

When I propose that our schools be homelike, I have in mind ideal, not dysfunctional homes. In recommending that school be a moral equivalent of home, I also assume the best: a home that is warm and loving and neither physically nor psychologically abusive; and a family that believes in and strives for the equality of the sexes.

(Martin, 46)

Home Base: *An objective toward which players of certain games progress; a base of operations, a headquarters.*

The best answer I know is to turn the American schoolhouse into a moral equivalent of home in which love transforms mundane activities, The three Cs [care, concern, connection] take their rightful place in the curriculum of all, and joy is a daily accompaniment of learning. (Martin, 40)

The school is our home base. For students faculty and administrators, it is the place that we spend the bulk of our days, in contact and communication and, hopefully, caring for each other. Montessori thought first of the word *casa* in Casa dei Bambini, as 'home' not 'house' as we in this country think of the school house, and so have translated her title as 'The Children's House' or 'The House of Childhood'.

Homeboy: *A male friend or acquaintance from one's hometown or neighborhood; a fellow gang member.*

It is important to remember, however, that people don't inhabit cultures or social classes, but *live out class or cultural relations*, some of which may be dominant and some of which may be subordinate. (McLaren, 181)

An important distinction, is it a question of 'problem people' or *people* with problems? And what does this mean for a culture that prizes problem-solving? As a means of maintaining an inclusive environment, schools must make partnerships with families. Agreements must be forged on the basis of the shared desire for successful student outcomes. By inviting parents into the dialogue, we hope to create an atmosphere of trust that will enable them to tolerate challenges to their traditional family, and cultural, ways of thinking about, and approaching the world.

Home Front: *The civilian population or the civilian activities of a country at war.*

[Teachers] must attempt to fashion a language of hope that points to new forms of social and material relations attentive to the principles of freedom and justice. And they must actively intervene in the conduct of human affairs . . . We must be united in the face of overwhelming odds, and the pedagogy we use must be capable of inflating the human capacity to vie with the forces of domination at a scale that makes us reject despair and refuse capitulation to the status quo. Teaching is anticipatory, rooted in a dialectical logic that makes critique and transformation its central challenge. . . . We must work hard to reverse the current decline of moral passion and the socially induced depletion of the human spirit. (McLaren, 241)

In line with Dewey, Noddings and others, and as a response to the present moral climate/crisis, we need to bring those issues that are central in adult lives into our schools and classrooms. Extensions of the three C's—such topics as personal growth, love, relationships, and human diversity need to be explicitly addressed in every discipline, as a means of rebuilding the infrastructure of our society.

Home Ground: *One's familiar surroundings or habitat; an area of special strength or competence.*

Because home is the hidden partner in the education of our young, we tend to forget how much of who we are, how we act, and what we know was learned there when we were very young. Montessori knew that, as children spend less and less time at home in the company of their families, serious gaps in their learning will begin to emerge. (Martin, 18)

The potency of home / school contact. Home and school relations are always a source of tension and conflict. Changes in family, school, and society have increased the complexity of the issue. We are all familiar with the narrow, and 'critical', path we walk when we try to support a family's values even as we seek to expose the student to new information and experiences that may challenge the teachings of his/her home culture.

[Dinner Table Exercise]

Home Guard: *A volunteer force formed to defend a homeland while the regular army is fighting elsewhere.*

Nowhere does the challenge of shaping social history, fashioning new cultural narratives, and rethinking the nature and purpose of schooling become more urgent than in the struggle to define the civic responsibility of the teacher. . . . The teacher performs a social function that is never innocent. There is no neutral, nonpartisan sphere into which the teacher can retreat to engage student experience. (McLaren, 239-40)

In our culture, the lack of perceived 'professional' status of teachers sends a mixed message to the students coming into our environments. And yet we are reminded of the power of what we do when a former student returns and says, 'remember when you said . . .'. Words we cannot remember saying, ideas we may not remember planting, have illuminated a life beyond the scope of our awareness.

Home Invasion: *Burglary of a dwelling while the residents are at home.*

The political space that education occupies today continues to de-emphasize the struggle for teacher and student empowerment; furthermore, it generally serves to reproduce the technocratic and corporate ideologies that characterize dominant societies. It is, in fact, reasonable to argue that education programs are designed to create individuals who operate in the interests of the state, whose social function is primarily to sustain and legitimate the status quo. This is not to suggest that critics have not put forth proposals for reforming education programs. The problem has been that when such proposals appear, teaching is often viewed as newly synonymous with 'executing' prefashioned methodologies and 'delivering' prepackaged curricula. The absurdity of this position is most evident in the development of programs that some school boards glowingly describe as 'teacher-proofed'. Teaching thus becomes stripped of its decision-making potential, including its ethical imperative to analyze and remediate existing societal and institutional practices. (McLaren, 1)

At home: the disintegration of the traditional, extended family and local neighborhoods. An unraveling of the social fabric that insured a set of shared assumptions, and a communal vigilance to see that the assumptions were maintained.

At school: the sacking of the academy by extremists and fundamentalists seeking to use schools as instruments of propaganda.

Homeland: *One's native land; a state, region, or territory that is closely identified with a particular people or ethnic group.*

. . . a nation with as diverse a population as ours does not need a unified curriculum nearly as much as it does a *unifying* one. (Martin, 57)

Our situation here on the Pacific rim, has made it imperative that we find ways to work, and move forward together. The continuous pressure of different populations has enabled us to recognize potential difficulties and develop more strategies than in regions with more homogenous populations.

Homeless: *Having no home or haven.*

Thus, by fulfilling some of the very same functions that home was expected to provide but in the case of the poor increasingly did not, the Casa Dei Bambini constituted a *functional* equivalent of home. Serving functions that Montessori believed ought to be preserved for the sake of the children, their parents, and the larger society, it was also a *moral* equivalent. (Martin, 19)

Unlike previous generations, our latch-key, dual-income, single-parent, and caretaker students may be seen as homeless in many ways.

Home Page: *The central directory for an Internet web-site.*

We like to think of our cultural heritage as something handed to us on a platter, all salted and cured and ready to serve up to the next generation. The imagery relieves us of moral and social responsibility, but the truth is that every society must pick and choose just what elements of its past—what knowledge, traditions, values, world views—constitute the capital it wants to transmit to the next generation. . . . As the world changes, either a culture's choices change or the education it extends to its young will begin to be dysfunctional. (Martin, 202)

Today, this version of the metaphor is very much on our minds. Many of our students are further along and more comfortable with technology than ourselves. Then too, it is a territory, a homeland that they will be inhabiting in a way that we never will. What then do we have to contribute to them? Even in cyberspace with its bits and bytes of on/off, yes/no, and zero/one, informed, experience-based critical thinking is necessary. Who is guiding and advising students on the choices they make as they gather on-line information for a research paper? Remembering that for most students television has been a powerful formative experience, what can we expect from a similar medium capable of delivering huge amounts of unmediated information?

[Families and Television]

Home Plate: *A base . . . at one corner of the diamond . . . which a base runner must finally touch in order to score.*

After four years, for most students the school is home plate as the bases have all been touched and the circuit completed.

[Westtown Exercise]

Home Port: *The port in which a vessel is registered or permanently based.*

The conscious and unconscious assumptions (baggage) all of us bring to the discourse.

[Lifeboat Exercise]

Home Range: *The geographic area to which an organism normally confines its activity.*

. . . students are complex historical agents and they need to be able to read the multiple texts of their own lives. That is, they need to read the languages and discourses in which they find themselves in order to reinvent themselves. (McLaren, 300)

We cannot assume that the traditional career paths will suffice, we must train students to be able to hit moving, evolving targets.

Homerroom: *A school classroom to which a group of pupils of the same grade are required to report each day.*

But the process of transforming American education does not have to begin with a whole school. Individual classrooms can be moral equivalents of home even if the schools in which they are situated are not, for the American classroom is a relatively private place, its door closed to outsiders, its upkeep in the hands of its inhabitants, its ethos a function of the relationships and activities that constitute daily life within its walls. (Martin, 208)

Mixed grade level advising groups that can replicate the rhythms of family / clan life welcoming new arrivals in the fall, graduating elders in the spring; each member able to remember his/her arrival, and anticipate their own graduation.

[Tribes, Mysteries, Constructivist classrooms]

Home Rule: *The principle or practice of self-government in the internal affairs of a dependent country or other political unit.*

Local conditions demand local solutions that are often best arrived at through trial and error. (Martin, 38)

Within the school: the mediating of justice with compassion. In the community: standards and accountability, but flexibility in just how a site will meet the goals.

Homesick: *Acutely longing for one's family or home.*

[Montessori] also must have asked herself just how wild the children of the tenement might become—or at least how wild *their* children might be— if she did not build into the schools she was creating the domestic curriculum, affections, and spirit she perceived to be lacking in their private homes. (Martin, 29)

Is that what education should do, I ask—prepare children for the 'real' world no matter how heartless it is, no matter how competitive and pugnacious? What about attempting to change the real world? (Martin, 161)

Homestead: *The place where one's home is; property designated by a householder as the householder's home and protected by law from forced sale to meet debts.*

When teachers, in their acceptance of the role of technicians, fail to challenge the ways in which educational curricula correspond to the demands of industry or the means by which schooling reproduces existing class, race, and gender relations in our society, they run the risk of transmitting to disadvantaged students the message that their subordinate roles in the social order are justified and inviolable. (McLaren, 2)

What do we owe the corporate world for yet another stratified generation of managers and workers? Why should corporate America drive school reform?

Homestretch: *The final stages of an undertaking.*

At the heart of the ideological shift is an attempt to define academic success almost exclusively in terms of capital accumulation and the logic of the marketplace. . . . In general, the new efficiency-smart and conservative-minded discourse encourages schools to define themselves essentially as service institutions charged with the task of providing students with the requisite technical expertise to enable them to find a place within the corporate hierarchy. . . . Absent from this discourse is any recognition of the importance of viewing schools as sites for social transformation and emancipation, as places where students are educated not only to be critical thinkers, but also to view the world as a place where their actions might make a difference. (McLaren, 6)

Home Truth: *A key or basic truth, especially one that is discomfoting to acknowledge.*

Surprisingly, those today who criticize our schools and make recommendations for their improvement have paid little attention to the transformations 'the' American home and family have undergone in the last decades and have taken no account of the changed and changing composition of our nation's population. Instead, they have looked back with longing at the curriculum of their youth—a course of study designed for an earlier age and a different people. Impervious to our nation's pressing need for a new inclusionary concept of curriculum, they have allowed the inability of that old course of study to serve all our children to escape their notice. (Martin, 43)

How do we begin to meet the needs of new students who lack previous contact with independent schools—or even white culture.

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Coda:

Understanding that although our children may see the world differently they live in the same world, [the Schoolhome] is committed to providing them with an education for living *together*.
(Martin, 203)

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(McLaren, 6)

You should do for your children what their parents fail to do for them.
—Johann Heinrich Pestalozzi, 1781

Educating students for a world we cannot imagine.

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