical writers as well. What they all have in common is their suggestions for alternatives to the existing school reality, taken for granted in most traditional educational institutions.

Dialogue in Democratic Education is taking its present form with the appearance of networks of democratic schools in the last two decades, in some 35 countries, among which Israel has a central place. The schools vary greatly in their methods, but it appears that the central question engaging most of them today is "What is the proper education for a democratic society?" more than resistance to existing education systems.

These schools emphasize values of democracy and the constant attempt to give practical application to equal rights and responsibilities, freedom of speech and action, participation through intrinsic motivation and involvement in decision making. In most of these institutions one can find varying degrees of a cooperative community, pluralistic contents and methods of education, or various aspects of learning focused on the learner and emphasis on social values in contents and activities. The types of communities, ways of learning and social emphases differ among the various institutions, and are expressed in different ways, stemming from the constant dialogue underlying democratic education and in keeping with each community and its needs.

In the light of the blossoming of this educational stream in recent years, one can note several principles and developmental trends in the discourse shaping dialogue in democratic education. In this article we shall attempt to follow the nature of the various dialogues, both through an historic-philosophical observation and through action. The article will open with the historic and current place of democratic education and will derive several assumptions and principles through the presentation of examples from the field, examples representing intrapersonal dialogue, dialogue between the person and his educator, between the person and his community and surroundings, and between the person and all of humanity.

In light of the considerable change and commitment to constant examination, several questions will be presented for comprehensive examination.

Waves of Progressive Education

"*the emergence of what is called new education and progressive schools is the product of **dissatisfaction with traditional education**. In fact, it serves as its critique……..when one attempts to formulate the philosophy embedded in the creation of new education, one can, I believe, discover common principles for a variety of progressive schools existing today. As opposed to education being forced from above, they present the **expression and fostering of the individual**. As opposed to external discipline we see **freedom of activity**. As opposed to learning from texts and teachers we present **learning from experience**. As opposed to acquiring separate skills and techniques through drill we present their acquisition as a means to achieve a goal on which they have a vital and direct bearing. As opposed to preparation for the distant future they present full fulfillment of the maximum opportunities of life in the present. As opposed to materials and static goals they present familiarization with **a changing world**.*"[1]

Democratic education is the current form of progressive education. The roots of progressive education are found in the theories of thinkers such as Rousseau and Pastoluzzi and expressed comprehensively in the writings of John Dewey. Following Dewey, the Association of Progressive Education was established in 1919, and its influence was mainly expressed in kindergartens and elementary schools in Europe and the USA. This blossoming of new education in the 1920's was the first broad wave of progressive education activity in the world. The Summerhill boarding school, founded by A.S. Neil in England, was of course the most famous educational experiment of the first wave, and it still is going strong today, led by Neil's daughter Zoey.

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[1] Dewey, J. (1997), Experience and Education, NY: Touchstone Book, pp.17-20.

Progressive education also had substantial impact, although later, on educational philosophers in Israel. Its ideas were welcomed and realized by such educators and philosophers as Ron-Polani, Idelson, Golan, Segal, Zohar and others. The ideas were expressed mainly in the schools of the labor groups, and in the cooperative educational institutions and children's societies of the rural settlements. Kritz claims that the ideological influence of these founders, particularly Idelson, were expressed first in Europe, and then received a more Israeli color of Kibbutz life and work.[2]

The second wave of progressive schools occurred in the 1960's and 70's throughout the world, parallel to the American and European freedom movements which grew out of the resistance to the Vietnam War, the struggle of blacks for human rights, and the students' uprising. This time the schools appeared under other names (free education, open education) and were ideologically based on the world of humanist psychology. Abraham Maslow and Carl Rogers were among the central figures writing about man's self-fulfillment as the goal of the education process. The Sudbury Valley School, founded by Daniel Greenberg in Massachusetts, was one of the better-known schools of this period, and it still exists today, serving as a model for dozens of schools throughout the world. This ideological and practical wave had its impact on Israel as well, again later, and by the end of the 1970's seven open schools could be found in the country (Haifa, Maagan Michael, Rishon-Letziyon, Rehovoth, Bat Yam, and two in Jerusalem – Lifta and the Experimental School.) The central figures in their founding

Were Moshe Kaspi and Eliezer Marcus[3], and in parallel a course was developed for training teachers for these schools, called "Hofen", operating today at the David Yellin College.

The two waves, from the 1920's and from the 60's and 70's, were based on several similar ideas and were characterized by an educational atmosphere of partnership, different from that of the traditional education system.[4]

1. Dialogue as a central concept – mutual exchange of knowledge and evaluation.
2. A peidocentric approach, with the child in the center
3. Childhood is not a preparation for adulthood, but rather a life substance in itself.
4. A holistic view of the "whole" child and his emotional, physical and spiritual needs are met.
5. The child is an active partner in decisions regarding his education, and freely chooses his areas of learning.
6. Self-learning, guided learning and fostering of intrinsic discipline. Children learn how to think, not what to think.
7. Evaluation focused on the individual, and fostering internal discipline.

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[2] Kritz, M. (2001) "The New Education in America and Europe and its Influence on Education in Israel" About Education, 23, Tel Aviv: Seminar HaKibbutzim Yearbook, pp. 139-141.

[3] Kaspi, M.(1979). Education Tomorrow, Tel Aviv: Am Oved Publishing

4 Summary of Principles from: Levin, G. (2000) "The Fate of progressive education" , About Education, 22, Tel Aviv: Seminar Ha Kibbutzim Yearbook, p. 8; Levin, G. (1997), Thoughts on the Past of Kibbutz Education, Haifa University, pp. 68-80, and: Kreitz, 2001.

8. Determining the teacher's role as one of guide and assistant – a role which facilitates a true student-educator relationship, characterized by openness and sincerity.

9. A members' assembly based on a measure of independence.
10. An open schedule, opposition to a structured routine.
11. Emphasis on active learning, and a bond with the environment, with nature and physical labor.

The ideology of progressive education, particularly in the wave of the open schools, wished to liberate the individual from the rigidity of society, seeing it as depressing and technocratic. Learning seemed to them a natural part of growth, with no need for adult intervention. These progressive educators expressed deep faith in the individual human and a lack of faith in public institutions, and were therefore identified as radicals, despite their claim that their principles were a more correct reflection of preferred principles for society. [5]

Beyond the progressive schools themselves, it is clear that the ideas of progressive education affected the public system and traditional education, and some of the principles were even applied in one form or other, such as individualized education, learning centers, interdisciplinary lessons, and the idea of an open class. But despite these many attempts to implement progressive education through the years, it was not widespread and did not last long. Levin claims that one reason for this was that education is always connected to what goes on in society, and whenever a charismatic leader no longer has the power to create change at a specific point, the forces of society dominate the educational spirit. [6]

The main oppositions to progressive education came from both the right and the left. On the right, conservative movements saw it as anarchistic and subversive and therefore harmful to the stability of the system, which ensures the continuing existence of social truths passed on by the mechanisms of society through school – truths regarding what knowledge is necessary to society, regarding child development and the shaping of social consciousness. On the left, there was protest from supporters of public education, who claimed that all islands of separatism[7] and free schools created by progressive schools over the years, under an individualistic, capitalist society, did not encourage participatory democracy, but rather a private democracy, which did not give all citizens equal opportunities, including those with different points of view, to negotiate on the common social goals they hoped to achieve through education.[8] They claimed that dialogue going on in a private school, with no interaction with certain populations and not open to change through meeting with the other, was not the dialogue desired.

An additional argument against progressive education was made by Benjamin Barber.[9] Barber claimed that in order for the individual to grow into a member and citizen in a

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[5] Miller, R. (2007), "What is Democratic Education", in: The Directory of Democratic Education, Bennis, D.M. and Graves I., 2nd ed., AERO, pp.14-15.
[6] ,Levin, 1997, pp.69-70.

[7] The term "islands of separatism" is taken from Kuel, A. (2003). "Classifu=ying Eduction: Democratic Schools, Protected Reservations of Separatism and Distance", Society, a Socialist Periodical of Social, Economic, Political and Cultural Issues, 9.
[8] Gutman, A. (2002), Democratic Education, translated by A. Zuckerman, Tel Aviv: Sifriat HaPoalim.
[9] Barber, B.R., (1988). The Conquest of Politics: Liberal Philosophy in Democratic Times, Princeton, N.J.: Princeton University Press.

democratic society, he must first learn several important things, as one is not born democratic. According to Barber, it is wrong to treat a child as an adult equal. At this point, it should be mentioned that Dewey himself opposed the removal of the educator's responsibility for the education process, and often openly opposed progressive educators who saw "freedom" as all: "Instruction provided by a teacher to train a child's intelligence is an aid to freedom, not a cancellation"[10]. Thus, in the context of the dialogue that the educator is to conduct with his students, Dewey claims that despite the partnership in determining learning materials, the responsibility of the educator is greater: "As the older friend he has the special responsibility to conduct the interaction and the mutual contexts, which are the substance of the group itself."[11]

Dewey's critique of streams in progressive education which believed in giving absolute freedom to the student, is reinforced by post-modernistic and critical concepts, particularly those who see the individual as a product of society. If a person, with all his physical features, perceptions and ideas, is a product of social, psychological and political conditioning, he will not be able to liberate himself from them at all, and certainly not by ignoring questions of identity, from awareness of history and culture and from understanding shaping forces, hidden effectively from the eye. Freedom in "free education", then, can only be an illusion.[12]

Despite these criticisms, and despite the fact that the waves of progressive education waned several times, a myth was created, which according to Levin expresses human, personal and social hopes. This myth continues to generate various schools of thought, not long after its disappearance. These schools move and change their contents and forms together with changes in society.[13] Progressive education in its new version, therefore, appears today in a form more suited to ideas and changes which have occurred in society, and, we believe, in keeping with what today is called "Democratic Education". But just before we present the principles of the dialogue characteristic of this kind of education, we will in a few words describe relevant central developments which have occurred in society and their impact on the field of education.

World Influences on the Field of Education

Our education system today is in crisis – an essential crisis and not a financial one, despite the impression we get from the struggles between the Ministry of Finance and the teachers' unions. The crisis stems from a number of reasons, and this is not the proper place to discuss them all comprehensively; however, several main new factors should be presented, which have influenced both traditional and progressive educational discourse, abroad as well as in Israel. These factors are unique in that they require a different response from the one usually given by the public education system to educational questions, but not only different from it. In the last 30 years there have been significant social developments which were not present so

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[10] Dewey, J., (1963). Experience and Nature, Collier/Macmillan, N.Y., p.71.

[11] Dewey, J. (1960), Trial and Education, translated by R. Kleinberger, Jerusalem: Hebrew University, p. 55.

[12] Ram, E. (2006). Between Despair and Hope, A Critique of Democratic education in the Concepts of Michel Foucaud, Masters' Thesis under the guidance of A. Gur-Zeev and A. Ben Amos, School of Education, Tel Aviv University.

[13] Levin, p. 80.

powerfully in the former waves of progressive education, and which therefore require a different response from progressive education as well, to suit it to the times:

1. The labor market is changing – on the assumption that the education system is supposed to prepare students for the labor market and for life outside school; the schools which were founded in the framework of preparation and training for factory work during the Industrial Revolution cannot adjust to ongoing and expected changes in the labor market. The traditional schools did not change significantly and therefore cannot easily find solutions for education towards initiative, creativity, development of imagination, thinking and creation, which are the present and future needs of the labor market[14] and enable more social mobility than in the past.

2. *The Children's Rights Revolution* – Traditional schools were founded in a world in which human rights were manifest in an essentially different way. The 20th century was marked by increasing recognition of the rights of women and minorities, and recently the recognition of the child's rights has come to the forefront. These rights were recognized only in 1989 as distinct rights in the framework of the declaration of children's rights in the UN (approved in Israel in 1991), and in 2001 they entered the education system through he law of Students' rights which states that "every student has the right to study in health and security and to enjoy freedom, dignity and equality"[15].It is still unclear how this law is actually implemented.

3. *The Information and Computerization Revolution* – New technological advances, Internet, Google, social networks, enable us to obtain information in more efficient and improved ways than those commonly used in a traditional school, which sees the impartation of information as its primary goal. Today's goal can no longer be the learning of information but rather the teaching of tools to cope with the plethora of information, to organize it and examine it critically.

4. *The loss of absolute truths* – schools which were founded parallel to modern states, and in Israel expressed themselves, among other things, in passing on the Zionist idea, are now facing a post-modern reality, in which knowledge is becoming relative and multidimensional. The crisis in values of the education system stems from the dissonance between what is said and taught and the complex reality. This reality requires constant ability to change and adapt, to hear other voices and views and grow with their help, and to build a complex set of values from the encounter with this variety.

5. *Awareness of environmental problems* – In recent years, awareness has increased of environmental problems and the destructive effects of humans on the environment. Al Gore's receiving the Nobel Prize symbolizes this increasing awareness.

6. *Processes of privatization* – since the 1980's we have witnessed processes of privatization spreading through the world and in Israel, in the public sector in general and in the education system in particular. The education system is relinquishing its responsibility for public education and leaving room for outside groups to influence the educational field.

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[14] Hecht, Y. (2005), Democratic Education – A Story with a Beginning, Jerusalem: Keter Publishing, p. 28.

[15] http://www.education.gov.il/kav_patuach/hok.htm

7. A multi-cultural population – the fall of the walls and the reinforcement of capitalism, and their contribution to the development of a global economy have created multi-cultural societies in many parts of the world. In Israel this is expressed in the great wave of immigration of the 1990's, and in the entrance of foreign workers. The immigrants and the worker's children have not received an appropriate education response or a place to bring their culture and uniqueness to the educational field.

**Characteristics of the Third Wave – Dialogue in Democratic Education**

Characteristics of the dialogue to be presented here, are based as said on the legacy of progressive education, but have been adapted in the light of various criticisms of progressive education mentioned earlier and in the light of world developments presented previously. The attempt is being made to implement these ideas today (if only partially) in over 20 schools in Israel and in some 800 schools throughout the world, in processes of democratization in hundreds of schools throughout the world and in Israel in several cities which are undergoing general processes of change in Israel, and in a program of academic training operating in Seminar HaKibbutzim.

In order to characterize dialogue in Democratic Education, we will first present the fundamental principles of this dialogue and then the types of encounters in which it may be conducted, from the most concrete to the abstract. There is a dialogue between the individual and himself and his identity, a dialogue between the teacher-advisor and his student and between the teacher and his student, a dialogue between the facilitator and his group and between the teacher and his class, and later, dialogue between the individual and his friend, his group and the community of his school, ever broadening the circle to include dialogue with humanity and the environment. In presenting the various encounters we will include examples of conducting dialogue in the different frameworks in which it is attempting to operate.

Basic Principles

The first basic assumption of dialogue in Democratic Education is that there is no uniform field of knowledge required and no single model for learning to which the dialogue must lead. Every meeting invites learning for both parties and no one side in this encounter knows what is correct or right. Dialogue in Democratic Education is to doubt acquired knowledge constantly, seeing this as an opportunity for growth. It rests on the assumption that humans have natural curiosity which should not be hindered, but encourages, and that learning takes place in almost every encounter and every experience, including play and conversation.

We shall attempt to illustrate this with the following illustration.[16] This abstract shape represents the world of knowledge known to us – what is unknown is far greater

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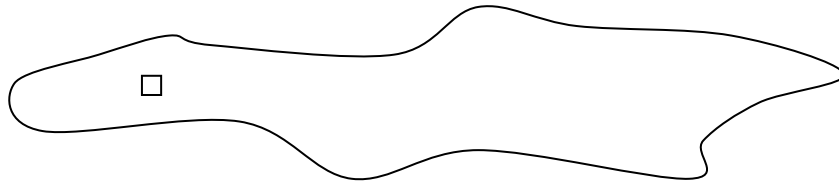
[16] For a detailed description of this basic assumption and model, see: Hecht, 2005, pp.68-88.

The square represents all that the education system has determined as required knowledge (generally knowledge appearing in Matriculation examination). The desired student in the education system is one who succeeds in the world of knowledge contained in the square. The education system, through schools and university acceptance systems, puts enormous pressure on the individual to abandon all other possible realms of knowledge and compete with others for his place in the square, through a variety of quasi-objective examinations, which turn him into an object to be normalized.

The competition within the square is not an equal one. Different people have different talents, and one's economic situation and parents' education have considerable bearing on his success in the square. It should be mentioned that over half of the people complete the education system with no matriculation certificate, in other words with no success in the square. Life in the square is crowded and pressured, and it has competition to see "who is the best", as opposed to life in the world of knowledge in general, where there is room for everyone, where diversity is welcomed.

"The best in the square" is defined by tests and divisions which create reality more than examine it objectively, but the education system has succeeded in getting society to see "the best in the square" as the ideal model for the worthy student and individual. It has succeeded in turning us into "square bigots", by teaching us to categorize others according to their success in the square.

Dialogue in Democratic education attempts to enable the individual to move freely in the world of knowledge, to find his own uniqueness and his own way. This is a dialogue which holds up human dignity as a central value, to be implemented in giving every person legitimacy to examine his own way. Not only is there no single model, no square, the goal of the dialogue is to fight "square bigotry" through meetings with the other. A person who has found his uniqueness in the world of knowledge outside the square can also see the other and help him in the search for his uniqueness. This meeting with the other, the ability to see the other's uniqueness, culture and excellence, lessens the "square bigotry" in the person and helps liberate him from it. A person how has succeeded in liberating himself from "square bigotry" is more able to connect and cooperate with different people and cultures and to grow through his encounter with them.

The second basic assumption of dialogue in Democratic Education sees the individual, with all his choices and aspirations, as a person in the world and not as the person opposite. We can present this through the following illustration:
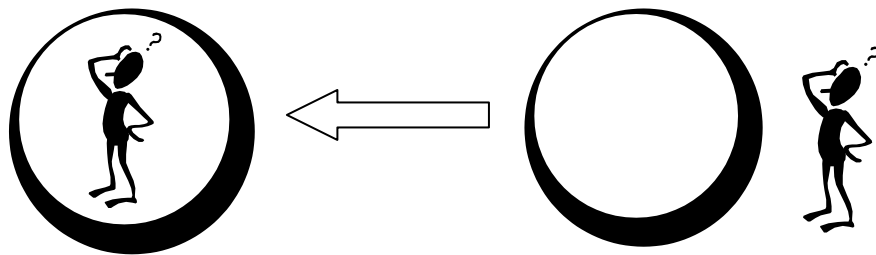
This basic assumption has two implications: first, the individual is deeply influenced by society and the environment, even if it is unconsciously. A person's choices and identity do not formulate only through his looking "inwards" but also by dialogue with "the outside": with the other, his culture, personal narrative, the social and cultural wealth of his childhood and life. Thus democratic dialogue requires a complex dance of the inner with the outer world, between finding the inner sources from which learning and creation can spring and the gathering of outside sources of inspiration, textual and human.

Second, a person is not only nourished by society but also influences it. Every individual has responsibility for his actions and their consequences on society and on the world in general. No one operates in a vacuum, and freedom always exists within boundaries. To a great extent, this basic assumption which sees the individual in the world transfers the progressive weight from freedom to dialogue. Progressive education saw the child in the center, while Democratic Education sees the person in the center. When the child is in the center, each individual's freedom is the main thing. When the person is in the center (the child, but also the parent, the teacher, the residents of the country and humanity in general) there is an encounter between different desires, each individual's freedom depends on the freedom of the other and it is the dialogue which becomes the main thing.

The third basic assumption is that the individual needs a protected environment in order to grow. The goal of dialogue in Democratic Education is to provide support and protection that will enable growth. For growth, sometimes only drops of water, space, time and light are needed.   But sometimes there is need to plant and fertilize, to take care to irrigate on time, to create pillars of support and sometimes even to prune. Dialogue in Democratic Education emphasizes not only freedom and equal rights, but also boundaries and fulfillment of cooperative responsibilities. Children, like adults, need clear boundaries to feel real freedom. The boundaries in Democratic Education are clearer, and their ways of change are also clear.

The fourth basic assumption is the dialogue in Democratic Education must be in a constant state of change and examination as part of the legacy of progressive education.

Types of Encounters in Which Dialogue is Conducted

Having generally characterized dialogue in Democratic Education, we will now attempt to describe possible encounters from various frameworks. Let us begin with dialogue between the individual and himself, and finish with dialogue between the individual and the world of knowledge and humanity in general. If we accept the second basic assumption presented here, by which a person is in the world, it is clear that there is no real difference between the individual's dialogue with himself and his dialogue with the world. Oppression, growth, change, learning, all take place both between man and himself and between man and his surroundings.

The Individual with Himself

Dialogue in Democratic Education encourages each person to examine his life, beliefs and identity. This examination takes place on a daily basis as his faces his choices and deeds. In a democratic school the child, like the adult, does not have a clear-cut schedule, or a list of tasks, lessons and occupations determined for him. Each one must take responsibility for his life and main learning takes place from these copings. Every child in a democratic school determines his own daily schedule, his lessons, and the extent of his participation in decision

making and in committees to carry out decisions in the community. This experience in democratic education enables the individual to go on his life journey while constantly observing.

Advisor – Student

On this complex journey, the student or advisee is helped by an adult serving as a kind of personal mentor. In democratic schools in Israel, there is a system of mentoring by which each child chooses his personal advisor from a list of all the advisors in the school, which consists of most of the adults on the staff that work full time (at least four days a week). The advisor meets with his advisee at a frequency that varies as necessary, and accompanies the child not only in his processes of choice, but also coordinates all his matters at school. The advisors undergo processes of training at the various schools, and today, in the training program at Seminar HaKibbutzim as well. In this program, each student receives a personal advisor, who provides modeling of the mentoring which he will perform in the future. The future advisor is first of all required to examine himself, his own choices and ways of learning, as Korczak wrote: "Know yourself before you wish to know the child."[17]

Dialogue in processes of advisor-student dialogue in Democratic Education is a sort of complex dance between giving the advisee freedom and opportunity to grow, become empowered, or not to do anything, and encouraging learning and activity. The democratic educator bears the responsibility not only to facilitate space for growth, but also to provide sources of inspiration. It must be a multi-disciplinary educator, who can stay within the child's field of interest with no fear, and has many learning abilities to help the child find his won way of learning and expression. This is an educator who is willing to move from a discipline he knows well and from his own characteristic ways of learning into the space of uncertainty, which enables learning in the part of the advisee and mainly new, cooperative learning. This is an educator who does not know in advance the outcome of the dialogue, and yet takes active part in it - an educator who is not afraid of his inability to give definite answers, but still tries to be present and ask clarifying questions. An educator who, like a therapist, is attentive to the advisee's words and situations, but unlike a therapist is not afraid to reveal his own weaknesses and give examples from his own life – to be himself a significant subject and participant in the dialogue and not an object for projection.

Teacher-Student

The dialogue between an adult and a child takes place not only in the advisor-student meetings, but also in encounters in the classroom related to a particular field of knowledge. This subject is usually chosen both by the teacher and by the student, which helps the meeting take on a different learning character. In these meetings the teacher teaches subjects that interest him on the one hand, and is attentive to the needs of the students on the other. The teacher can pass on information as well. But his goal is to make this discipline and its characteristic ways of learning accessible to the students.

This enabling of accessibility of knowledge and ways of learning is not quite the main learning goal in the encounter between teacher and child. The central goal is for the child to develop a broader recognition of educational goals – the development of respect for humans, for others and for his environment, and the acquisition of tools towards his independence.

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[17] Korczak, Y. (1976), How to Love Children – Boarding School, Summer Settlements. Translated from Polish by Y. Tzur, HaKibbutz HaMeuhad Publishing, p. 13.

Thus, in democratic schools there is often a distinction made between a lesson and history and a lesson in history for matriculation. In a history lesson the teacher will choose the field that he wishes to make accessible to the students, or alternately, will teach material that the students are interested in learning. This learning can take place as a kind of ongoing dialogue between knowledge and interests, chiefly in order to examine the significance of the acquired knowledge for the social world in which we live today. A lesson in history for matriculation, on the other hand, will pass on the information required in order to pass the matriculation exams, and will impart the appropriate tools for passing the test itself.

Another dialogue between teacher and student may take place beyond the classroom walls. In democratic schools there are learning centers in various places where students can enter at any time, to study alone or to get help from a friend or a teacher for clarification, direction and consultation. In addition, a student who is interested in a particular area of knowledge which is not offered in the school schedule can approach a teacher in the school who is close to this area, and draw up a personal learning contract with him related to the subject. Thus a child at the school can study astronomy with the physics teacher, or cooking in the kitchen. The dialogue created between teacher and student enables them to engage in cooperative study of a common subject.

Facilitator – Group

An adult in a school can serve as an advisor, and usually also a teacher, but in many meetings the adult also serves as a group facilitator. In some democratic schools it is customary for the child to be in a group of peers, led by an adult facilitator. The dialogue going on in the group in democratic education may remind us of a group in a youth movement, where some current issue or other is being discussed, but for the most part it functions as a dynamic-task oriented group, which helps each individual in it to develop in his own learning directions, reflecting for him and supporting him in his personal journey.

One of the tools adopted by democratic education is called SML (Self managed learning). The tool was developed by Professor Ian Cunningham in England, and is used in Israel in democratic schools, education cities being accompanied by the Institute for Democratic

Education and in the Democratic Teacher training program at the Seminar HaKibbutzim College. SML is about creating a structured process for development of independent learning abilities of the individual within the group. Each participant draws up a personal learning contract about an area of learning with no limits. The contract consists of five questions: 1.Where did I come from? 2. Where am I today? 3. Where am I going? 4. How will I get there? 5. How will I know I have arrived?

After each participant has built his own contract, the group continues to accompany him in its realization. The length of time it takes to construct the contract varies from group to group and from framework to framework, but the principle is preserved. Our areas of learning are in an ongoing dialogue with out past and with our personal, social and learning goals   A learner in an SML group is not a solitary independent learner but rather an independent learner in a group, who must be held accountable, and can also get advice, support and encouragement. The group helps the learner with a learning atmosphere, with brainstorming and with the required emotional support.

The facilitator of an SML group must have facilitation skills. His goal is to enable free and sincere dialogue among the participants. The subjects learned are determined by the group members and the facilitator preserves the framework, raises difficulties and dilemmas, and

expands the ways of learning. The participants have the opportunity not only to get feedback on the knowledge they have acquired and on their learning, but also to give feedback to others and to observe their learning through others' stories.[18] As in most group processes, the dynamic encounter created among the participants can create situations of coping "in laboratory setting", can enable observation of them, and can aid the development of emotional and social intelligence.

As in mentoring processes, in order to train teachers to facilitate SML, they should undergo a learning process of this kind themselves. The teachers in democratic training experience a process of empowerment and learning like this in the framework of a group with a facilitator (who also serves as a personal advisor) for three years. The goal of this group, called a "greenhouse", is to help the educator recognize his own uniqueness and strengthen his professional identity in the education field. In the first year, the year of searching, they answer the first three questions (Where did I come from? Where am I today? What are my goals?), search for their points of strength – those abilities and talents characteristic of them – and follow the ways of learning that characterize them. At the end of the first year each student chooses a realm of knowledge, and at the beginning of the second year, the year of deepening, each student draws up a learning contract regarding the discipline he has chosen and the ways of learning that suit him (questions 4 and 5). The subjects vary and are not necessarily related to his future work. The goal is that the student, a teacher of the future, experience a sense of learning through natural curiosity, in other words, know how to cope with frustration and boredom in order to acquire a sense of flow in learning.[19] In this process the student also copes with difficulties of perseverance and with a variety of possibilities to learn his chosen subject. Different students may draft different contracts for the same subject. One will study through reading and another through experience in the field; one will study for two intensive months and another will study a little each week.

In the third year, the year of production, each student is required to produce an educational initiative related to his in-depth discipline. The more each student deepened his studies, the closer he came to the area that interested him, came to know the central people and organizations dealing with this area, the main questions asked and the relevant literature. Now he can produce an initiative product, which will express his own uniqueness and learning. The learning processes are complex and not linear, but the direction of learning is clear – from within outwards, from finding personal uniqueness till its outward expression, from intrinsic motivation to social contribution.

In facilitating groups for enabling personal learning, the teachers of Bat Yam also use the framework of "The Bat Yam Model of Personal Education", which was developed in the city accompanied by the Institute for Democratic Education and began to operate in 2005. Each education counselor, educator and subject teacher accompanies a group of about 20 students in drafting their personal learning contracts. The morning session, which deals with the process of work on the learning contract, is held every morning, and each student shares with the others his processes of progress in achieving his personal, social and learning goals. The learning contract could be in mathematics or in surfing. The dialogue between the education counselor and the student varies instantly as the counselor sees and knows the child's areas of interest, and does not judge him only by his test grades.

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[18] http://www.selfmanagedlearning.org/
[19] Mihaly, C., (1990). Flow: The Psychology of Optimal Experience. 1st ed., N.Y.: Harper and Row

In order to train teachers in school for this facilitation, they themselves participate in a guided SML group, where they draft a learning contract for themselves, and experience a process that will help them guide the students in a similar but broader process.

The Individual and His Peer

The meeting between peers in Democratic Education enables a dialogue whose essence is not competition over resources but rather mutual growth and learning. The form of learning in democratic schools and the democratic conduct of cooperative living enable many meetings among people with common interests. In lessons and learning centers, students of different ages of common interests meet (learning is generally divided into three age groups, each of three years). On the executive committees who carry out decisions of the parliament, people interested in cooperative activity for the whole community get together. The dialogue is characterized by sharing opinions, mutual learning and also mutual attempts to convince.

The dialogue between peers in Democratic Education is also characterized by spontaneous encounters among students. Beyond the lessons and different committees, the schoolyard is an opportunity for learning encounters. Cooperative play, in which the children determine their own rules, rules which include them all and enable free movement within the boundaries of the game, teach values of equality before the law, helping others and cooperation beyond competition.

The Individual and the Community

The community in Democratic Education is conducted as a microcosm of a participatory democratic society with separated authorities. Decision making and legislation take place in the Parliament or General Meeting. School is conducted by the various executive committees (schedule committee, trips committee, etc.) and the court, which handles the complaints. Each person in the community has frameworks to express himself within clear and determined boundaries which he himself helped to design. The shaping of laws and culture in the school goes on in a constant dialogue between members of the community and the cooperative school experience.

In the parliament, each individual, child or adult, is permitted to submit ideas and suggestions, listen to different opinions and conduct dialogue with others regarding the character of their cooperative life. The meetings are conducted by an elected figure, usually one of the children. Already in the second parliament meeting at the new Democratic school in Pardes Hanna (which began operation in 2007), some 60 of the 130 students participated and the question was raised: "What rules will there be for the pool table in the yard?" Many voices were heard. Students who found the table disturbing suggested illegalizing it, while others suggested giving each child a single weekly hour to play. Another student suggested registering for play hours, while another requested the presence of an adult there. Eventually it was decided that each child could register for an hour of play, but that between any two listings of the same child's name there had to be at least ten other names, to enable mobility. The outcome of the discussion is less important – the essence of it was the dialogue. The participants dealt with a significant dilemma from their cooperative lives and the need to make a decision. The students, like the adults in the community (teachers and parents) made suggestions, listened to their friends' suggestions and finally had to choose. A "Pool Table Committee" was determined to advertise and enforce the new rule. The rules defined will probably be discussed gain in light of new experiences, but until then the students have taken upon themselves, democratically, rules which could be interpreted as limits to their freedom.

In another parliament, at the Democratic School of Hadera, a suggestion was made to replace the members of the Photography Room Committee. The committee members explained why they had not fulfilled the tasks they had undertaken, various opinions were heard from the

community, and at last it was decided that the committee must be aided by an adult for the next two months, "like a new driver". The responsibility which a person in the community takes on himself, with the authority given him, is in dialogue with the community members. This dialogue takes place in the work of the committee, where students and adults cooperate in shared creation and in work "like in real life", and this work is accountable to the committee.

In the court (or the Discipline Committee) a more intimate dialogue takes place regarding deviation from the cooperative rules. Generally mediation is proposed between the parties, and if it is not successful, a student-teacher-parent committee makes a decision. The procedure is less important. In some schools the committee is made up of elected judges, while in other schools, every member of the community is obligated to sit on the Discipline Committee a few days a year. The significance of it is that a person must conduct dialogue between his deeds and the community in which he lives. He can present his side, appeal or apply to the Comptrolling Committee, but he is in a world with boundaries, his actions have significance and he must take responsibility for them.

In most of the schools, beyond the separation of authorities, there is a Committee of Investigation whose goal is to see that dialogue does take place in the various frameworks in a democratic form and that no adult, or other power, dominates the discourse. The very existence of this committee creates an ongoing examination of school conduct in all meetings and committees.

The Individual and the Outside Community, Society and Environment

Opposers of Democratic Education claim that it deals entirely with inner dialogue between the person and himself and the school community, and that there is no structured concept in it of social involvement and responsibility for what happens in society. Oki Merushak of the Adam Academy claims that there is danger that inequalities and other disorders of democracy will be unconsciously copied into the school.[20] This criticism has great significance and it is very important that frameworks which conduct this kind of dialogue examine its implications in the arena if the school itself. The "democrats" cannot simply wave the flag of democratic culture; they must prove that they indeed strive for it and correct their mistakes.

The basic assumptions of democratic education claim that the dialogue that a person conducts with himself, with his peers and with his community, he will be able to apply outside the school as well. A person who grows within a concept of equality and protection of rights is more aware of the violation of rights outside, and the abilities he has developed to work for changes in points of view will help him in other political struggles as well. In terms of values, a person whose uniqueness has been protected can also see the uniqueness of the other, the uniqueness of the other's culture and his right to develop it. When a person sees this right, he can move from intrinsic motivation to action for the sake of humanity and the environment.

These ideas have received initial confirmation in research studies. Dafna Goldberg (1998) found that the attitudes of students from democratic schools towards democratic values and

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[20] Merushak-Klarman, A. (1991), There's No Partial Democracy: About Education Towards Democracy and Democracy in the Education System, Ramat Gan: Kineret.

acceptance of the other (the Arab population, for example) were more stable, in other words less apt to change at a whim, than those of students in regular public schools, and that the democratic experience gives children a richer and deeper knowledge of democratic principles and their application, thus helping them form democratic positions in certain social subjects.[21] Avi Shilon's study (2003) implies a contribution to society when it states that there is a definite correlation between the extent of democracy in the school as perceived by its graduate and his testimony of satisfaction in his life as well as his willingness to contribute to others[22]; and Natalie Iskoff-Yaffe's study (2004) corroborates this claim. In a limited study which she conducted she discovered that 70% of the graduates of the Democratic School of Hadera continued volunteer work till age 30[23]. We will finally state that the experimental book summarizing the democratic training program at Seminar HaKibbutzim is called "Democracy in Action"[24], and in it one can find initial signs that out of focus on the individual and the attempt to the attempt to provide a space for his world and his choices, individuals join together in groups for cooperative social action. A group of students who moved to Givat Olga and founded a Democratic School in a disadvantaged neighborhood, the Shoug Group (acronym for environment, society and also us), which raises ecological-environmental awareness among other students at the college, and many other educational ventures. One can show reservations regarding the results of these studies with the claim that students who arrive at a Democratic school already have heightened social awareness, but it still appears that the democratic system enables and encourages them towards action, or at least provides them with a framework for action.

The Individual and the World of Knowledge

Democratic Education encourages an additional dialogue the one between the individual and the world of knowledge in general. It is not only an internal dialogue regarding areas of strength and interest, personal choices and needs, but also a dialogue with the essence of knowledge in our world, as a shaper of awareness and a source of strength. Dialogue with the world of knowledge goes on both at the level of contents appearing in the educational framework and with contents outside it. To a great extent Democratic Education breaks down the walls of the familiar disciplines and learning space.

At the level of the educational framework, the school community deals with the contents suggested through a continuous dialogue between the contents suggested by the Ministry of Education and the contents that interest the specific community. In different democratic schools the curriculum is built differently. In some of them, mainly those that operate by the Sudbury Valley model[25], the schedule is created spontaneously by the community. A child

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[21] Goldberg, D. (1998), The Influence of a Democratic School on the Knowledge and Attitudes of Its Students, Master's Thesis guided by Prof. DS. Bar-Tal and Prof. A. Raviv, Deprtment of Psychology, Tel Aviv University.

[22] Shilon, A. (2003), Quantitative Criteria in Assessing the Democratic Education System in Israel, Master's Thesis guided by H. Tuval, Derby university, in the framework of MBA requirements.

[23] Iskoff-Yaffe, N. (2004), The Democratic School – Method and Realization, According to the Evaluations of Graduates of the Democratic school of Hadera, Master's Thesis guided by A. Ben-Amos, School of Education at Tel Aviv University, p. 42.

[24] Yuval, A. (2007), Democracy in Action – The Democratic Experimental Program at the Seminar HaKibbutzim College – The First Years, Seminar HaKibbutzim College Publishing.

[25] Greenberg, D. (1985). The Sudbury Valley School Experience, M.A.: Sudbury Valley School Press.

who wishes to learn Yiddish, for example, will ask for a class and invite friends to participate in shared learning. In democratic schools like Hadera and Kfar Saba, the curriculum is set together with the entire community, parents, teachers and students, in meetings that take place several times a year, or by an appointed curriculum committee. The chosen lessons will be derived from personal interest and through dialogue with the requirements of the Ministry of Education. Thus, alongside interdisciplinary lessons such as spices (history, geography, biology) or cooking (chemistry, history, mathematics) one can find Mathematics 1 or English, an indication of coping with matriculation contents. This is an ongoing dialogue between "desired" and "necessary" and between "special" and "regular".

In Democratic training at the Seminar HaKibbutzim College, most of the knowledge acquired is determined by the Council for Higher Education, but for part of the lessons the community takes part in constructing the contents. The course "community of learners", for example, is conducted in an Open Space, where the students and lecturers suggest varied workshops and sessions in advance and choose where they would like to participate. These sessions can be an ongoing lesson (such as the Torah portion of the week) or single meetings (a session discussing Ferrera's theories alongside a workshop in belly dancing). The subjects of these sessions can be derived from current events (a meeting with a representative of the Teacher's Organization), experiences of the participants (what is Vipassana Meditation), or related to goings-on in the community (organizing a Shavuot activity). The meetings in the "community of learners" enable cooperative learning for people from different courses and from different years in the program to exchange knowledge, to meet regarding common interests, and to create cooperative social initiatives later on.

An additional example of dialogue between students and the world of knowledge is in the creation of the "Democratopedia" – a cooperative knowledge base in the style of Wikipedia, which the students write as part of their course summation papers. In the Democratopedia the students structure their knowledge cooperatively – each student can enter and correct another's entries, carry on a conversation regarding the changes he made, and publish the new edition on the Internet.

Dialogue in Democratic Education also takes place with the world of knowledge not found in the school. A student in a democratic school can choose and area of knowledge for which there is no teacher at the school, and ask to learn with an expert in the area, as an apprentice or assistant, during his school time. Thus a student may learn carpentry or jewelry making, windsurfing or library science. Apprenticeship is implemented not only in democratic schools but also in similar frameworks with this sort of dialogue. In the MET school network operated by The Big Picture Company in over 40 places in the USA[26] (most in disadvantaged areas) each student chooses, accompanied by his personal advisor and a group, an area of knowledge in which he wishes to develop, and the school helps him find someone in the community to be a personal teacher for him, once or twice a week. This method is beginning to be used this year in several high school classes in Ramat HaSharon.

The Development of Dialogue as Development of a Movement

Dialogue in Democratic Education continues, as we see, the ideas of progressive education, while adapting it according to various criticisms and changing times. The trend developing

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[26] http://www.bigpicture.org and also :http://www.themetschool.org

today around the concept of dialogue in democratic education puts more emphasis on the individual as a person in the world, on influence from one's surroundings and human influence on the environment, on the importance of encounter with the other and tolerance necessary for this. It is a dialogue which tries to fulfill human dignity and human rights in daily practice, and continues to develop while constantly examining itself as to its essences and various expressions in the t3est of time.

The various characteristics were presented on a developmental axis with expanding circles, in other words, from internal dialogue of the person with himself to external dialogue with community and culture. It is interesting to see that this development parallels the development of discourse in Progressive Education in general and Democratic education in particular.

Democratic Education began in Israel in a single school in the late 1980's in Hadera, and within a short time the school was helping found other schools (Jaffa and Teffen). Today there are over 20 active Democratic schools. In the early 1990's an international conference for democratic education was held, which was first called the Hadera conference and later its name was changed to IDEC (International Democratic Education Conference), which takes place every year in a different country. In time the Institute for Democratic Education was founded within the Democratic School of Hadera, ands after the assassination of Rabin, we were asked by Amnon Rubinstein, then Minister of Education, to introduce some ideas into the public school system. Processes of school democratization signaled the beginning of a dialogue between Democratic Education and the public system. In recent years the main work of the Institute of Democratic Education focuses on change, including in municipal education systems. In every education system, characteristics of the dialogue presented above are expressed, though in varying expressions and extents. Democratic Education itself, carries on a relationship of dialogue with representatives of the Ministry of education, both regarding the governmental aspects of the schools and the different activities in the cities.

This expansion of the discourse in Democratic education into the city space requires it to deal with questions of occupations, culture and society and beyond them with questions raised by the discourse of the surroundings. The basic assumption which sees the person in the world requires the individual to observe his life environment in order to understand himself. Environmental education, as well as education for sustainability, deal with relevant contents and overlap contents that democratic education deals with. Several democratic schools in Israel call themselves community or environmental schools (Zichron Yaacov, Arad, Olga), and it appears that theis trend should strengthen within the next few years.

In addition, in recent years the discourse on democratic education has entered the academic world. It began in teacher training at the Seminar HaKibbutzim College and continued with research groups. In its process of development, democratic education must undergo research, investigation and dialogue with other ideas. We shall conclude, then, with the presentation of a few examples of questions which those dealing in dialogue characterized here should continue to ask, not accepting readymade solutions:

-   What is the responsibility of the educator in conducting dialogue? Open education see the freedom of the student as central and all responsibility for learning as his. Democratic education sees many partners in this responsibility for learning – teachers, parents, the school, the local authorities and the State. What is the student's responsibility as opposed to theirs? What means are at their disposal and when are they to make use of them?

- Is there mandatory knowledge that every educator must pass on? Is it permitted to force this knowledge on others?

- How can we learn to protect our environment? Does the protection of our environment justify forced learning?

- Can full equality of rights be implemented in school at every age and for every population?

- How can we avoid impairing the excellence of students who need feedback and clear boundaries? How do we encourage excellence which expresses uniqueness rather than competition?

- What is a system of measures to examine the success of dialogue in democratic education, and can the education system change its measures of evaluation?

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The Links Between Nature Of Human And Education: Historicity, Existentialism And Beyond

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Abstract

In this paper, the links between nature of human and education is attempted to study. The aim of the article is to investigate the effects of the ideas of some historicist and existentialist philosophers on humanist education.

Key Words: Education, nature of human, historicism, existentialism, humanist education.

Introduction

In this article, the effects of the ideas of some historicist and existentialist philosophers on humanist education will be examined within the framework of the relationships between nature of human and education; opportunity and necessity of humanist education in today's world will be criticized. In the philosophy of education, the discussions about how to determine and define the "nature of human" are very crucial. It is crucial, because the type of education-schooling program and its implementation are mainly determined by the understanding of those who have been inclined the education system. Therefore, it would proper to mention the discussions about the nature of human and the significance of the notion of human in education, initially.

Discussions about the Nature of Human

Education is one of the fundamental activities about human and its upbringing. One of the leading elements of education process is the human being, the humanistic factor. All the regulations, designed objectives, and methodologies should be arranged for the benefits of people,

regarding the purpose to educate them. However, the question of "what is human" or "who is human" is not very covered by the educators. This is admitted as if it is already known by everyone and the applications are also based on that opinion. Up until now, many things have been written about teaching and learning environments in educational field; however, it is obvious that the relation between philosophic anthropology (philosophy of human) and education is not concerned sufficiently.

Up until now, epistemology, theory of value, and metaphysics has got attention by the philosophers of education. However, today the relation between philosophy of human and education should be concentrated on. What is human? What are the forms of presence/existence? What are the dimensions of the relation between human and education? These, and many similar questions, are important questions that need to be answered.

Whenever human –as it looks at the reality from its own point of view- finds that there is a theory about human –philosophic anthropology, in other words- even though it is a theory about philosophy, universe (nature). Although the questions about the existence of human and what is human are not asked quite consciously, they are seen from the beginning of philosophy. Indeed, it is very possible to examine all the efforts of philosophy in that context. Every philosopher is in pursuit of the question "what is human?". What affects the perspective of the philosopher on the existing and the goings on are what he/she perceives from the word "human", what kind of creature he/she defines, and what he/she mentions when it is about which elements are needed to make human as a human. "For every philosopher, there is an understanding of human which determines how and what kind of perspective they have." (Çotuksöken, 1995: 125) Indeed, it is possible to say that through all the history of philosophy, philosophy is a way of thinking on human, in terms of human.

The question of "what is human?", since it is the most general question about human, includes many other questions. What is the thing then whenever we try to answer that question? In other words, the question of "what is human?" which is related to the human brings alone others question, too. These can be summarized as followed: What is the nature (essence) of human, does human have a nature, what does make human as human, what are the distinguishing characteristics/qualifications of human? Do they have a substantial and constant structure? What is the source of the special position of human? Is it possible to speak of a condition of alienation of human in history? Why is it wrong to seek for only one concept or explanatory reason that determines human? (Günay, 2006: 10. These and suchlike questions, and the answers that tried to be given attract attention for the "human nature" issue, while they warn the educators, in a way, and call for thinking of the issue. That is because the notion of "human nature" provides a basis for different concepts and correspondingly for different perception. Similarly, it because of the significance of the notion of human nature that shows not everything is possible; and neither the educator can deny nor the education can be changed without any abolition together with a resistance.

According to Reboul, "the content of education can vary whereas the necessity for being educated is universal. The nature of human necessitates an education. But this does not mean that everything can be done to the nature of human through education. On the contrary, even though education does not do everything, it is obvious that nothing can be done without education." (Reboul, 1991: 27-28) The notion of human nature is related to the purpose of education, too. Empiricist doctrines, historicist philosophies, or culture-related doctrines (philosophies) which deny the notion of human nature will say that children are educated for the function of the values peculiar to the society. On the other hand, those who support the human

nature will claim that children are educated for their beneficial and to enable them to grow up in their own nature (Reboul, 1991: 28).

Considering that human is a historical creature, the most effective and comprehensive approach which denies a constant and general understanding of human nature can be found in Wilhem Dilthey's, German philosopher and historian of culture, works. According to Dilthey, the most prominent representative of hermeneutic and historicist philosophy, "only history tells us what is human". According to Dilthey, there are two main results that originate from the notion of human as "a historical creature": 1) Not only by introspection but also by the materialization of the life can we understand the human. 2) Human nature is not a constant essence. As Dilthey says, "the integrity of the human nature is only in history." (Palmer 1983:s.16-17) In here, it is emphasized that human is a historical creature. The term historicity not only expresses the affiliation of human to history, but also to know about him/herself and to determine his/her historical essence in a creative way. That is because it not rooted to any abstract idea or general idea of nature, but the chance to know and learn about his/her acts in historical process, his/her production and creation. "There is not any independent general nature of human which stands in front of the creations/materializations of the human. On the contrary, human is human if and only if he/she is in his/her totality of his/her own creations/materialization" (Bollnow, 1995: 115).

Another philosopher who states that there is no such thing of a general nature of human is Ortega y Gasset. Gasset says: "If we speak of the traditional meaning of "to be", in the sense that what will happen is already happened, as a constant, stable, unchanging data, we have to indicate that the only thing that should be required due to the 'nature' of human is the idea of what he/she has happened of. The moment of identity in the past human is the thing of an inevitable destiny. (…) And since the term 'to be' is inevitably loaded in its traditional stable meaning, it would be appropriate to get rid of it. Human is this or that, but in a 'process of being'" (Gasset, 1998: 105).

According to Gasset, "human is what s/he has experienced, what s/he has done. S/he might had experienced something else, done something else, but what s/he has really experienced, what s/he had really done is obviously a series of experiences immediately after it, just like a scruff who bundles his/her savings in a fardel. Human is a wanderer of existence, always a migrant. That is why it is meaningless to limit what human can be. There is only one data, one constant line that is already determined to orient us in its indigenous limitlessness form of opportunities: Past. Life experiences of human narrow the future of human. Even though we do not know what will happen in the future, we know what will not. We can live by considering our past. Shortly, *there is no nature of human… but its history*. Or similarly: Whatever relation occurs between the nature and subjects, that are already performed, are the same with the relation between history and human. Again, we are facing the possibility of the implementtation of the theological concepts into the reality of human. 'Whatever God has done is his nature' says St. Augustinus. And human has no nature beside the ones s/he has already done" (Gasset, 1998: 107).

Existentialism does not approve the concept of the essence of human or understanding of the nature, too. Human cannot be predefined, predetermined; that is why s/he is not anything at the beginning. But later, something will happen and s/he will be as s/he chooses to be. Therefore, there is no such thing such as the nature of human, too. Not only human is as s/he chooses to be, but also s/he wishes to be (Sartre, 1981: 61). Human will become what they design to be. In this regard, Sartre says "human is as he conceive him/herself. S/he is as s/he lunges to

exist after the lunge. So, human is as like what s/he makes him/herself look like (Sartre, 1981: 61).

The existence human, self actualization, at the same time describes his/her freedom and responsibilities. The precedence of the existence of human over the nature of human makes human responsible. Human is not only responsible for her/himself but also for the other human beings. That is because, when we create the human we want to be, we also design what others should be. When we design a human, so to speak we choose to ourselves, we choose the "human" in reality. Sartre explains the connection of one's acts with the humanity by this example: "Let say, I want to marry, have children. Even though this marriage only derives from my ambition or wish, still I do not bind only myself, but I try to bind all the humanity for that monogamy" (Sartre, 1981: 64).

Not to have a general and constant nature of human, being a historical creature, also means that human is open to any change. "Claiming that the nature of human is changeable, and open to any change, in a way provides convenience for the origin; on the other hand, claiming that it is constant or in other words claiming that human is born with some acquirements, and to defend these ideas can incline the philosopher to some fictions or may cause him/her to seek help from other areas, especially religion. Another origin that a philosopher starts from can be the idea of pushing the lines, moreover, to go beyond the limits." (Çotuksöken, 1998: 92)

For the attempts to determine the nature of human in the history of philosophy the ideas of Rouseau and Hobbes are remarkable. Hobbes sees human as an evil creature in his/her nature, while Rousseau claims that human is good in his/her nature, but has deteriorated in the historical process. As it is seen, in one (Hobbes) of two different approaches about the nature of human is originated from the idea that human is equipped with negative qualifications. The second approach (Rousseau), on the other hand, claims that the nature of human is equipped with positive qualifications. However, both have a common point: "Regardless whether it is about the deterioration of the structure –by social organization and especially proprietorship- or a strong social structure that can correct the negative qualifications in the nature of human, in both assertions there is a common implicit point: The nature of human is changeable, human is a changeable creature and has no constant structure" (Çotuksöken, 1998: 93).

According to Çotuksöken, who says that the approaches that load a constant nature, structure to human are substantive approaches and this sort of approaches result from the concept of realism, "the general and specific differences which stay outside of the result of the common similar structure, the principle of a priori, can indicate qualifications at most and can change perpetually or can be determined by the changeability. Therefore, it is not possible to claim that every single human is constant, has a permanent essence. Besides, the indications that are to determine human are also abrogated for the defense of the approach that says human is already determined, has taken final form, and has no particular side can be changed. In that context, human is only totally different than those who stay outside of *Homo sapiens sapiens*. Every single human is different from others and him/herself in time, for his/her qualifications, separable and inseparable linkages; and these differences, allocations are never substantive" (Çotuksöken, 1998: 111-112).

Problems that Arise from the relation between Human Nature and Education

Accomplishment of human can be said to be an achievement of language and rationality, and as a result of it, an achievement in the context of culture. In that sense, education is also a way for accomplishment of human, in other words him/herself, for his/her existential realization. That is because education represents the accomplishment succeeded in various rationality forms. Education changes human and creates their nature while changing. In this case, even though there is not a general and over historical human nature, it is possible to say the followings while an illustration is needed about human: Rationality, changeability, fullness of potentiality (Büyükdüvenci, 2001: 87). These are related to the nature of human, but at the same time are the seen as the qualifications that trail history, culture, and historicity. Aforementioned potentiality depends on the educational decisions of human for how to come true. However, it would be proper to say this: Human is a creature that can be a human by education. In other words, educational process has a significant effect on the attainment of the human identity. At that point, the important problem is about to what degree the educational methods and approaches, programs etc. that are applied can bring out opportunities of human and can develop them. We can find the role of philosophy on education. The mission of philosophy must be to determine the purposes that are to be reached about the decisions to be taken about education, formation of some education models, and the principles that we refer to. In this perspective, the understanding of philosophical human is the base of all the educational understandings.

Acknowledgements and opinions about the nature of human is also the base of its education/teaching. "The perception of human determinates its way of education. Attempts to establish a system for human is about how it is perceived. In this context, there can be formed many opposite poles about whether human is offensive or peaceful, selfish or altruistic, authoritarian or democratic, personal or societal, psychological or physical, good or bad because of its nature. These antinomies anticipate many pedagogical approach such as psychological, sociological, or philosophy". (Akdağ 2006)

Especially in our era, the problems about human and its essence are significant in philosophy. However, we also frequently see that the approaches, perspectives, and ideas about the essence of human are handled with a unidirectional, narrow perspective. For instance, in naturalist and positivist doctrines human is seen as an instinctive creature. According to this, human is a kind of animal with tool. In that perspective, there is no essential difference between human and animal, but a degree of difference. In other words, human is seen as a special kind of animal. This approach is dominant in the understandings of some positivists such as Bacon, Comte, and Spencer. Similarly, human is attempted to be explained by some instincts in some naturalist doctrines (Büyükdüvenci, 2001a: 89-90).

Cassirer who points out that controversy is the real element of the existence of human says: "Human does not have a 'nature' or a plain and homogeneous existence. Human is a weird mixture of existent and nonexistent. Human is in between these two opposite poles" (Cassirer, 1980: 22). Cassirer who indicates that we should find the hidden repulsive power that evokes all the ideas and belief mechanism in the complex flow in human life says the main intention of the theories that are related to the nature of human is to prove the unity and uniformity of the nature of human. "However, when we examine the explanations of these theories, the unity of the nature human comes doubtlessly in question. Every philosopher believes that s/he has found the main ability and source that Taine names as *l'idee maitresse* (main idea). When it is to explain the character of this main ability they depart from each other, and gradually

contradict with each other. Each philosopher asserts his/her own perspective about the nature of human. (…) Nietzsche mentions willpower. Freud draws attention to sexual instinct. And Marx stresses on economic instinct. Each theory turns into an environment where experimental phenomena are forced to abide by an already designed sample." (Cassirer, 1980: 30)

It is impossible to see human as a unity in the monist approaches that try to exert the nature of human. Human exerts itself in various phenomena: To demand, to believe, to work, to educate and to be educated, to perform art, to found a state, to love and to be loved, etc. Human constitutes a symbolic universe beside the physical one s/he lives in: Language, religion, art, science, technique, state, etc. The pieces of this symbolic universe are at the same time the weaves of the complex life of human. These are what make human as human. It is because unlike animals human cannot exist with only the traits s/he gained by heredity. Human has constituted him/herself in the cultural context that is created in historical process. In other words, human is not ready and completed. In a way, it is the ongoing existence. As Gasset has said, human is what s/he has created, constituted. For its development and subsistence, human needs to learn constantly. The education of human who constitutes her/his life is obligatory to reveal her/his potential raw, uncultivated, immature abilities.

According to Sierra-Guiterrez who indicates that education has emerged in a cultural context, "The basis of education roots to cultural contexts. Individuals join some meanings and values that are produced as a result of biological, esthetic, practical, intellectual, religious, etc. forms of experiences. Thus, they cooperate because of their self-orientation to educational process, humanitarian cooperation in work, intersubjectivity in language and communication, and the basis of the legitimacy of the power in the society. The improvement in education is the self-consciousness that individuals and societies embrace in an autonomic way." (Sierra-Guiterrez, 1998)

About the connection between education and human, and the nature of human, Reboul says the following: "The purpose of education is to provide an opportunity for every individual to make real his/her nature in a really humanitarian culture. (…) So then, what makes education different than a discipline or an automatic maturation is this main bond that is bonded with the humanitarian thing. To be human means to learn how to become human. (…) 'To become human' never completes and cannot be gained to reach humanitarian culture: There is no diploma of humanity that can end education!" (Reboul, 1991: 30)

As a result of being a creature of opportunities, Human, as the existentialists emphasizes, is responsible of his/her existence on earth and has to maintain his/her existence responsibly and live together with other existents and individuals. As human have responsibilities, society and humanity also have responsibilities and roles. According to Kant, natural skills of human, the only creature that has reason, can be improved not in individuals but in species (humanity). About the natural skills of human and opportunities, Kant indicates the following: "Nature has wanted human to do anything than its animal existence in a mechanical order, and not to receive a share from any happiness or competence than that are created by his/her reason without its instincts. That is because the nature does not do any unnecessary thing and is not extravagant at the tools that used for its purposes. The nature has given human reason and the free will that has stemmed from reason; by doing this, it is a clear indication for the intention of nature about its grant. Human neither should have managed by instincts, nor should their education have relied on the inborn knowledge; on the contrary, they should do everything by themselves. Means of foods and clothes, and means of defense for outer security must have invented by themselves. That is why nature has not given neither bull' horns, or lion neither

paws, nor dog' fangs; it has given only hands. It has expected human to create their own products for joy and comfort, even for goodness in their wills by their skills and intelligence. Nature as if it has pleased by the savings in the natural tools that equipped human; has been very stingy in creating human by animal tools at the beginning as if it has measured the necessities of the existence. And as if has demanded following: If you reach one day to the most proficiency from primitiveness and to the happiness by reasonable competence, the effort should be by only yourself, and you should be owing only yourself" (Kant, 1982).

As Kant indicates, human has a totally different specialty than the other living things. It is the peculiarity that human is a "flexible" organism in terms of its skills and opportunities. The reason that makes education crucial for human is that human has to learn everything. All the things human has gained is a product of education. Education starts from birth of human. Education is a process that not only its behaviors and movements are developed, but also all the skills. Human can gain reason, language, personality and habits only in society and culture. Individuals internalize the effects about themselves in the socialization process. However, at childhood they are not conscious of imitation of the effects in environment. Also, they are not aware of the addition of the cultural values into their personality structure. In that sense, in two categories such as the environment that surrounds human and the others' world human learns "obedience". After a long "obedience education", they become mature and are expected to be individuals that stand on their own feet. This condition can be seen as a general humanity condition. Yusuf Atılgan in his work called Aylak Adam (*The Loiterer*) says the following for this kind of condition: "It is a tragedy of all ages, Co-ly-sa: convenience in lying on sands. Tr-br-co: Tree branch complex. (…) Co-ly-sa is the convenience in the ongoing pleasures. What about Tr-br-co? Have you noticed the tendency for separation of the branch from the stem? It always goes further and further. It is an escape from the convenience of the stem that is rooted in soil. It is the thirstiness of freedom. I call it as the tree branch complex. It is a youth disease. (…) The person in the tree branch complex is anxious. Just like the tree surgery that human brings the branches closer to the stem, people around him/her prune his/her inside tr-br-co. They do their bests to separate it from the stem. For some people it is useless. They are the rebellious branches. Ax is not applicable for them" (Atılgan, 2001: 132).

Socio-cultural environment has significant effects on the development of individuals, this effect continues during a long process, and usually this situation is not noticed. As a result of the dominant socio-cultural environment, it prevents human to be human and makes them as a member of the herd. For that reason, existentialist philosophy and the humanist education that comes from that philosophy invite individuals to freedom, open new paths and show that their future is up to them, and they can draw their future. Here, it is the autonomous human at issue. There can be found some guiding elements in Camus' works. "In Camus' concept of the contemporary educated human, 'autonomy' comes forward as an important qualification; the internal ability to manage him/herself… a careful seeking of meaning… to act by not external belief, but by internal belief. To reach an insight, personal identity, self-sufficiency by a conscious examination, understanding, and evaluation on the internal and external pressures inside and outside the body. This determination also emphasizes mistakes in the existing education system; the existing system makes individuals to herd in a well-paved way properly, rather than to develop their autonomy power that is needed for to be able to draw their own paths."(Büyükdüvenci 2001b: 68)

According to Nietzsche who indicates that the supreme duty of humanity is to produce the upper human, this supreme duty is also the supreme duty of education. His express of "the

education of educators" duty is a self-education, in a way. According to him, education requires spiritual activity and aims to discover the bests in the individuals. For that reason, what defines education is not the achievement of phenomena, skills, or techniques but the transmission of passion and will from teacher to student. Educators need to be the role models for students. Accomplishment and happiness of the true educator is to see the emergence of the demands for freedom/independence of his/her students. (Smeyers, 1998)

Existentialism as the philosophy of personal freedom and responsibility emphasizes the obtainment of the essence of human and says that the following principle should not be forgotten: Nothing can save human from its personality. For that reason, existentialism attracts attention as a philosophy of act and activity. The education theory that is based on the existentialist approach will also be different than the other philosophies. That is because the other philosophies predict an education system in which the social nature of human is focused and student (human) is taken to suit the social environment life style that he/she lives in; whereas existentialism demands a proper education for individuals. According to existentialism, education is a tool for self-actualization. That is why education should enrich individuals' perspectives about life and should arrange experiences that will provide them make their own choices. In that sense, education must be accepted as the process of bringing human to the "boundary state". Education should orientate students to their self-actualizations, to make free choices, to take responsibilities, to show their creativity. In the existentialist philosophy, human is superior to school, knowledge, and reason. In this situation, a child should be taken entirely. That is because the child is a living reality and a potentiality that includes his/her opportunities, a possibility. For that reason, education should provide a basis for individuals to self- actualization. According to Morin, "every humanitarian improvement indicates the collective improvement of individual autonomies, participations in society, and belonging to the human species." (Morin, 2003: 32) According to Morin who indicates that the examination of the complexity of human must be one of the fundamental intentions of education, "education should show the multidirectional destiny of human and should define it by examples: the destiny of human species, in other words individual destiny, societal destiny, historical destiny, in short every inseparable destiny… This intention must be to learn about the common condition of humans and individuals, nations, the diversity of cultures, and to comprehend it and finally be rooted to a world citizenship." (Morin, 2003: 37)

Conclusion: Is humanist education possible in a Nihilist World?

Today, it is possible to say that ideas and practices that rely on the pragmatist philosophy drag the world to the darkness of nihilism. Nihilism which appears as the depreciation of values is a multidimensional issue. Nihilism is not only an issue of philosophy but also an issue of economy, ethics, jurisprudence, and living. As world goes to nihilism gradually, it causes many important problems about education, too. The depreciation of human values and human as a value (both in national and international policies) cause the conscious of ethical values to come to grief and is also about not acquiring it. Human is certainly directed by social, economic, and political conditions/interests and aims when s/he is set forth his/her acts. However, there should be a value consciousness that our ideas and acts stem from. In other words, it is not expected that human can know about him/herself and others, and is not expected to show respect unless they rely on value consciousness. That is why the concept of value and value consciousness has the same importance with nihilism to be discussed (Günay2007). At that specific point, it is undeniable that education has the duty to obtain, maintain, and develop

these humanitarian values. It is only possible by realizing why and how much precious we are by being a human in a world where humanitarian values are protected and developed. That is only possible by a humanitarian education. However, at the present time, the humanist education approach and its application also face many problems in the nihilist world we are living in. Today, education, as a result of historical circumstances, has to consider the condition of humanity. According to Morin, "education should contain an initial and universal course about the condition of humanity. We are living in the time of planets; a common adventure embraces humans wherever it is. Human should be able to see their common senses of being human when they learn about both individual and cultural diversity." (Morin, 2003: 25)

Today, concepts such as pluralism, diversity, and multiculturalism get attention considerably and become widespread. However, at this point, we can also see the new emerging problems about human and education. According to Morin who indicates warning and guiding ideas about the relation between education and realities of human and culture, "those who see the cultural diversity tend to underestimate or ignore the unity of human; on the other hand, those who see the unity of human tend to consider the cultural diversity as a secondary issue while evaluating. However, the proper one is to design a diversity that sees itself in it and a unity that provides diversity." (Morin, 2003: 33)

We have already emphasized that there is an approach in each educational approach. Aforementioned human understanding has great importance since it gives direction to educational applications, shapes personalities/identities of the people who pass through that process, and has a role in the arrangement of the social life. About the approach of human in the idea of education and its consequences Çotuksöken attract attention for the followings: "If the understanding of human of those who attend education is based unchangeablities, the educational process will consist in a hierarchic and authoritarian structure, inevitably. According to the understanding of human at the opposite polar, human is a free and clear creature, a creature of opportunities. This kind of education that relies on that educational approach will embrace

freedom and clarity. This kind of educational approach contains the basic idea that says each subject is a learning subject. This last indication is significant about the understanding of education at the present time. That is because in this kind of education the opportunities and potentialities can be carried to the reality field. If the opportunities managed properly, human will also be humanized by being dependent on the humanitarian-humanist values." (Çotuksöken, 2008)

When we examine the present world and look through history about the actualizations of the opportunities, we will find a dark picture. However, in spite of all the negativity, we should be hopeful about human creativity. According to Morin, "Throughout history, we have seen many times that possibilities had turned to impossibilities and we can see that many rich possibilities are still unaccomplished. At the same time, we have also seen that unexpected has become possible and come true; and many times we have seen that the improbable has come true rather than the possible; so, we should know how to work for the unexpected and expect about it." (Morin, 2003: 64)

Future is the guidance of the activities and creations of free and creative humans. The importance of the concept of "future" cannot be ignored in education in terms of the proposals, expectations, and ideals of human. The concerns and hopes about the future have significant roles for the educational activities in the achievement of humanitarian values and making world a better place to live. In terms of the appearance of the opportunities of human in constructive and creative ways, the necessity of a humanist education also increases.

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Windsor House School

Systems, Procedures and Curriculum that Support a Democratic Educational Philosophy

*Selena Couture

It is my belief that people learn best in situations where they respect and value the people from whom that are leaning as well as feel respected and valued themselves. For these reasons human relationships in learning environments are very important. Democratic structures help to support respectful relationships between people and when students engage in them they practice the skills related to being a socially responsible person and are therefore an essential piece of an ideal learning environment. Windsor House Parent Participation Non-Coercive School has been a state funded alternative school within the North Vancouver School District for almost 40 years. The school has gone through many changes over those years, evolving as we learn from working in a democratic school environment. An essential part of our school is that we stay flexible enough to respond to the current population of the school and yet we also preserve the main values of the school. We are committed to students becoming self-confident and self-aware as well as able to work within a community. It is our stated aim for all students who attend the school to, "within the context of self discovery, develop and strengthen the skills and attitudes necessary to become self-directed learners. Specific objectives which support this goal are to work on relationships within our community, engage with WH systems and procedures and take advantage of learning opportunities." (WH document, Individual Education Plan, Long Term Goals) Our systems and procedures have developed with this goal in mind and we continue to refine them in order to become as effective as possible. This article will describe our current school environment, specifically School Governance Systems, Parental Agreements, Curriculum Choice and Assessment.

Windsor House is a participatory democracy. We have School Council meetings three times per week at which times any community member (student, staff, parent or community-approved volunteer) can suggest a Resolution to create or modify rules, classes, activities, agreements, etc. Attendance is open to everyone, but not mandatory. There must be one staff

person at the meeting and a student must be chairperson. There also must be an equal number of young people and adults attending the meeting or no new business can be voted on. There are at least seven steps to a Resolution being passed: 1. Chairperson reads Resolution, which has been submitted in writing, aloud. 2. Chair asks if there are any questions regarding clarifying the resolution. 3. Chair asks if anyone is planning to vote against the resolution, if anyone present says "Yes", then move to step 4 otherwise skip to step 5. 4. Speakers "For" and "Against" the Resolution speak when recognized by the Chair. 5. Chair runs a vote of all community members present during discussion, must pass by at least 2/3 majority, consensus if the resolution regards very important decisions that will shift school culture. 6. All resolutions that pass are published in the weekly newsletter. 7. If no one requests to revisit the discussion after the Resolution is published, then it comes into effect within the next week. 8. If the Resolution requires financial support, the School Council treasurer's accounts are consulted before the decision is made.

School Council business can also be discussions of important issues affecting the majority of the school as well as overseeing Room or Equipment Councils. Each week School Council hears a report (assembled by a staff person) about the Room Councils operating in the school. Our school has a number of rooms and a lot of valuable equipment. In order that the resources of the school may be most freely available to responsible community members, we have developed a system of Councils. Each Council governs either an area of the school or specific equipment, e.g. the Library Council or the Laptop Council. Each council must meet at least bi-weekly, post the rules governing the use of resources, the names of people allowed to use those resources and their meeting time. Each council deals with complaints regarding the use of the resources that they oversee. If a council is not following these guidelines, e.g. not meeting regularly, not dealing with complaints, or is seen to be operating in a way which is unfair by other community members, then School Council may suspend the use of the resources and return them to only being available when a staff person in available to supervise.

The Judicial Council also meets three times per week to help solve problems that community members cannot solve on their own. Sometimes the people involved in the problem write it up and submit it to the council and sometimes a community member who has observed the problem and is concerned about how the people involved have decided to solve it, files the complaint. The people involved and all of the details of the problem are written down and submitted to the meeting (time, place, witnesses, etc.) If the people involved are not present at the meeting, they are informed that a problem they have been part of is going to be discussed and they can then choose to attend or not.

The emphasis of the discussion is always on solving problems. We work very hard to be respectful to all people involved and never to humiliate or punish someone for making a mistake. We also try very hard to let a person make restitution for their mistakes – in whatever way all participants agree will repair any damage to relationships. We also often support students who have interpersonal conflicts with a staff person, who will meet with them privately to resolve their conflict. We currently use Marshall Rosenberg's "Non-Violent Communications" techniques during conflict resolution sessions and all staff has had training in "Restitution Self Discipline" with Diane Gossen.

Roughly eighty per cent of students will have only one or two problems discussed at this meeting each year. Ten per cent will have a few problems per month and then the last ten per cent (usually new students) will have problems every day. We have seen this system have an important effect on students who struggle socially with other students and also with how to be

responsible. The strengths are that the tone is non-judgmental and that students can hear from their peers about how to fix problems and change their behaviour in a respectful atmosphere. Older students have a large influence as mentors on younger students. All problems discussed are kept on file, mainly to keep track of the types of solutions that have been tried and so we can check on whether a student is repeatedly having similar problems. Our Judicial Council has an enormous effect on helping to create and maintain trusting relationships between community members, which are essential in a learning environment.

Our school year starts with an "Open Space" meeting. Students, teachers, parents and volunteers all come together to make suggestions about what they would like to do and to study for the next few months (or all year). Anyone can request or offer a class; we post all the suggestions and people sign up for sample classes. The next few weeks are then dedicated to allowing people to set up and sample the classes and activities. Students then make their choices and we create a schedule. It takes about one month to get everything organized.

While all of the planned activities are going on there are also many students who are not engaged in pre-organized activities. They are using school resources and engaging with staff and students as they wish. There is always at least one staff person available to do something with that needs adult supervision with a small group, e.g. off campus trips or physical activity in the gym. Otherwise, there are many places in the school that are available for spontaneous activities as long as students use the resources respectfully. There is also always at least one staff person circulating around the school, every fifteen minutes helping students as necessary. This choice-based curriculum is essential having students become self-directed learners: to be able to follow their passions, to learn what is most important for them at the time and also, to choose consciously to learn something, sometimes even when they are not interested but because they understand it is a requirement for a further goal.

Students at Windsor House are also encouraged to value the learning they do outside of school, either with their families or in the community. In order to support this, some parents who enroll their children at the school, sign agreements with the school to allow their children to attend part-time and to be able to leave the school campus under certain conditions. Parents can also allow their children to use the Internet on school computers without direct staff supervision, as long as they follow school-generated guidelines. These family-school agreements also encourage strong family connections in each student's education. To support the school and also to encourage strong school parent relationships, parents are required to volunteer at least three hours per week with the school, either by being present during school time or working from home on other projects.

Systems for assessment of learning in such a unique school need to be much different than the usual teacher written report card. In order to help students recognize and value the learning that they are doing at Windsor House and in the rest of their lives, we are working to create new procedures for assessment. These include some students having weekly "Learning Group" meetings where they discuss their learning so far, their short and long term goals and then check in weekly about how they are accomplishing them. We also have three conferences with each family over the year, for staff to share their observations of student involvement at school and the student to share their reflections about their learning that term. These observations and reflections are kept in each student's Portfolio. At any point the student can use their Portfolio to explain their education to another school or potential employer. Our aim is that assessment be a useful tool for students to become aware of their skills, abilities and knowledge and then to be able to plan for their next step of learning. These

systems to promote self-assessment also support the overall democratic educational philosophy in that students who are following a curriculum of personal choice can sometimes be so involved in their activities that they never take the time to notice what they have achieved, and can therefore feel like they are not learning anything of value. It is also essential that the student (with staff and family support) mainly generate the assessment because each student is following their own curriculum and the teaching staff cannot be the only ones assessing the learning.

Students who attend Windsor House can be assured that they can engage in governing the school, solving interpersonal problems, choosing what to study and when. Their learning experiences are valued wherever they take place and their important family relationships are supported. They are also provided with support to recognize and value their learning through self-assessment procedures. All of these structures work together to provide an environment in which students are respected and relationships are valued, in essence, a democratic education.

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Internet Links

http://whs.at.org/ Windsor House independent website.

http://www.nvsd44.bc.ca/SchoolSites/WindsorHouse.aspx Windsor House -- School District website.

http://sane.at.org/ Society for the Advancement of Non-Coercive Education, (Non-profit society that supports Windsor House School Council financially and philosophically) Helen Hughes, retired founder of Windsor House is the president.

http://www.idec2008.org/ The 2008 International Democratic Education Conference was hosted in Vancouver by S.A.N.E. and Windsor House.

http://www.realrestitution.com/ Diane Gossen's "Restitiution Self Discipline" (Canadian based)

http://www.selfmanagedlearning.org/ Ian Cunningham's Self Managed Learning (UK based)

http://www.cnvc.org/ Marshall Rosenberg's Non-Violent Communication (US based)

English Language in The Context of Foreign Language Education Policies in Turkey: 'A Critical Study'

Yasemin Oral

> *Bojungo & Lubo: What does a critical study mean?*
> *Foucault: I can say that it is an effort to reveal the*
> *effects of dogmatism linked to knowledge and of knowledge linked to dogmatism as much as*
> *possible, that is, in the deepest and most*
> *general way (Foucault, 2007: 73).*

Introduction: Globalization and the English Language

> *"The whole world should adopt the American system.*
> *The American system can survive in America only if it becomes a world system".*

> Harry Truman (1947)
> The USA President
> (In Phillipson, 2009)

> *"It is in the economic and political interest of the United States to ensure that if the world is moving*
> *toward a common language, it be English; that if the world is moving toward common*
> *telecommunications, safety, and quality standards, they be American; and that if common values are*
> *being developed, they be values with which Americans are comfortable. These are not idle aspirations.*
> *English is linking the world".*

> David Rothkopf (1997)
> The Director of USA-based Kissenger Institute
> (In Phillipson, 2007)

> *"In total, 2 billion people worldwide will be learning or teaching English by 2020...English is our*
> *heritage, but it is also becoming the common future of human commerce and communication".*

> Gordon Brown (2008)
> Prime Minister of England
> (In Phillipson, 2009)

Today there seems to be a fairly broad agreement on English being the common language of global communication. Concerning the reasons for the unprecedented rise of English, it is possible to draw two different lines of thought from the literature[1]: The predominant line of thought considers the rise of English as a 'given' reality which is free from human activity and, thus, natural and neutral, while the critical view considers it to be a 'constructed' reality which is tied to knowledge-power relations and, thus, political[2]. From a critical perspective, the following points can be highlighted with respect to the rise of English as a global language with a view that the worldwide spread of English is closely related to politics and power relations:

- The lasting effects of British colonialism

- The effects of the rise of the USA as the driving force in the expansion of capitalist system due to its political, economic, military and technological power since the end of the World War II; namely, the 1950s

- The effects of globalization processes that have accelerated since the collapse of the Soviet Union, which led to the end of the Cold War and, thus, the so-called triumph of American capitalism

When viewed in general terms, in an effort to crystallize the major developments from British colonialism to globalization processes, this framework outlines how English has become the dominant language in every area of life. Once we move beyond a view of English as natural and given, then it starts to become clear that, as can be inferred from the introductory quotations, the current position of English has been constructed out of particular policies related to power relations. As underlined by Pennycook (1995:54), "its spread has not been the coincidental by-product of changing global relations but rather the deliberate policy of English-speaking countries protecting and promoting their economic and political interests".

The same critical framework should further be employed to examine the results and effects of the globalization of the English language as they come with observable behaviors and choices on not only the social plane but also the individual one. With respect to its effects on decision making in private lives, the following news headline demonstrates the current significant circumstances: "some young English learners in Shanghai demand operations on their tongues in order to utter "pure" English pronunciations" (People's Daily Online, June 2001). The following narrative from Kumaradivelu (2008: 28-31) also clearly depicts how the English language functions in people's lives within the overall context of globalization:

"Hi, this is Sandy. How may I help you?"

When hundreds of thousands of North Americans and western Europans dial a toll-free number to book airline tickets, check their bank account, solve a computer glitch, or seek investment advice, they may not be aware that they frequently are talking to customer representatives who are some six to eight thousand miles away, in India, working in the dead of night in quiet offices with clocks showing time in places like New York, Los Angeles, Frankfurt, and London. Nor are they likely to know that the helpful person who answers and identifies herself as "Sandy" is in reality "Lakshimi", a twenty-one-

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[1] See: Crystal (1997), Pennycook (1994), Phillipson (1992).

[2] For a detailed discussion on truth/power and knowledge/power relations, see: Foucault, 2007.

year-old who, after undergoing rigorous training to "neutralize" her Indian accent, has taken on a new workplace persona, including a pretend Western name and a pretend American or British accent. Lakshimi (or Sandy), and thousands of others like her, are part of a new global business enterprise called call centers, which have grown in ever increasing numbers not only in India but also in countries such as China, Ireland, the Philippines, and Russia...According to a report in the monthly magazine India Currents (September 2003), a large number of call center workers in India, all of whom are between nineteen and twenty-one years old, suffer from severe psychological, social, and other health problems. Because most of them work at night (when it is daytime in the United States and Europe) and eat at odd hours, they exhibit health problems usually associated with people twice their age- indigestion, insomnia, fatigue, and stress. Some of them even exhibit signs of a split personality, as their jobs require them to pretend to be somebody else and speak in a false American or British accent for eight hours a day. They also lack a social life, since their work schedule necessitates that they sleep during the day and work at night. They do not get time off during important Indian festivals, so they hardly spend time with their families on days of cultural and religious importance. Instead, they are free on American holidays such as Fourth of July and Thanksgiving, when everybody else in India is working".

English is now the common language of not only international communication but also media, technology, tourism, commerce, science and the like on a global scale. It is the most demanded and widely taught language worldwide. In non-English speaking countries, as underlined by Shohammy (2006:80), it is the most preferred language in foreign language education contexts. This preference has even turned out to be a general rule. Within such a linguistic and political climate, the major issue to be addressed is if English is power per se. To this end, Bourdieu's 'analysis of capital forms' can be used to deal with questions of power and English which are multifaceted and complex. In his analysis, Bourdieu (in Mesthrie et al., 2000: 342-344) outlines four types of capital:

- Economic capital: wealth in the form cash and assets
- Social capital: resources based on connections and group membership
- Cultural capital: forms of knowledge, skill and education
- Symbolic capital: accumulated prestige and honor

What Bourdieu's analysis of capital forms suggests is that there is nothing inherently powerful about English itself but it is the history of the accumulated capital associated with English that makes it powerful (Pennycook, 1997:56). It is the potential which English offers to open social networks, to provide access to economic privilege and to help accrue the cultural capital of education systems that provides its power. Perhaps, what makes it powerful is, above all, its potential to show one's possession of the symbolic capital of English (ibid.). For Bourdieu (in Mesthrie et al., 2000: 342), further, individuals are distributed in the social space according to the total amount of capital they possess, the composition of their capital and their trajectory in the social space. Importantly, then, the major source of those demands even up to the tongue operations to speak 'better' English is the desire to accumulate more capital to achieve an advantage in today's increasingly competitive environment.

Another key issue arises from an understanding of English as a means of accumulating capital: The 'globality of English' which is rooted in the capitalist globalization processes is also bound up with inequalities created by the very same processes. If the commonsense view that globalization necessarily brings about an increase in prosperity and democratization (namely progress and development) still holds great sway politically all over the world, English as the language of globalization functions as a precondition for integration into that

global system. Namely, it serves almost as a means of progress and development. However, if globalization has led to increased inequalities and inequities, as is manifested in the narrative about Lakshima working at a call center in India, "it only provides access (for some) to inequitably distributed resources rather than change the distribution of those resources" (Pennycook, 1999:2). With taking on more symbolic capital as a result of social prestige and economic privileges associated with it, English has distorted the equality among languages, and, thus, has almost unnecessitated the learning/teaching of other languages in foreign language education contexts (Polat, 2008: 259). Contrary to widespread opinion, it has also become a powerful means of maintaining and deepening socio-cultural and economic inequalities (Pennycook, 1995: 41).

What has been suggested about the reasons for and the effects of the unprecedented position of English so far is of fundamental importance to the forthcoming discussion on the foreign language education policies in Turkey. It is important because without any sense of the current global 'hierarchy among languages' any effort to make sense of the foreign language education policies in local contexts would be incomplete and inadequate.

Foreign Language Education Policies in Turkey: Which Languages?

Foreign language education policies refer to the decisions and mechanisms which are used to create de-facto language practices in educational institutions, especially in centralized educational systems. These decisions usually include the following issues: which language(s) to teach and learn in schools? When (at what age) to begin teaching these languages? For how long (number of years and hours of study) should they be taught? By whom and for whom? How (which methods, materials, tests) should they be taught? (Shohammy, 2006: 76). A comprehensive review of these issues would provide a thorough understanding of foreign language education policies in an educational system. However, the present paper has narrowed its scope to include a discussion on which languages are prioritized in the foreign language policies of Turkey. The following data can be an important starting point:

Chronological priority of foreign languages in Turkey

Priority	1923-1950	1950-1980	After1980
1	French	English	English
2	English	French	German
3	German	German	French

Table 1[3]

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[3] Adapted from Demircan (1988:116).

Number of foreign language learners in 2006-2007 Academic Year

	English	**German**	**French**
Primary Education	6.392.318 learners	33.060 Learners	9.382 learners
	English	**German**	**French**
Secondary Education	2.530.286 learners	258.089 Learners	22.580 learners

Table 2[4]

Table 1 shows the change in priority given to foreign languages in Turkish educational system from a historical-temporal perspective. English gained priority over other foreign languages in the 1950s and, as is obvious from Table 2, the hegemony of English has not changed since then.

When viewed historically, the spread of English through educational policies and practices was significant in two major periods: 1950s and 1980s (Dogancay-Aktuna, 1998: 27-29). From a socio-political perspective, the following should be noted to gain a general understanding these periods with particular reference to language issues: In the early years of the Turkish Republic, in line with the nation-building efforts, the main aim was to increase the literacy rate in Turkish which had been very low. During this period, therefore, foreign language education was basically secondary to literacy in Turkish. Yet, increased relations with Europe as a result of modernization and westernization movements raised the importance of German and particularly French. The 1950s were marked by profound social, political and economic change in Turkey: the emergence of closer political, economic and commercial ties with the USA as a military and economic power, accession to the international organizations which were established to regulate international relations under the leadership of the USA, and the efforts to keep up with the technological developments of the time. The replacement of Europe by the USA as a role model for modernization and westernization in the aftermath of the Second World War, in turn, resulted in the precedence of English over French and German in the foreign language education policies and practices of Turkey. After the 1980s, strong ties were established with both the USA and the international community due to the accelerated process of integration into the world capitalist system through a 'skipping to a new age' (çağ atlama) movement based on the free-market economy, privatization and liberal politics. The dominant position of the English language was, thus, secured.

Since the 1950s when the English language declared its hegemony over other foreign languages in Turkey, the following decisions and policies, in favor of English, have been adopted in educational planning: The mid-1950s witnessed the establishment of Anatolian high schools which still have a special place in foreign language education system of Turkey since they offer intensive English education for a longer period compared to other state schools. The first five of Anatolian high schools were opened in 1955 and, their number increased to 22 in 1982-1983 academic year, to 90 in 1987-1988 academic year (Demircan, 1988: 119), and to 415 in 2004-2005 academic year (Kirkgoz, 2007:218). In Anatolian high

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[4] Adapted from Polat & Tapan (2008).

schools, one-year intensive English education was offered together with subsequent English-medium instruction in certain subjects like science and mathematics. In 2002, however, in Anatolian high schools, the medium of instruction was switched to Turkish by the Ministry of National Education (ibid.: 223), while one-year preparatory English classes have remained the same. Another important date is 1994 when the opening of Super English Language High Schools, which offer one-year English education like Anatolian High Schools, was made possible by a new law (ibid.: 218). Yet, in 2005, Super English Language High Schools were closed and changed into Anatolian high schools. Therefore, according to the statistics by Ministry of National Education (http://ogm.meb.gov.tr), today, the number of Anatolian high schools has reached to 927. The extension of the duration of primary education from 5 to 8 years in 1994 and of all secondary-level schools from 3 to 4 years in 2005 in line with Turkey's EU accession reforms has also brought about significant consequences for foreign language education policies in Turkey (Kirkgoz, 2007: 220-224). The 8-year compulsory primary education shifted the introduction of English from secondary to primary schools, specifically to 4th grade (ibid.: 220). As a result of the increase in the duration of secondary education, ten lessons of English are taught in the first year of all types of secondary schools and, subsequent three years come with four hours of weekly English (ibid.: 224).

In addition to state schools, the status and distribution of foreign languages in private schools, which usually offer either English-medium instruction or intensive English education, provide significant data to inform our understanding of the foreign language education policies in Turkey. According to the statistics, there were 103 English-medium, 9 French-medium and 8 German-medium private secondary schools in Turkey in 1987-1988 academic year (Demircan, 1988: 119). Today, according to the statistics provided by the Ministry of National Education for 2007-2008, the total number of private primary schools is 866 and the number of secondary private schools is 711. Out of 1577 private schools at both primary and secondary levels, the number of German- and French-medium private schools is totally only about 25[5].

In looking at the foreign language education policies in Turkey, the effects of EU's language policy on those of Turkey should also be noted. The following two principles of EU's language policy (Polat, 2008: 260) seem to have directly influenced the Regulation on Foreign Language Education of Ministry of National Education:

- Monolingualism should be replaced by linguistic diversity in foreign language education curricula.

- Life-long foreign language learning should be promoted due to the limitations on time and space in formal educational institutions.

In this respect, the following principles offered in the Regulation on Foreign Language Education by Turkish Ministry of National Education seem to be a reflection of the above-mentioned principles of EU's language policy:

- In addition to English as the first foreign language, a second foreign language can be offered as an elective course at the primary education level and as an elective or compulsory course at the level of secondary education.

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[5] The number of German- and French-medium private schools has been obtained through personal correspondence with the academic staff of the Department of Foreign Language Education of Istanbul University.

- To promote life-long foreign language learning at mass education institutions, foreign language courses can be offered at various levels (http://ogm.meb.gov.tr/gos_yonetmelik.asp?alno=14).

Although there are no statistical figures available on second foreign language education, the distribution of learners across different foreign languages in Table 2 shows the imbalance among foreign languages. Regarding the foreign language courses offered by private mass education institutions, the situation is no different. According to the statistics by Turkish Statistics Institution, the number of foreign language courses and participants by the end of 2006-2007 academic year is as follows:

Number of foreign language courses and participants in private education institutions by 2006-2007 academic year

Course Type	Number of Courses	Number of Participants
English	3617	25.071
German	161	1073
French	11	104

Table 3[6]

As is clear from the statistical figures, the gap between English and other foreign languages is not limited to formal schooling but extends to non-formal or mass education institutions. Of significance to the issues raised above are then the effects of the hegemony of English on language learning needs and practices at all levels and kinds of education.

Conclusion and Suggestions

In Turkey, as is globally, the English language stands at the top of the hierarchy among languages. The globality of English has increased the demands to learn English as a major means of accumulating more social, cultural, economic and symbolic capital in today's increasingly competitive environment. These demands occur within a range of relationships from individual to national and global. Those demands for English created by local-national policies in the context of global tendencies and individual demands spring from the most mundane of needs like access to knowledge and better jobs reinforce and foster each other. The increase in demand in turn brings about an increase in supply (e.g. the opening of Anatolian high schools, the increase in the number of English-medium private schools, and the like). However, since there is not sufficient supply of high quality English education the 'market value' of English increases. The inequalities caused by the very situation of English in the context of foreign language education in Turkey can be summarized as follows:

- The top position of English in the hierarchy among foreign languages with respect to its widespread use has created a similar hierarchy with respect to foreign language

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[6] The number of foreign language courses and participants in private education institutions by 2006-2007 academic year was obtained through e-mail correspondence with the Turkish Statistics Institution.

learning/teaching preferences and practices in Turkey. Therefore, it is impossible to speak of an equal status between English as the only compulsory foreign language and other foreign languages like German and French. English thus operates as a form of imposition (Polat, 2007).

- There are great discrepancies in the quality of English education among different schools because of differences in the amount of time dedicated to English in the curriculum and the quality of methods and materials used (Dogancay-Aktuna, 1998). The discrepancies in the amount and quality of instruction between highly competitive state schools like Anatolian high schools and less competitive state schools as well as between state-owned public schools and private schools indicate that it is generally the upper-middle and upper class children who have access to good quality English instruction. This, in turn, leads English to reproduce social class inequalities in the society.

- Education "either functions as an instrument which is used to facilitate the integration of generations into the logic of the present system and bring about conformity to it *or* it becomes the practice of freedom, the means by which men and women deal critically with reality and discover how to participate in the transformation of their world" (Freire, 2003: 14). Therefore, it is a political act. In this respect, any claim against the political nature of education means to side with status quo, not to be neutral since there is no neutral stance against a political one. The continuance of status of quo in foreign language education policies of Turkey, thus, means the continuance of linguistic and socio-economic inequalities which are tied to those policies. In order to challenge the status quo, the requirements of the following objectives should be fulfilled:

- The right to English education under equal conditions for everyone should be guaranteed on a non-discriminatory basis.

- The teaching/learning of other foreign languages than English should be promoted through concrete steps and measures.

- With a view that 'language' as a social phenomenon has come to be used as a means of power, 'critical language awareness' should be prioritized in foreign language education practices.

- Foreign language teacher trainees should be equipped with knowledge and awareness on language policies in general and foreign language education policies in particular.

In response to ever-increasing poverty and deprivation as a result of globalization processes, the development of foreign language education policies which do not reproduce existing inequalities but contribute to the efforts for the possibility of 'another world' should be perceived as an imperative rather than an option.

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Intrafamily differences and conflict resolution:
An unschooling friendly approach

*By Carlo Ricci

First, unschooling as an alternative approach to education is not about merely challenging schooling but it is about much more: it is about revolutionizing the whole of our lives and how we view and interact with young people and ALL PEOPLE. It is about people, it is about rights; specifically, about giving all people regardless of age, gender, and so on, equal rights. It is about understanding and trusting that children are capable, and that the rules and regulations that we currently have in place and the beliefs we have about what children are like is what is incapacitating them. Unschooling is about freeing all people, including young people, from the oppression that they are currently suffering. In part, unschooling is about democratizing our child rearing practices and thereby exposing young people to a more respectful approach in dealing and interacting with each other. This paper will focus on interactions within families and can, I believe, easily be extended to the community at large.

In my experience meeting and talking with potential home schooling families, intrafamily differences are a substantive obstacle that many need to work through. In writing about intrafamily differences Rothermel (2005) says, "From both questionnaires and interviews there was evidence of friction within families, both between immediate and extended family" (p. 85). Intrafamily differences, then, entails friction within families. One way of thinking about it is that often an immediate or extended family member will disagree with another family member's wish to home school. I would like to extend the notion of intrafamily differences and show how it is not unique to home schooling families and that it is a function of living together with others; as such, it is something with which many families have to contend. The specific example I am going to refer is in relation to a family where one parent is an unschooler and the other is somewhat sympathetic, but still struggling with children's freedom. Those of you familiar with my work will know that I believe that children are among the last acceptably oppressed group and that we need to end this oppression and that

we need to trust that children are capable and we need to respect their freedoms. In what follows I would like to highlight an example of intrafamily differences by sharing a story with which I was recently involved.

Clashes in philosophy are so important to pay attention to and to hash out. If not, a seemingly inconsequential event can easily turn into a huge family conflict. I want to remind you that my bias is in favour of participatory democratic child rearing practices and so the position I will take, naturally, will be arguing for this approach.

Methodology

Methodologically, this study borders on a number of qualitative traditions: phenomenology, participant observer, autobiographical research, narrative and self study. I felt that using a bricolage approach focusing on these methodologies would help me best achieve mygoal. Steinberg (2006) highlights the utility of bricolage by elucidating the following:

> Such an eclectic view of research has been labeled <u>bricolage</u> by several scholars. A term attributed to Claude Levi-Strauss (1966), bricolage (use of a tool box) bricolage involves taking research strategies from a variety of scholarly disciplines and traditions as they are needed in the unfolding context of the research situation (p. 119).

Since this study is qualitative it "argues that inquiry is always value bound. (Ary, Jacobs, Razavieh, Sorensen, 2006, p. 451)." Phenomenological studies are "designed to describe and interpret an experience by determining the meaning of the experience as perceived by the people who have participated in it" (|Ary et al., 2006, p. 461). Throughout the study I viewed myself as a participant as observers because, "the observer actively participates and becomes an insider in the event being observed so that her or she experiences events in the same way as the participants" (Ary et al., 2006, p. 475). By having the privilege of being a part of the people's lives who are involved in the scenario I share below, I have gained what I believe to be enriching insights that I wish to share with others.

In terms of autobiographical research, Roth (2005) writes:

> The stories ethnographers create are as much a reflection of their own cultural positioning as they are a description of the positioning of others. Making these historically constituted positions clear to the reader, that is, writing auto/biography and auto/ethnography is one way of understanding and incorporating our prejudices into our practices and into what we produce. Making sense and use of Representations of some Other involves our own positioning in relation to what we are seeing as much as any meaning inherent in the images themselves; autobiography is one of the central means of making this position salient (p. 14).

Again, being intimately involved and bearing witness to the events makes the story, in part, mine as well. Additionally, in my parenting and in my family life, we strive to approach the

type of philosophy espoused in this paper and so I am intimately familiar with and embodied in the approach. I want to stress that the operative word is "strive" and that this is a process and not an end—as Freire (1998, p. 66) reminds us, we are unfinished.

There is a quote that remains memorable in my mind and that is a powerful reminder for how we should live our lives. Paul Goodman says the following:

> Suppose you had the revolution you are talking or dreaming about. Suppose your side had won, and you had the kind of society you wanted. How would you live, you personally, in that society? Start living that way now! Whatever you would do then, do it now. When you run up against obstacles, people, or things that won't let you live that way, then begin to think about how to get over or around or under that obstacle, or how to push it out of the way, and your politics will be concrete and practical (quoted in Holt 1994).

We can make a difference in the world merely by living our lives differently.

Clandinin and Connelly (2000) share how "Stories lived and told educate the self and others, including the young and those such as researchers who are new to their communities" (p. xxvi). Carl Leggo (2005) writes:

A significant part of my ongoing research program is autobiographical remembering and writing about my own experiences of years of study to be a teacher, and years of work as a teacher….I am convinced that by writing about our experiences, and ruminating on those experiences, and interpreting those experiences, we can become more effective teachers, as well as teachers motivated by more joy and hope (Leggo, p. 441).

In terms of self-study, I use a collaborative self-study approach. In an article titled, Learning from Reciprocal Peer Observation: A collaborative self-study published in Studying Teacher Education, Pressick-Kilborn and te Riele (2008) state that engaging in a self-study is a multi-faceted activity that involves not only autobiography and theory, but also students and colleagues. For the current study, in terms of data collection and analysis, I engaged in a number of conversations, took notes and maintained close contact throughout the writing process. I ensured the results were representative of what I wanted to capture. I believe that a bricolage of the above methodologies has helped me shape the narrative to the point where the study will be of benefit to others who are interested in issues of social justice, conflict resolution and in bettering human relationships.

The incident

In short, the incident involved the children wanting to go out and play at a friend's place, and one parent insisting that they should not go because it was getting late (6:30 p.m. and it gets darker earlier now that it is fall). To clarify, the friend's place was a neighbour's house just a few doors away. The children had been invited. So when the other parent sided with the children, a conflict of sorts ensued. In the end, the children did go and did prove that there was no reason for forbidding the children from doing so. I will not expand because the exact details do not matter as much as the argument that follows. In fact, this incident can be

replaced with numerous incidents where one parent disagrees with the wishes of the rest of the family and tries to enforce their will on the group. I want to clarify that I am not justifying a majority rule approach, but one that is based on a consensus—hopefully, how this works will become clearer as we go along. Again, what does matter, I hope, is the argument that follows for how to deal with this.

The argument

The ways people often react to disagreements are unfair and unwarranted. Whether it's because we are fatigued or sleepy or hungry, we sometimes react in ways that we should not. Granted, at the time reason does not rule these situations and lashing out and emotions often supersede. If we want to change and limit the occurrences of these outbursts, I believe, the only way to achieve this is through becoming increasingly aware of the states we are in. In addition, we need to strive to manage ourselves while we are in those states through breathing, awareness, being in the present, mindfulness and so on. This is not easy, but I believe it is the only way to deal with negative outbursts and reactions. Thich Nhat Hanh (2005) writes the following: "If we are not happy, if we are not peaceful, we can't share peace and happiness with others, even those we love, those who live under the same roof" (p.13). Before we can work on the family, or more generally a group, we need to work on ourselves. Of course, this is not an end but a process that continues.

Once conflict arises, how do we deal with this? There are many participatory democratic approaches that suggest processes for resolving conflicts. I do not mean to suggest that there is a simple recipe or a simple approach to solve the problem, because I believe there is not. However, there are ways of dealing with conflicts that have a great deal of appeal and seem to be consistent with freedom, democracy, unschooling and more generally with the point I would like to make. Again, there is not one way, but by sharing an example with you, I am hoping that my philosophical position will become clearer. Just like there is no one way to define a good book, there is no one way to successfully resolve conflicts. For example, a book may be good because of its use of language, its emotional appeal, its reasoned approach and so on. So, just like it is impossible to rigidly define what constitutes a good book, it is just as impossible to define a single approach that leads to good conflict resolution. There are many families and many problems that ultimately it is up to the individuals to decide just what approach they are going to use and when but hopefully by sharing the following the spirit of what I intend to project will become clear.

Seven practices of reconciliation

Again, having said that, the following is an example of a conflict resolution process that hopefully will make things clearer. In Being Peace Thich Nhat Hanh (2005) shares a system of seven practices of reconciliation that has evolved in Buddhist monasteries over the last 2,500 years.

The first practice is Face-to-Face sitting where "everyone sits together mindfully, breathing and smiling, with the willingness to help, and not with the willingness to fight" (p. 77). The second practice is remembrance where "both monks try to remember the whole history of the conflict, every detail having to do with the conflict, while the whole assembly just sits patiently and listens" (p. 78). The third principle is Non-stubbornness where everyone tries

their best for reconciliation. The fourth practice he calls Covering Mud with Straws where the "mud is the dispute, and the straw is the loving kindness of the Dharma" (p. 79). He offers the following example as a way to explain what he means: "You know when you walk in the countryside after a rain, it is very muddy. If you have straw to spread over the mud, you can walk safely" (p. 79). The fifth stage is Voluntary Confession where each reveals his own shortcomings without waiting for the others to say them. The final two practices, the sixth and seventh are Decision by Consensus and Accepting the Verdict.

I think that Hanh's as an example of a resolution process can easily fit within an unschooling tradition. I believe it's useful to think about because in thinking about it I get images of love, respect, freedom, consensus, participatory democracy and so on. As well, it focuses on all of those involved in the conflict moving forward in a mutual relationship. Again, I am not saying this is the only model nor am I endorsing this particular model as a recipe, what I am suggesting is that the underlying philosophical assumptions and premises are useful to consider when dealing with conflicts in our own contexts.

A word about play

In the sample family conflict I mentioned above, the issue was about play and so I would like to say something about play because of its importance to unschooling. I believe that play is an important part of growth and that children should not be deprived of this, nor should adults. Play is where children get opportunities to develop their creativity and their imaginations. Not just any type of play will do this, but unstructured free play where children are not bound by an authoritarian gaze and where children have the freedom and the time to explore their own wills, where children have to fill their own time with their own ideas and initiatives. Schools where children are expected to sit, listen and follow someone else's curriculum for so much of the day deprive them of developing their own body, minds and spirits because children are being directed from the outside and are allowed to unfold from within. In writing about Summerhill, one of the most famous alternative schools in the world, Zoe Readhead (2008) writes,

> Giving Children time to develop means letting them play and play and play for as long as they want to. Only through free, imaginative play can a child develop the skills needed for adulthood. Just as a kitten learns to hunt by chasing leaves and insects, so a child prepares for adult life by playing with other children (p. 122).

And in writing about another famous alternative school, Mimsy Sadofsky (2008) writes,

> Play is the most serious pursuit at Sudbury Valley. This is not an accident. Psychologists pretty much agree these days that allowing the mind to roam freely has the most potential for mind-expansion…Creativity can grow only in such freedom….But we are quite clear at Sudbury Valley that it is doing what you want that counts! (p. 160).

A united front

Too often, I hear parents coach each other in the importance of being a team, of being on the same page, of not looking like they are divided, but ensuring that the children see them as being in agreement. Thomas Gordon (2000) rightly points out that parents should be true to themselves, they should be real and not aligned against their children. He writes,

> It is essential that each parent enters into no-lose problem-solving as a "free agent." They should not expect to have a "unified front" or be on the same side
> of every conflict, although on occasion this might happen. The essential ingredient in no-lose problem-solving is that each parent be real—each must represent accurately his or her own feelings and needs. Each parent is a separate and unique participant in conflict-resolution and should think of problem-solving as a process involving three or more separate persons, not parents aligned against children (pp. 285-6).

Above all else, we need to be true to ourselves and we need to be authentic. In authenticity we and those around us grow. If we believe in our position then we need to defend it, and more importantly, be prepared to change it if we are proven wrong.

Concluding remarks

We cannot act like we are supreme and have the right to overrule everyone else's wishes and if things do not go our way, then we freak out. We are not dictators and others do not have to follow our directives. Instead, we should encourage free thinking and not expect compliance—in the above example the children were right and the parent who agreed with them sided with them. The parent who sided with the children did not simply side with the other parent because they are partners, but sided with the children because that parent believed the children were right—that is a good thing. Again, the decision is not a matter of the majority rules but of a more respectful approach.

Child oppression is not new and many adults were brought up in an environment where what the ruler says is law, this, I believe, we must not replicate. Lloyd DeMause (2002) writes,

> My overall conclusions have not changed after three decades of additional research from what I wrote in *The History of Childhood*: "The history of childhood is a nightmare from which we have only recently begun to awaken. The further back in history one goes, the lower the level of child care, and the more likely children are to be killed, abandoned, beaten, terrorized, and sexually abused." Indeed, my conclusion from a lifetime of study of the history of childhood is that society is founded upon the abuse of children (pp. 96-7).

Although one parent may not agree, for the sake of the family if the rest of the family decides on something then the lone parent who disagrees must consent/stand aside and move forward. The rest of the family is not there to serve one person's interests and directives, but they are all there to live their lives and to unfold in their own way.

Hopefully participatory democratic conflict resolution strategies will help families to continue to move forward. In short, if battles continue to be the norm within families, then they can lose the energy or the will to thrive together. We must resist being engaged or loured into a fight; however, we should always be willing to talk calmly.

It is always surprising to me how narrow someone's thinking can become. For example, consider the following: if you feel that you are often not being supported, could it be that it is you who are wrong and that the other members of your family are right, or at least you should come to the realization that you need to rethink your position? Surely, it's not as simple as that you are right and the others are wrong. Is it they who do not get "it"? Or you? Regardless, of what position you take, the ultimate losers in the battle is everyone involved. The importance of listening to others and respecting freedom cannot be exaggerated if the goal is to have a

healthy and happy family life. It is my contention that when differences arise the best solution is to use participatory democratic conflict resolution strategies that end in a peaceful resolution.

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