

Saludos Everyone,

FIRST CINE GENERAL MEETING

From the evening of March 16 through the afternoon of March 18, 2018, the Corrales Institute for New Education held board and general meetings in Corrales, New Mexico. A total of 26 people attended all or part of the meetings. On Friday evening the board and a few invited guests spent time getting to know each other through face-to-face conversation for the first time.



On Saturday everyone met all day for conversation sessions, with a pause for authentic New Mexican lunch at Perea's Restaurant, cooked by grandma Perea, and a sunset dinner party at a board member's house. The daytime sessions focused on the purposes of education, our unquestioned assumptions about education, what it means to be human and how these realities need to be integrated into educational practice, and the resources we can use to reinvent public education.

North side of the new CINE meeting house

On Sunday we began to imagine what a new place of learning, as an entirely new, public educational institution, might be like; and how a new, national narrative for public education might be assimilated into the particular needs of each community.

Following is the schedule of our meeting, questions and conversations. You can see that we talked about things that matter deeply in education, social peace, liberty and quality of life.

Friday, March 16

5:00 pm - For CINE board members and invited guests, meet and greet with conversation at the CINE meeting house

Saturday, March 17

8:45 - Breakfast provided at CINE meeting house for all (board, guests, participants from our email list and other interested persons)

9:30 - **First meeting conversation and activity** - What is the purpose of education? What are the issues or concerns that face our people and culture, society and nation that public education can address? Some might be timely, like the deterioration of our planet, addiction

to drugs or technology, guns and violence, homelessness, racism. Some are timeless, like good health, good government, cooperation, tolerance, making things, understanding how we got to now.

10:30 - Break

10:45 - **Second conversation** -

What are the unquestioned or unexamined assumptions, preconceptions or habits that we have about learning, education and schools? What do these habits obscure or prevent us from seeing? How can we let go of them enough to evaluate them and consciously accept or abandon them? How might these evaluations vary from one community to another?

11:45 - Break



South side of the new CINE meeting house

12:00 - **Activity and Third conversation** - Hands-on Activity; Straws, String and Soap: The means become the ends and the ends become the means. "Peace is not merely a distant goal that we seek but a means by which we arrive at that goal." (Martin Luther King, Jr.). What makes us human? What does it mean to be a human being? Biology, sociality. How can we honor and collaborate with our biology and sociality, both of which have an implicit ethic. What is intelligence for? To choose or create our means?

1:15 - Lunch at Perea's

2:30 - **Conclusion of the third conversation** - Reflections on the activity and being fully human in education. How do we assimilate and accommodate all that it means to be a human being into the daily practice, content, environment, personal relations, structure, form and function of a new place of learning?



3:15 - Break

3:30 - **Forth conversation** - What are the relevant resources that we can use to re-imagine and reinvent public education: historical, experiential, ethical, practices, documented contributions from writers or practitioners? If education should serve the current situation and particularities of a local community, how can a community accommodate a national narrative of purpose and still be free to serve what it perceives as its educational needs? What resources provide both?

4:30 - Personal time

6:00 - Sunset dinner party overlooking the Rio Grande valley

Sunday, March 18

8:45 - Breakfast

9:30 - **Fifth Conversation** - What would a learning environment, a place of learning, look and feel and work like if it accommodated everything we have talked about? What is the relation between the environment for learning, the process of how we do education, and the outcomes of education? What is the relation between the means of education and its ends?

10:30 - Break

10:45 - **Sixth Conversation** - Imagine a new place of learning, a new institution for public education! How might it embrace a new, national narrative for public education? How might this vary from one community to another and still maintain purposes that most communities would embrace? For example, if a purpose of education is to live without hunger, in an affluent community this may mean learn to get a job; in a struggling community this may mean learn how to organize to elect politicians who will pass legislation guaranteeing that no one in this food-surplus nation goes hungry.

12:00 - Adjourn the meeting for all except board members; lunch for board members.

1:30 - Board meeting

RETHINKING PUBLIC EDUCATION

The conversations about these questions were sometimes profound and at other times amusing, sometimes both. Many comments on Saturday were unique and personal, and on Sunday diverse lines of thought began to cohere in a shared effort to begin building a common vision for a new place of learning. The board has created a committee to develop a first version of our public message as a living document that evolves as our vision grows. We also will have a research committee seeking resources of all kinds that will be useful in re-imagining public education. We have established a reading group, the "Inquiry and Conversation Group," open to all interested CINE participants, that will have conversations on line. We will send an email to our mailing list when this group is ready to begin.



Refrigerator in the CINE meeting house after the first conversation

NEXT MEETING IN CORRALES, NEW MEXICO

During its meeting, the board voted to hold two, in-person meetings each year accompanied by in-person general meetings, like those just concluded, to include other collaborators in CINE's work, interested supporters, and invitees. The dates for the next meeting will be announced later, but are likely to be in September at the CINE meetinghouse in Corrales. As before, we will not be able to subsidize expenses for travel, lodging and meals. However, we will offer assistance in locating these necessities.

SUPPORT THE CORRALES INSTITUTE FOR NEW EDUCATION

CINE requests your financial support to take its next steps toward imagining a new education, a new place of learning. CINE is a 501(c)(3) nonprofit organization. All contributions are tax-exempt and will be welcome. We will return a letter that you may use for tax purposes. You may request wiring instructions to CINE's bank account, or address checks to: Corrales Institute for New Education, P.O. Box 1148, Corrales, NM 87048.

The new tax law for charitable giving increases from 50% to 60% of Adjusted Gross Income the amount of a deduction an individual can take for cash contributions to a charity. The Act also repeals the limitation on charitable contributions above a certain threshold.

IRA owners age 70 1/2 or older that do not need all or part of their required minimum distribution can avoid income tax on the required withdrawal by donating all or part of it, up to \$100,000 per year, through transfer directly to an eligible charity.

Preface to the Meeting, Distributed to Participants Before Arrival

Some Tentatively Proposed Fundamentals

We are going to rethink public education from the ground up to be personal, inclusive, loving and lifelong; beginning with how we learn rather than with how we teach or manage; considering how we practice the values inherent in a learning culture; attending to the environment and ecology for learning; questioning our assumptions about what it means to learn and to be educated; continually experimenting and evolving; and accommodating people of all ages, personal qualities and life circumstances.

We will ask others to accept our intention not to become another one of the thousands of voices advocating one or another reform of schools—there already is plenty of talent on that—but rather to set out on an entirely new course to re-imagine how we educate and to imagine and invent a new place of learning without assuming the institutions of schooling or internet as the media.

We would pursue education for human dignity, personal freedom, lifelong growth as persons, a better world and quality of life, a new democracy, equality, mutuality, health, love [Treat others just as you would if you loved them. For example, listening and really hearing what someone is saying is an act of love.], and feeling at home in the world, in the community, and in this place of learning.

Terms like self, other, human being, person all represent plural concepts; they should be singular/plural nouns, like the pronoun you: we say, "You are...." These terms include all the people and all the social and natural things that constitute a person's being and environment at any time.

A New Environment for Learning would be a fully human and natural-world environment, whose guiding principles and values are those that characterize learning, that respects and values everyone without regard to personal history, economic condition, cultural background, race, gender, age, ethnicity and other circumstances of birth, residence or life.

We would create entirely new environments for learning that correspond in their complexity and richness as much as possible to the complexity and richness of our social

and natural world, but without prejudice, privilege, hate or hierarchy, and including lifespan participants, free association among ages and diversities of any kind, flexible time, resources for making and doing, comfort for free, fearless and generous conversation, nurturing tolerance, healing and forgiveness, etc.

Shouldn't we be making environments that nurture becoming fully human, rather than admonishing people to overcome environments that don't?

— Paul Tatter

SHORT READINGS FOR THOUGHT, DISTRIBUTED TO WORKSHOP PARTICIPANTS

At CINE we are trying to see "forbidden colors" about learning and education: things that don't fit into the existing paradigm and are hard to think about.

Seeing Forbidden Colors

Crane and Piantanida's article should have provoked widespread interest: two highly competent investigators were reporting a major violation of the best-established psychophysical law. Instead the paper became the study that vision researchers did not talk about—the Crazy Old Aunt in the Attic of Vision.

We think four reasons contributed to this negligence. First, the result was inconsistent Second, the forbidden colors were hard to describe Third, the experiment was hard to replicate Finally, researchers had no theoretical basis for understanding the result. We are convinced this was the crucial obstacle—things that do not fit into the existing paradigm are hard to think about.

—Vincent Billock and Brian Tsou
Scientific American, February 2010

We Learn By Doing

Not many years ago I began to play the cello. Most people would say that what I am doing is "learning to play" the cello. But these words carry into our minds the strange idea that there exist two very different processes: (1) learning to play the cello; and (2) playing the cello. They imply that I will do the first until I have completed it, at which point I will stop the first process and begin the second. In short, I will go on "learning to play" until I have "learned to play" and then I will begin to play. Of course, this is nonsense. There are not two processes, but one. We learn to do something by doing it. There is no other way.

— John Holt

The difference between knowing the name of something and knowing something

We used to go to the Catskill Mountains. We lived in New York and the Catskill Mountains is the place where people went in the summer. There was a big group of people there but the fathers would all go back to New York to work during the week and only come over in the weekend. On the weekends, when my father came, he would take me for walks in the woods and would tell me various things about, interesting things that were going on in the woods -- which I'll explain in a minute. But the other mothers see this, of course, thought this was wonderful and that the other fathers should take their sons for walks. They tried to work on them but they didn't get anywhere at first. And they wanted my father to take

all the kids, but he didn't want to because he had a special relationship to me -- we had a personal thing together. So it ended up that the other fathers had to take their children for walks the next weekend. The next Monday when they were all back to work we were, all the kids were playing in the field and one kid said to me "See that bird, what kind of bird is that?" And I said, "I haven't the slightest idea what kind of bird it is." He says, "It's a brown throated thrush," or something. "Your father doesn't tell you anything." But it was the opposite, my father had taught me, looking at a bird he says, "Do you know what that bird is? It's a brown throated thrush. -- but in Portuguese it's a - - -, in Italian a ---." He says, "In Chinese, it's a ---, in Japanese a ---, etcetera." "Now," he says, "You know all the languages, you want to want to know what the name of that bird is and when you've finished with all that," he says, "you'll know absolutely nothing whatever about the bird. You only know about humans in different places and what they call the bird." "Now," he says, "let's look at the bird and what it's doing.

....

He had taught me to notice things. One day when I was playing with what we call an "express wagon" which is a little wagon which has a railing around it for children to play with that they can pull around -- it had a ball in it, I remember this, it had a ball in it -- and I pulled the wagon and I noticed something about the way the ball moved. So I went to my father and I said, "Say, Pop, I noticed something. When I pull the wagon, the ball rolls to the back of the wagon; it rushes to the back of the wagon. And when I'm pulling it along and I suddenly stop, the ball rolls to the front of the wagon," and I say, "Why is that?" And he said that, he says nobody knows. He said, "The general principle is that things that are moving try to keep on moving and things that are standing still tend to stand still unless you push on them hard." And he says this tendency is called inertia, but nobody knows why it's true. Now that's a deep understanding. He doesn't give me a name. He knew the difference between knowing the name of something and knowing something, which I learned very early.

— Richard Feynman

(From a transcription of an interview for the BBC program Horizon, 1981)

Experience and Education

I take it that the fundamental unity of the new philosophy is found in the idea that there is an intimate and necessary relation between the processes of actual experience and education.... I assume that amid all uncertainties there is one permanent frame of reference: namely, the organic connection between education and personal experience....

The belief that all genuine education comes about through experience does not mean that all experiences are genuinely or equally educative. Experience and education cannot be directly equated to each other, for some experiences are mis-educative. Any experience is mis-educative that has the effect of arresting or distorting the growth of further experience....

It is not enough to insist upon the necessity of experience, nor even of activity in experience. Everything depends upon the *quality* of the experience which is had.... Hence the central problem of an education based upon experience is to select the kind of present experiences that live fruitfully and creatively in subsequent experiences....

I have already mentioned what I called the category of continuity, or the experiential continuum. This principle is involved, as I pointed out, in every attempt to discriminate between experiences that are worth while educationally and those that are not.... At bottom,

this principle rests upon the fact of habit, when *habit* is interpreted biologically. The basic character of habit is that every experience enacted and undergone modifies the one who acts and undergoes, while this modification affects, whether we wish it or not, the quality of subsequent experiences. For it is a somewhat different person who enters into them....

But there is another aspect of the matter. Experience does not go on simply inside a person. It does go on there, for it influences the formation of attitudes of desire and purpose. But this is not the whole of the story. Every genuine experience has an active side which changes in some degree the objective conditions under which experiences are had....

A primary responsibility of educators is that they not only be aware of the general principle of the shaping of actual experience by environing conditions, but that they also recognize in the concrete what surroundings are conducive to having experiences that lead to growth. Above all, they should know how to utilize the surroundings, physical and social, that exist so as to extract from them all that they have to contribute to building up experiences that are worth while....

An experience is always what it is because of a transaction taking place between an individual and what, at the time, constitutes his environment....

We often see persons who have had little schooling and in whose case the absence of set schooling proves to be a positive asset. They have at least retained their native common sense and power of judgment, and its exercise in the actual conditions of living has given them the precious gift of ability to learn from the experiences they have. What avail is it to win prescribed amounts of information about geography and history, to win ability to read and write, if in the process the individual loses his own soul: loses his appreciation of things worth while, of the values to which these things are relative; ...and, above all, loses the ability to extract meaning from his future experiences as they occur?

— John Dewey

(Excerpted by Paul Tatter from *Experience and Education*, (NY: Collier, 1963), pp. 20-49.)

Short Quotations

Space matters. We read our physical environment like we read a human face.

— Tom Kelley

Never doubt that a small group of committed citizens can change the world. Indeed, it is the only thing that ever has.

— Margaret Mead

The reflection of the organism in the environment and the reflection of the environment in the organism are essential phases in the maintenance of the life process that constitutes conscious intelligence.

— George Herbert Mead

“The 'meaning' of an intellectual concept....is a *habit-change*; meaning by a habit-change a modification of a person's tendencies toward action....

— Charles Peirce

[Behaviour] is at the same time a producer of evolutionary change as well as a resultant of it, since it is the animal's behaviour which to a considerable extent determines the nature of the environment to which it will submit itself and the character of the selective forces with which it will consent to wrestle.

— C. H. Waddington

That is just what behavior is: a mixture of choice from, and effect upon, the environment, exerting optimal control over exchanges. Learning is no exception to this definition.... any piece of knowledge is connected with an action and that to know an object or a happening is to make use of it.... — Jean Piaget

The important thing in any learning is to be able to use it, to go beyond it, in the direction of still further learning and activity. — Eleanor Duckworth

There is no true word that is not at the same time a praxis. — Paulo Freire

Peace is not merely a distant goal that we seek but a means by which we arrive at that goal. — Martin Luther King, Jr

Do something, do something to that, and then do something to that. — Jasper Johns

Non-profit is a negative term and tells us only what these institutions are not. But at least it shows that all these institutions, whatever their specific concerns, have something in common.... And we now begin to realize what that "something" is. It is that they *do* something very different from either business or government. Business supplies, either goods or services. Government controls. A business has discharged its task when the customer buys the product, pays for it, and is satisfied with it. Government has discharged its function when its policies are effective. The "non-profit" institution neither supplies goods or services nor controls. Its "product" is neither a pair of shoes nor an effective regulation. Its product is a *changed human being*. The non-profit institutions are human-change agents. Their "product" is a cured patient, a child that learns, a young man or woman grown into a self-respecting adult; a changed human life altogether. — Peter F. Drucker

Over-emphasis on facts and figures and total ignorance of people is making the system unsustainable. — Mani Shankar Aiyar

Most variables of the systems may change with time, but what remains constant is ethics. — Orhan Guvenen

You cannot teach a man anything; you can only help him find it within himself. — Galileo

If you want to teach people a new way of thinking, don't bother trying to teach them. Instead, give them a tool, the use of which will lead to new ways of thinking. — Buckminster Fuller

There is a vitality, a life force, a quickening that is translated through you into action. And since there is only one of you in all time, this expression is unique, and if you block it, it will never exist through any other medium, and be lost; the world will not have it. It is not your business to determine how good it is, not how it compares with other expressions. It is your business to keep it yours clearly and directly, to keep the channel open. — Martha Graham

I cannot teach anybody anything. I can only make them think. — Socrates

Those who know how to think need no teachers. — Mahatma Gandhi

If we couldn't laugh at ourselves, that would be the end of everything. — Niels Bohr

Chicago High School Student Demands, March 14, 2018

1. Keep All Schools Open in Chicago #NoSchoolClosings
2. Fund schools in Black and Brown communities equitably:
 - a) More counselors (ratio of at least 1:200 students)
 - b) Full time social workers in every school
 - c) Drop in Therapy at every school
 - d) Full time Nurse
 - e) Librarians at every school
 - f) More after school programs
3. Invest in Schools using TIF money and by making banks and the wealthy pay their fair share.
 - Fund Schools for students not a new police Academy that would cost \$95 million
4. Support Black and Brown businesses
5. Reopen mental health clinics
6. Fund community centers and community schools
7. Stop charter expansion
8. Make Chicago a real sanctuary for all by eliminating carve outs in Welcoming City Ordinance
9. Jobs for youth
10. Improve language access and culturally relevant curriculum
11. Fully fund special education and bilingual services
12. End the criminalization of youth
 - a) Eliminate the gang database
 - b) No guns in school
13. Student committees for hiring of school staff
14. Restorative justice trainings for school staff and focus on building trusting relationships with students so that schools become a family connected to the larger community
15. 16 and 17 year olds should have the right to vote as well as non-citizens

Notes for a conversation about learning, making and imagination

I think that we can make no useful distinction between making and learning. Learning seems often to be assumed as something that concludes in knowing. And in our obsession for efficiency in education, we just try to skip to the end. So knowledge has become a thing that learning is about, and we have created the artificial situation in which we think there are knowers, and prospective knowers, separate from something to be known.

Knowing may be described as an attitude of presumption or of relationship with regard to things engaged in our activity, and knowledge is just whatever is not called into question, but used as a basis for action, in some situation. Another way to say this is that knowledge is a habit of action, so knowledge is more about what can safely be forgotten than what can be remembered. On the other hand, learning is a habit-breaking activity, and a new-habit-making activity, and simply remembering does not achieve this. Young children break and make habits well.

Learning consists in some adjustment in life activity, some change in behavior with some personal risk that happens in collaboration with some concomitant adjustment or change in the environment and some change in the objects that are used or that participate in the activity. Learning is change in relationships with things, others and oneself. Because

learning is a transaction of give and take among these constituents, its outcomes are always unpredictable. Learning outcomes cannot in fact be known before they occur.

I think that making is the same as this, except that making is described from the standpoint of what is made. We acknowledge this in the ways we refer to making. For example, we make things, but we also make sense, make time, make music, make love, make a living, make war, make jokes, make fun, make friends, make nice, make over, make up, make out, make way, and make do.

I am inclined to think of understanding as the appreciation that comes from having made something, in the broad senses of making. The content of our understandings of anything resides in what we have done with it. Its content is embodied in our own behavior with the behavior of the things around us. Understanding is dependent on making.

It is distressing to me that the Lincoln Center Institute has identified creative and imaginative thinking as something to be added to school curriculum. In a natural world these would be unquestioned aspects of learning. We would know this. Having to think of them as separate things means that education is already deep into crisis. In a natural world, thinking is an unremarkable activity and probably always occurs for any living organism during an inhibition of a course of action.

Thinking is an opportunity for representing something as a sign. All organisms respond to signs of life, and being alive implies some sort of semiotic. The essential characteristics of life determine the conditions of learning and include, besides thinking and a semiotic, some sort of phenotype (a currently present organism that can make itself problematic), some developmental pathway with a life span, some experience of at least the replacement of one feeling by another, and some forgetfulness. These at least need to be accommodated in human learning environments and learning experiences.

Imagination is an experience of the future and the past coming together in an extended present. Imagining is the not-present in the present. Most of what is imagined is not known. It is a confluence of how we represent the future and the past in a single activity in the present. Imagination probably requires signs of some sort, but not necessarily symbols or language. Imagination can be banal as well as exhilarating. But it is nothing special. It is essential in representing something by and with another thing.

Creativity is often unintentional and unexpected. Unlike imagination, creativity is an experience of the coming together or intersection in activity of two or more perspectives in nature, or two or more points of view or meaning in a situation, belonging to oneself and to other persons, to objects collaborating in the creation, and to the environment at the time.

What's the use of these ideas? Well, if knowing is an attitude and knowledge is what is not questioned, then education would attend much more to what is felt, unknown, unexpected and open to question. If creativity is experience of what happens when different perspectives meet, then education would attend much more to sharing perspectives. If imagination is experience of what happens when future and past meet in the present, then education would attend much more to the value and quality of the present and of being there. If learning is making and changing relationships, then education would attend much more to providing things to make with, and to the new relationships that are made.

— Paul Tatter, 6/17/11

Learning is Being Alive

Rina Swentzell

Sensuality is a primary feeling of my childhood days at Santa Clara Pueblo. Pushing my toes into the mud and squishing up the gooey stuff through my toes is an intensely familiar feeling. As I did that, my brown skin melted into the color of the mud. I was the same—the mud, the earth, and me. Later I would walk in the stream of water that flowed down from the mountains and feel the small pebbles between my toes while searching for the larger, caressing cobblestones to massage the undersides



Nueva Day School

of my feet. Meanwhile, I would watch and talk with the enormous billowing clouds which formed overhead. They were relatives—great-grandmother, father, aunts and uncles.

That world was comfortable and secure. It contained me—us. As children, we roamed in the fields and nearby hills. We learned an intimacy with the plants, rabbits, rocks and clouds. We belonged. We learned. Learning happened naturally. We breathed, we were alive, therefore, we were learning. “Ha-pu-weh” is the Tewa word for learning. The literal translation is “to have breath” which also means “life”.

We learned about the world that we lived in by being a part of it, by being in it. We learned to build houses. We mixed the mud for the bricks, mortar and plaster by squashing it under our feet and between our toes. We played while working, while mixing

the mud. We carried the dried adobe bricks tight against our bodies, feeling their overwhelming weight and tenuousness as they often broke in our arms crushing our bare toes. We carried our pails of the brown mud to dump on the walls for mortar. We stacked the bricks staggering the lines so the wall was strong. Later, we watched the men carry the logs and place them over the walls. We ran underneath the new shade of the roof and reveled in our creation.

In that world, learning was about being alive but being alive was about creating. It was known that every being is creative. Every person, woman, child and man, was a creator. We made our own shoes, clothes, pots, houses. There were no specialists, no experts because everyone did whatever there was to do in his or her own way. The important thing was that everyone was honored for what he/she could and did do.

When I was six, I began school. The Bureau of Indian Affairs (BIA) school at Santa Clara Pueblo was a close walking distance to the community yet it was separate. It was fenced-in. The cattle guards and the double-stiled ladders built over the fence were the only openings into the compound. They kept out animals and old people. All large rocks, trees and shrubs were scraped away. Metal swings and slides took their place.



Furawasa

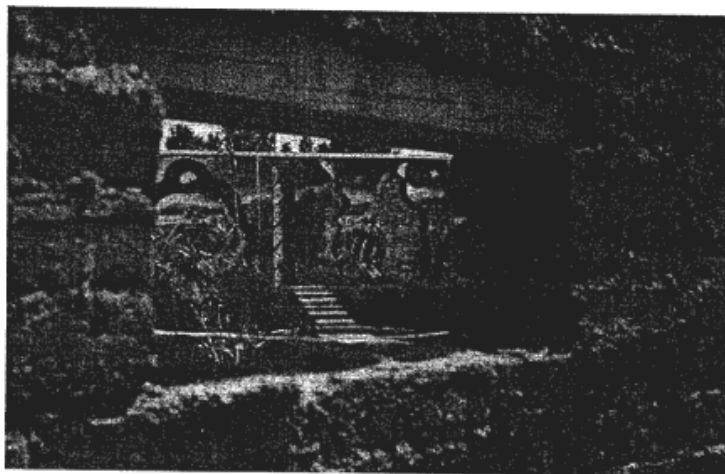
Within the school building, we were grouped into rooms according to grade level. Inside the various classrooms, the divisions continued: Those who could read well were separated from those who couldn't. Older children could not work or play with younger children. Individual desks and mats were assigned.

Individual achievement was praised. We had to work against each other. The teacher praised those who were better than others. She had the only legitimate voice. This voice told us what was acceptable and what was not.

Nothing seemed to flow naturally. As the community spaces abruptly stopped at the fence, so were human activities parceled out and clearly defined. We were told when to play, read, add, subtract, eat, sleep and talk. Things did not go together. We were told what, when and how to learn. We were not treated as creative, capable and active human beings who could contribute.

The BIA school was an extension of a foreign world, a foreign way, which had come to change our world. It opposed our world and everything about it. We were considered dirty and uncivilized. There was no appreciation for us, our ways and our place. The school was part of a world that embraced future orientation, time assignments, specialized buildings, artificial playgrounds and passive learning.

Today, I can look back and see that the BIA school at Santa Clara was very typical of American schools. It was isolated from the community. It was authoritative, hierarchical and non-sensual. Our aunts and uncles in the clouds couldn't see what we were doing inside those straight-walled buildings. How could we talk to them? We had to keep our toes clean of dirty mud and wear stiff shoes. How could we feel the earth? How could we be creative if we couldn't feel the mother, the source of life, the source of creation, under our feet? How could we learn if we couldn't touch, do, feel, and breathe in our oneness with life?



Learning Landscape Zia Elementary School