

## *Perspectives and Imperatives*

### KNOWING AT THE LEVEL OF SYMPATHY: A CURRICULUM CHALLENGE

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*The essence of education is that it be religious. A religious education is an education which inculcates duty and reverence.*

—A. N. WHITEHEAD<sup>1</sup>

The public school curriculum seems to have moved to an extreme end of the spectrum, which includes several levels of imbalance, all reinforcing one another. Forces outside the curriculum field—some political, some technological, some financial, and some from management science—have influenced the movement to the extreme. These forces have called for a greater accountability from the schools, for quantifiable results that can be measured against quantifiable results from other states and nations, for management and evaluation systems driven by quantifiable objectives, for definitions of minimum competencies of basic skills, for measurable promotion and graduation requirements, and for a well-calibrated delivery system of instructional services.<sup>2</sup>

The movement has led to a focus on "student achievement" that seems to be equated with student learnings that really count, those measured on standardized tests. What standardized tests seem best equipped to measure are "skills": memory skills, vocabulary skills, sentence-attack skills, problem-solving skills, decoding skills, numeracy skills, and thinking skills. Curriculum

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<sup>1</sup>Alfred North Whitehead, *The Aims of Education and Other Essays* (New York: Free Press, 1967), p. 14.

<sup>2</sup>Commentators on recent school reform efforts include Gary N. McClosky, Eugene F. Provenzano, Jr., Marilyn M. Cohn, and Robert B. Kortkamp, *A Profession at Risk: Legislated Learning as a Disincentive to Teaching* (Washington, DC: Office of Educational Research and Improvement, 1987); Daniel L. Duke, "What Is the Nature of Educational Excellence and Should We Try to Measure It?" *PPhi Delta Kappan* 66 (June 1985): 671-674; David N. Plank, "The Eyes of Texas. Rhetoric, Reality, and School Reform," *Politics of Education Bulletin* 13 (Summer 1986): 13-16; Arthur G. Wirth, "Contemporary Work and the Quality of Life," and Steven Tozer, "Elite Power and Democratic Ideals," in *Society as Educator in an Age of Transition*, ed. Kenneth D. Benne and Stephen Tozer, 86th Yearbook of the National Society for the Study of Education, Part II (Chicago: University of Chicago Press, 1987), pp. 54-87, 186-225.

and instructional protocols now emphasize the acquisition or mastery of skills.<sup>3</sup>

The recent research on school and classroom effectiveness has encouraged these developments in curriculum and instruction. While many original scholars who conducted the research hedged their conclusions with qualifying reservations, many commentators on the research have been less cautious.<sup>4</sup> With the clamor for school reform in most states, the rhetoric of effective instruction has induced states to target staff-development and inservice monies to workshops that train teachers in classroom effectiveness-teaching behaviors.<sup>5</sup> Supervisors and principals are encouraged or mandated to evaluate teachers according to these teaching protocols. Curriculum is to be tailored to instruction that leads to improved test scores. Teachers are encouraged, simply, to make the test the curriculum.

Fortunately, this picture of curriculum and instruction is selective. It describes a movement toward imbalance. It does not dwell on some of the commonsense, beneficial outcomes of direct instruction in skill mastery for children at particular stages in their development. Even more fortunately, some teachers can place the focus on skills, test scores, and the simplistic formulas for effective teaching in a larger perspective. While they resent self-serving administrative rhetoric about instructional leadership, they have enough sense to recognize the useful elements (which most of them had already incorporated into their teaching) and to retain their broad concern for other student learnings.<sup>6</sup>

The challenge before us is to restore the balance of the public school curriculum. This essay offers a perspective for constructing a balance. The perspective seeks to redress the fragmentation of knowledge into usable bits to pass exams. The perspective offers to enrich and deepen the quality of learning as well as point to its broader social implications. This perspective is *knowing at the level of sympathy*.

#### SYMPATHETIC KNOWING

Knowing at the level of sympathy covers various acts of knowing. It is knowing that involves an appreciation of what is known. It is knowing that takes in the particularity of what is known in its fascinating individuality, including knowing the context, the landscape and history, and the connect-

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<sup>3</sup>Linda M. McNeil, *Contradictions of Control: School Structure and School Knowledge* (New York: Methuen/Routledge & Kegan Paul, 1986)

<sup>4</sup>See the careful work of David A. Squires, William G. Huitt, and John K. Segars, *Effective Schools and Classrooms: A Research-Based Perspective* (Alexandria, VA: Association for Supervision and Curriculum Development, 1983)

<sup>5</sup>Allan Odden and Beverly Anderson, "How Successful State Education Improvement Programs Work," *PPhi Delta Kappan* 67 (April 1986): 582-585

<sup>6</sup>Linda M. McNeil, *Contradictions of Control: School Structure and School Knowledge* (New York: Methuen/Routledge & Kegan Paul, 1986).

edness of what is known to its spatial and temporal environment. It is knowing that consists of an intimate experience of the known and thus embraces its value and significance in its own right. It is relational knowing in which the known affects the knower while the knower dwells in the known. Although sympathetic knowing must be described by image and metaphor (the way we know most things), it is not some kind of exotic, mystical, parapsychological gymnastic. It is not a new epistemology or a new learning theory. With its endorsement from Whitehead, Dewey, Scheler, Reid, Langer, Polanyi, and Macmurray, it has a reputable pedigree.<sup>7</sup>

Without belaboring a lengthy theoretical foundation for this perspective, this essay attempts to address the curriculum implications of adopting a perspective of knowing at the level of sympathy. For the sake of simplicity, I focus on three aspects of sympathetic knowing as they might appear in a curriculum: sympathetic knowing as appreciation, sympathetic knowing as experiencing connectedness, and sympathetic knowing as experiencing social responsibility. Simple illustrations of curriculum ideas that would respond to the complex learning agenda implied in this perspective follow.

#### SYMPATHETIC KNOWING AS APPRECIATION

We usually think of knowing as appreciation as part of aesthetics and art criticism. However, knowing as appreciation is involved in many human experiences beyond what is normally considered aesthetic experience. Understanding a math problem, building a model airplane, swimming, laughing at a joke, suffering an earache, and listening to a neighbor's story of a family tragedy can all involve knowing as appreciation. Jenkins maintains that all conscious activity is made up of three interpenetrating, functional components: the aesthetic, the affective, and the cognitive.<sup>8</sup> The aesthetic focuses on the particularity of things, the affective focuses on the importance of things for us, and the cognitive component focuses on the connectedness of things. These components of consciousness are always active simultaneously, though with relative degrees of intensity. Depending on a person's attitude toward the object, the purpose, interest, or concern at the time, one of the three components tends to dominate the experience.

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<sup>7</sup>See, for example, Alfred North Whitehead, *Process and Reality: An Essay in Cosmology* (New York: Macmillan, 1929); Alfred North Whitehead, *Adventures of Ideas* (New York: Macmillan, 1933); John Dewey, *Art as Experience* (New York: Capricorn Books, 1958); Max Scheler, *The Nature of Sympathy* (London: Routledge & Kegan Paul, 1959); Louis A. Reid, "Feeling, Thinking, Knowing," *Proceedings of the Aristotelian Society* 77 (1976-77): 165-182; Susanne K. Langer, *Mind: An Essay on Human Feeling* (Baltimore: Johns Hopkins University Press, 1967); Michael Polanyi, *Personal Knowledge: Towards a Post-Critical Philosophy* (New York: Harper Torchbooks, 1965); Michael Polanyi, "The Creative Imagination," *Chemical and Engineering News* 44 (No. 17, 1966): 85-93; John Macmurray, *Reason and Emotion* (London: Faber, 1935); John Macmurray, *Persons in Relation* (New York: Harper & Brothers, 1961).

<sup>8</sup>Iredell Jenkins, *Art and the Human Enterprise* (Cambridge, MA: Harvard University Press, 1958), pp. 17-19.

In building a model airplane in a science course, students may focus on the cognitive component, looking at the abstract structural relationships between wing span, velocity, and weight. Or they might simultaneously focus on the plane's particular lines and symmetry, appreciating the visible, tangible sense of harmony and proportion. Similarly, they may feel proud they have built the plane, appreciating how it expresses their understanding of airplane technology. Knowing as appreciation involves all three aspects of the object: its value, particularity, and connectedness.

More formal aesthetic experiences tend to heighten our knowing as appreciation. As Jenkins says, "Art deepens our sympathy for the things and situations—for the human persons and problems—it presents."<sup>9</sup> By entering into the world presented by the artist, we see the world from the perspective of the objects and personalities he or she depicts, rather than from our own perspective. We grow to understand from the inside instead of judging from the outside and so are more prepared to accept them on their own terms.

Taught perhaps initially by experiences with art, students could similarly be led through units in the language arts and social studies curriculum to an appreciation of other people, other cultures, other moments in history on their own terms. The acquisition of factual information about the characters in *To Kill a Mockingbird*, for example, should be secondary to appreciating what the world looked and felt like to those characters. Students' easy indifference in memorizing the statistics of death by bubonic plague should be replaced with some appreciation of what it felt like to live in a European city where the plague was out of control.

Beneath that level of sympathetic knowing is, as Cassirer suggests, a need to discover and assert a fundamental and indelible solidarity of life that undergirds life's multiplicities.<sup>10</sup> Youngsters growing up in our fast-paced society, spending more time in huge enclosed shopping malls than in the outdoors with nature, whose contacts with synthetic artifacts are so removed from natural sources, whose contact with reality is largely mediated through television and popular music, indeed need to slow the pace, ask basic questions, get in touch with the larger rhythms and patterns of history, and discover their roots in collective memory.<sup>11</sup> For knowing as appreciation, curriculum materials are practically nonexistent, though some materials are present in black history and black cultural curriculum.

Sympathetic knowing as appreciation comes about by *indwelling*. As Polanyi suggests, all forms of knowing involve some form of indwelling. This

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<sup>9</sup>Ibid., p. 130.

<sup>10</sup>Ernst Cassirer, *An Essay on Man: An Introduction to a Philosophy of Human Culture* (New Haven, CT: Yale University Press, 1962), p. 82.

<sup>11</sup>At a recent conference at Harvard University Graduate School of Education, I was delighted to hear many of these ideas embedded in the thinking of Professor Don Oliver. See his book, *Education, Modernity, and Fractured Meaning* (Albany: State University of New York Press, 1989).

tacit knowing is natural and automatically takes place without our thinking about it.<sup>12</sup> But it is possible to use indwelling intentionally by consciously savoring what we have learned, by looking at it intensely to drink in the hues, tones, shapes, and harmonies. Using indwelling intentionally is like tasting a good wine. Smell the aroma, sip a little at a time, roll it around in the mouth to activate all the taste buds, and linger on the total effect. Using indwelling intentionally is like returning to a favorite painting or rereading a favorite poem out loud. Some sports fans will run a television tape of an exceptional performance over and over. Repetition allows us to dwell inside the experience, to appreciate it for its own sake. Curriculum materials rarely encourage intentional indwelling with repeated returns to the material. Oddly enough, mathematics provides one of the few academic experiences of this kind of appreciation. Through many repetitions of similar mathematical problems, the student is drawn to dwell in the structural and logical uniformities of the mathematical operation.

#### SYMPATHETIC KNOWING AS EXPERIENCING CONNECTEDNESS

We do not need to read *The Closing of the American Mind* to be aware of the fragmentation of knowledge into disparate disciplines, with the consequent fragmentation of moral systems into a relativistic plurality of perspectives.<sup>13</sup> For the past 300 years or so, the medieval synthesis has been subjected to intense centrifugal forces.<sup>14</sup> When we add to the fragmentation of such a unified worldview the strong tradition of American individualism, so aptly described by de Tocqueville and subsequently charted by Bellah and his associates, we realize how even more difficult it is to maintain any sense of a larger network of relationships, other than strictly legal and utilitarian, that bonds people together in a meaningful community, or indeed to a meaningful universe.<sup>15</sup> Yet a curriculum driven by exclusively utilitarian and functional reasoning, which the schools seem to be accepting, cannot provide a sense of a meaningful community or of a meaningful universe. Therefore, a curriculum that promotes a sense of connectedness is so necessary to restore the balance.

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<sup>12</sup>Michael Polanyi, *The Tacit Dimension* (New York: Doubleday & Company, 1966), p. 18

<sup>13</sup>Allan David Bloom, *The Closing of the American Mind* (New York: Simon & Schuster, 1987)

<sup>14</sup>A fine historical perspective is provided by Ernest Becker in *The Structure of Evil* (New York: Free Press, 1968).

<sup>15</sup>Alexis de Toqueville, *Democracy in America*, trans. George Lawrence, ed. J. P. Mayer (New York: Doubleday, Anchor Books, 1969); Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, and Steven M. Tipton, *Habits of the Heart* (New York: Harper & Row, 1985). For an incisive commentary on the importance of a sense of community for even minimum academic achievement, see James S. Coleman and Thomas Hoffer, *Public and Private High Schools: The Impact of Communities* (New York: Basic Books, 1987)

The mathematical physicist turned philosopher, Alfred North Whitehead, points to the physical foundation for this sense of connectedness.<sup>16</sup> He demonstrates convincingly that a single fact in isolation is simply a fiction. In a world described by Newtonian atomic physics, isolated self-sufficient atoms are conceivable, as are isolated events, isolated causes, isolated persons, isolated communities. In a world described by relativity and field-theory physics, the universe is conceived as a huge field of energy in constant interaction and flux in which every particle is related to and affects every other particle in the field. Connectedness is the essence of all things of all types.

The modern physicist's worldview is reinforced by biological and environmental scientists. Within organisms are identifiable parts and systems, but they function in relation to the whole. Within discernible life environments are food chains and regenerative processes, all working to maintain the larger ecosystem. From the pollution of waterways and the destruction of the ozone layer by fluorocarbons, we see the delicate ecological systems that sustain life on the planet. We now see that industrial choices made in what used to be the segmented economic sphere affect many other spheres of life.

Connectedness, likewise, is becoming more apparent in economics. Global money markets are affected by events in Ireland and Iran, in India and Japan. Not only are countries and the economic fortunes of their citizens affected by present world trade, they are perhaps affected even more by trading and speculation in futures, not simply futures in grain and raw materials, but futures in terms of industrial investment plans and projections.

A curriculum that continues to treat units of learning as isolated items to be mastered for exams, or for the exercise of a certain skill, distorts students' view of the world as it is and as it is in relation to them. This curriculum creates "school learning" that can cripple students' later participation in the real world.

Sympathetic knowing as experiencing connectedness can be approached at the macro as well as the micro level. Evidence from the natural and social sciences points toward the experience of connectedness at the macro level. An equally important facet of experiencing connectedness takes place on the micro level, the level of the person in the act of knowing something sympathetically. Knowing at the level of sympathy involves feeling, imagination, and intellect, all interpenetrated by memory. When knowers experience connectedness with what they are seeking to know, the experience becomes dialogic. But first, they must adopt an attitude of respect, trust, and caring toward what they are seeking. On the contrary, approaching the object of knowledge with the amateur's naive intention of using it for some other end could violate the integrity of the object and end up harming both the knower and the known (whether that be a person, historical fact, acetylene torch, or tax-return form).

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<sup>16</sup>An excellent summary of Whitehead's work can be found in Albert W. Levi, *Philosophy and the Modern World* (Bloomington: Indiana University Press, 1959), pp. 482–531.

The known object reveals itself in the act of being known. Sometimes knowing is just that—a revelation—as though the object being sought in the act of knowing says to the knower, if you want to know me, you have to dance with me. In the act of dancing, the knower becomes a partner, not dominating the dance, but learning to follow as well as to lead, attending to the intricacy of the steps and rhythms of the partner, recognizing that dancing is an expression both of the autonomy of the other and of the multiple levels of relationships that bind the dancers together.

Polanyi refers to this kind of indwelling as a contemplative union with the known.<sup>17</sup> The sympathetic grasp of the connectedness between the knower and known allows the knower to reach inside to the intimate particularity of the known and allows the object to flow into the knower's soul. Clearly, this language implies a rapture and a total fascination. Not all acts of sympathetic knowing reach such heights; in the course of most people's lives, it may happen occasionally. Still, the beginning efforts to know something sympathetically have this kind of experience as an ultimate goal. Although only partially reached in the ordinary act of knowing, the experience of connectedness immeasurably enriches the learning process.

At a more tacit level, the experience of connectedness between the knower and the known draws the knower into contact with life itself. To know sympathetically is to know the object standing out from nothingness, expressing its individuality as a special event, to use Whitehead's term, in the history of the universe, and therefore of transcendent value because that event will never be repeated in precisely that way.<sup>18</sup> Knowing that event sympathetically simultaneously teaches the knower how to be alive, to be somebody, to be a presence, irreplaceable, irrepeatably, standing out from the landscape singing one's own song. Experiencing connectedness to what is known enriches the knower's sense of life with the life communicated by the known. Thus, the contact is life-giving. As the knower experiences this connectedness with many forms of life over an extended time, the experience gradually blossoms into the knowledge, at least tacit, that he or she belongs to a universal unity that affirms individuality at the same time as it bonds to a community of life.

Depending on the age and cognitive development of the students involved, curriculum units could be more or less explicit about drawing attention to the larger unities that connect the smaller parts. Throughout the K-12 curriculum, various units could be designed to bring the learner to the experience of connectedness at the micro level. Most primary school teachers are adept at encouraging this fascination with nature and living creatures. Unfortunately, curriculum materials and the tests that dominate them encourage increasing detachment and disconnectedness as students progress through upper grades.

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<sup>17</sup>Michael Polanyi, *The Tacit Dimension* (New York: Doubleday & Company, 1966), p. 18.

<sup>18</sup>Alfred North Whitehead, *The Aims of Education and Other Essays* (New York: Free Press, 1967), pp. 146-147.

Although sometimes justified in the name of promoting scientific objectivity, this detachment appears to be done more to allow for the testing of massive numbers of youngsters whose personal connection to what they are learning is devalued.

Perhaps a dramatic analogy will bring the point home. Much of what goes on in schools may be classified as cognitive rape. Knowledge is presented as something to be possessed objectively, for our use and consumption. Students "learn their lessons" so they can answer questions, get grades, win awards, get promoted, or simply get the teacher off their backs. They are seldom encouraged to appreciate what they are studying in its own right, regardless of its utility. They hear little talk of the integrity of the objects of knowledge, such that their use cannot be indiscriminate, irresponsible, or illegal. What schools are encouraging is a kind of rape of the object of knowledge: The violator misses the meaning the act was supposed to have. The violation is horrifying because it takes an act of profound communion and turns it into an act of aggression. There should be a law against what goes on in schools.

#### SYMPATHETIC KNOWING AS EXPERIENCING SOCIAL RESPONSIBILITY

In *Emile*, Rousseau employs a novel method of protecting Emile's chastity during his early adolescence. He suggests that through the study of history and biography, he can channel Emile's passion into compassion. The young adolescent by his natural instincts is moved toward friendship and caring. Rousseau would have him study human history, and various individual biographies, to learn how people bring calamity, misfortune, and suffering on themselves and others. He would encourage an imaginative identification with the human beings in their history to induce the knowledge that

men are not naturally kings or lords or courtiers or rich men. All men are born naked and poor, all are subject to the miseries of life, to sorrows, ills, needs and pains of every kind. Finally, all are condemned to death. This is what truly belongs to every man. This is what no mortal is exempt from. Begin, therefore, by studying in human nature what is most inseparable from it. . . . offer the young man objects on which the expansive forces of his heart can act. . . . excite in him goodness, humanity, commiseration.<sup>19</sup>

Rousseau would have Emile read history and biography at the level of sympathy. He would have Emile understand that, despite the quest for transcendence and high ideals, people constantly overstep through pride and selfishness and bring disaster on themselves and others. Rather than fostering a morose or cynical attitude about life, this understanding should invite a more compassionate acceptance of human limitation. It should inspire a commitment to building a social and political system that serves the human family more equitably and compassionately.

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<sup>19</sup>Jean-Jacques Rousseau, *Emile*, trans Allan Bloom (New York: Basic Books, 1979), pp 222-223.

A curriculum in today's schools that encouraged knowing at the level of sympathy would provide multiple learning experiences that promote cross-cultural understanding, acceptance, and respect, that challenge students to accept diversity and simultaneously to embrace the humanity of the person who is different. This appreciation of how other people have the same basic stories even though their customs differ provides the foundation for building a sense of community. It begins in the school itself, with students learning from one another, with community celebrations of ethnic traditions in music, poetry, meals, and cultural heroes. The curriculum would include field trips to museums and cultural centers where students could learn more about the artifacts and customs of different people. It might encourage partnerships with a school in another country so that students could exchange letters and projects and, where possible, could visit each other's schools. Such living experiences of a common humanity amidst diversity would facilitate a closer study through the print and visual media of other people, especially of those struggling for survival from disease, poverty, or injustice.

Students progressing through a curriculum of sympathetic learning move from knowing and appreciating fellow students in their own classroom, to sharing and celebrating their own cultural background and that of their fellows in the school, to appreciating several cultures different from those familiar in their own setting, to reflecting on and experiencing the sense of the human family, to having concern for those in distress. The curriculum tries to establish a foundation for a lived experience of community and then to build on that experience the more mature awareness of social responsibility for the well being of community members.

Based on that foundation, curriculums in social studies could focus more intently on how to improve a democratic social system. Students could get a taste for what discrimination or unemployment or homelessness feels like by studying human and civil rights cases and dramatizing and debating them in class. Knowing what it feels like to suffer social injustice can stimulate students to develop attitudes and activities that promote community building and social change.

The capstone to this curriculum includes exploring various forms of citizen involvement in community and public affairs. Recognizing that special interest politics will always have its place, students could learn political activities that serve the larger good of the community. They could debate episodes from current events in class simulations. Thus, students would develop an appreciation of the values and interests at stake in legal and political controversies. Beyond their fascination with the strategies and maneuvers of the players involved in the political game, students should be encouraged to weigh the consequences on the larger community when a small minority runs things to suit its own interests. This curriculum supports the fundamental theme that citizens in a democracy have to participate responsibly in their own self-governance. The curriculum attempts to provide the knowledge of

how to participate in the political process, as well as in more informal influence groups; it also attempts to develop the feelings of caring and responsibility needed to motivate students to participate.

In a school that promotes social responsibility, other strands of the curriculum besides social studies promote sympathetic knowing. Science curriculums could include units posing realistic environmental problems that require scientific solutions. Beyond the scientific knowledge necessary to address the environmental problems are the public policy implications of using that scientific knowledge for the good of the whole community. These problems include the disposal of nuclear wastes, the effect of fertilizers and pesticides on food chains and underground water systems, in vitro experiments, protection of the habitats of endangered species, alternatives to fluorocarbons, and the elimination of acid rain. Learning science to help deal with these problems connects school learning to the real world, to levels of meaning that go beyond purely scientific knowledge to the human import of using science. If students feel a sense of responsibility for their world, then learning science takes on a new meaning, if only to know enough to be able to vote intelligently on public policy issues related to the environment. Learning science from this perspective becomes an act of citizenship.

Although courses in anthropology, sociology, and economics tend to be reserved for the last few years of high school, and then as electives, they, too, could be recast to reflect a concern for social responsibility. Where the curriculum stimulates sympathetic knowing, the knowledge that a curriculum promotes goes beyond passively absorbing facts to actively exploring how to use the knowledge of the social sciences to promote community life. In societies that claim to be self-governing, the social sciences and curriculums built on them have to move beyond describing the way things are (and by implication, cannot otherwise be) to a concern for the way things might be if we explored other policy alternatives.

Ample positive reasons exist for redirecting the natural and social science curriculums away from an exclusive concentration on learning the right answers for standardized tests to a more balanced concern for learning fundamental problem-solving methodologies and basic information to help us appreciate our world and make it a better place for all the human family to prosper.

## CONCLUSION

I have tried to address what is perceived as an imbalance in current thinking about curriculum in today's schools. I have added my voice to other voices concerned about the distortion of the curriculum caused by standardized testing. Rather than a wholesale abandonment of direct teaching or of curriculums promoting mastery of basic skills, we need an enlarged sense of the curriculum that leaves room for important learnings increasingly neglected in today's schools.

These neglected learnings include an appreciation of what is learned for its own sake, an understanding of the spatial and temporal fabric in which all individual units of knowledge are embedded, and the sense of social responsibility learning has traditionally communicated. Teaching the perspectives of sympathetic knowing would be relatively easy for most teachers. More than anything else, they would need some clear relief from the exclusive domination of standardized testing in the curriculum. With even a modest reduction, most teachers could (and many do) balance students' learning with a more expansive appreciation of and involvement with their world.

This essay is little more than a commentary on the pregnant quotation from Whitehead at the beginning. Perhaps the quotation bears repeating in its more ample expression in conclusion.

The essence of education is that it be religious. Pray, what is religious education? A religious education is an education which inculcates duty and reverence. Duty arises from our potential control over the course of events. Where attainable knowledge could have changed the issue, ignorance has the guilt of vice. And the foundation of reverence is this perception, that the present holds within itself the complete sum of existence, backwards and forwards, that whole amplitude of time, which is eternity.<sup>20</sup>

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Greene, Maxine. *The Dialectic of Freedom*. New York: Teachers College Press, 1988. 152 pp. \$17.95/\$9.95.

In her distinctive style of literary nonfiction, Maxine Greene shares her reflections on the place of education and freedom in the creation of public spaces, the paradox and quest that characterize American life, and the movement from the private toward the public—with special emphasis on women and their work. She discusses pluralities, diversities, and multiplicities in a common world, considers the contributions of art, mastery, and education to spheres of freedom; and encourages us to see things as they otherwise might be.

—William H. Schubert

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<sup>20</sup>Alfred North Whitehead, *The Aims of Education and Other Essays* (New York: Free Press, 1967), p. 14.

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