

During this time of COVID 19, many of us are isolating ourselves and our families. It is a time of crisis, but also of opportunity: for using this time to reflect on our current systems and lay foundations for a more caring and healthy society and economy.

The resources that follow are excerpts from *Tomorrow's Children* that you can use right now. They are especially pertinent for educators, parents, and students at this time when we need to reassure our children, and ourselves, that a better future is possible. They can help with home schooling as well as with distance learning.

Please keep well, and let's together use this time well.

Warmest good wishes,

**Riane Eisler**

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**EXCERPTS FROM *TOMORROW'S CHILDREN: A BLUEPRINT FOR  
EDUCATION IN THE 21<sup>ST</sup> CENTURY*  
Boulder, Colorado: Westview Press, 2000  
BY RIANE EISLER**

**I. GOALS**

Partnership education addresses the urgent challenges we face from a new perspective, with three main goals in mind:

{\*} The first goal is to help children grow into healthy, caring, competent, self-realized adults.

{\*} The second goal is to help them develop the knowledge and skills that will see them through this time of environmental, economic, and social upheavals.

{\*} The third goal is to equip young people to create for themselves and future generations a sustainable future of greater personal, social, economic, and environmental responsibility and caring—a world in which human beings and our natural habitat are truly valued and chronic violence and injustice are no longer seen as “just the way things are.”

**II. HOW OUR BRAIN NEUROCHEMISTRY DEVELOPS, LIFELONG**

## **EFFECTS**

Early childhood education is critical, as psychologists have long known. But now this information comes to us with lightning-bolt force from neuroscience. When a baby is born, the brain continues to develop and grow.

The kind of childcare—material, emotional, and mental—a child receives, particularly during the first three years of life, will lay neural pathways that will largely determine both our mental capacities and our habitual emotional repertoire. Positive childhood caretaking that relies substantially on praise, loving touch, affection, and avoidance of violence or threats releases the chemicals dopamine and serotonin into particular areas of the brain, promoting emotional stability and mental health.

By contrast, if children are subjected to negative, uncaring, fear-, shame-, and threat-based treatment or other aversive experiences such as violence or sexual violation, they develop responses appropriate for this kind of dominator environment. They become tyrannical, abusive and aggressive or withdrawn and chronically depressed, defensive, hypervigilant, and numb to their own pain as well as to that of others. Often these children lack the capacity for aggressive impulse control and long-term planning. Neuroscientists have found that regions of the brain's cortex and its limbic system (responsible for emotions, including attachment) are 20 to 30 percent smaller in abused children than in normal children, and that many children exposed to chronic and unpredictable stress suffer deficits in their ability to learn.

In short, caring and nurturing childcare has a direct influence not only on children's emotional development but also on their mental development, on their capacity to learn both in school and throughout their lives.

Most parents love their children. But what makes the difference is the expression of that love through loving touch, holding, talking, smiling, singing, and warmly responding to the child's needs and cries by providing comfort, food, warmth, and a sense of safety and self-worth.

This kind of childcare can be learned, as can an understanding of the stages of child development, of what babies and children are capable or incapable of comprehending and doing, and of the harm sometimes done to children through "traditional" punishment-based childrearing.

Hence the pivotal importance of teaching partnership childcare and parenting based on praise, loving touch, rewards, and lack of threat. For optimal results, in addition to parenting classes for adults, the teaching of this kind of parenting and childcare should start early in our schools, as it would in a partnership curriculum. This will ensure that people learn about it while they are still young and more receptive.

#### IV. FROM CH 1

##### The Partnership and Dominator Possibilities

Our biological repertoire offers many possibilities: violence and nonviolence, indifference and empathy, caring and cruelty, creativity and destructiveness. Which of these possibilities we actualize largely depends on social contexts and cues—on what we experience and what we learn to believe is normal, necessary, or appropriate.

Partnership education helps students look beyond conventional social categories, such as capitalism versus communism, right versus left, religious versus secular, and even industrial versus preindustrial or postindustrial. They can instead begin to focus on *relationships*—and on the underlying question of what kinds of beliefs and social structures support or inhibit relations of violence or nonviolence, democracy or authoritarianism, justice or injustice, caring or cruelty, environmental sustainability or collapse (see Figure 1.1).

Through partnership education, young people can learn to use what I have called the *partnership-dominator continuum* as an analytical lens to look at our present and past (see Figure 1.2). They will see that the degree to which a society, organization, or family orients to one or the other of these alternatives profoundly affects our lives, for better or for worse. They will be better able to decide what in our culture and society we want to leave behind and what we need to strengthen. And they will understand that, even though no society will be a utopia where there is never any violence or injustice, these do not have to be idealized or built into the social and cultural fabric.

Societies, families, schools, and other organizations orienting primarily to the dominator model—and it is always a matter of degree—are strictly controlled from the top, with any questioning severely and often violently punished. Obviously there has already been considerable movement toward the partnership model. If there had not been, we could not be discussing fundamental educational changes today without risking severe consequences, even death—as was the case for such free thought and speech not so long ago during the European Middle Ages, and is still the case in some world regions today. However, powerful dominator elements remain in our society. And some of these dominator elements are reflected in, and perpetuated by, our education.

Although we do not usually think of education in this way, what has been passed from generation to generation as knowledge and truth derives from earlier times. This is important, since otherwise we would, as the expression goes, constantly have to reinvent the wheel, and much that is valuable would be lost. But it also poses problems.

To begin with, during much of recorded Western history prior to the last several hundred years, most institutions, including schools, were designed to support authoritarian, inequitable, rigidly male-dominant, and chronically violent social structures. That is, they were designed to support the core configuration of the dominator model. Although this

kind of education was appropriate for autocratic kingdoms, empires, and feudal fiefdoms that were constantly at war, it is not appropriate for a democratic and more peaceful society. Nonetheless, much in the present curricula still reflects this legacy.

Many of our teaching methods also stem from much more authoritarian, inequitable, male-dominated, and violent times. Like childrearing methods based on mottoes such as “spare the rod and spoil the child,” these teaching methods were designed to prepare people to accept their place in rigid hierarchies of domination and unquestioningly obey orders from above, whether from their teachers in school, supervisors at work, or rulers in government. These educational methods often model uncaring, even violent, behaviors, teaching children that violence and abuse by those who hold power is normal and right. They heavily rely on negative motivations, such as fear, guilt, and shame. They force children to focus primarily on unempathic competition (as is still done by grading on the curve) rather than empathic cooperation (as in team projects). And in significant ways, they suppress inquisitiveness.

Again, all this was appropriate for the autocratic monarchies, empires, and feudal fiefdoms that preceded more democratic societies. It was appropriate for industrial assembly lines structured to conform to the dominator model, where workers were forced to be mere cogs in the industrial machine and to strictly follow orders without question. But it is decidedly *not* appropriate for a democratic society.

Much of what children internalize as knowledge and truth is spontaneously formed through their interactions with the living world around them. Young children in particular learn from what their parents, teachers, and other caregivers model. Hence partnership process—the interaction of student and teacher in caring and respectful ways that deepen rather than dampen our human capacity for empathy—is of critical importance. So also is partnership structure: a learning environment that both models and supports respectful and caring interactions, a school to which parents and other members of the community can turn for information and support, which is in turn supported by the entire community.

But a great deal of what children learn about the world and their place in it comes from the narratives transmitted to them as knowledge and truth in schools and through the larger culture. In fact, studies have shown that what children learn in their schools and their larger cultural environment can even override what children see in their immediate environment.

A curriculum that teaches young people to recognize the contrasting configurations of the partnership model and the dominator model makes it possible to sort through conflicting messages and cut through much of the contemporary confusion about values. It makes clear that the issue is not either returning to dominator controls or rebelling against all standards, but developing and applying standards appropriate for partnership relations in our families, schools, workplaces, communities, and the world at large.

I believe that we are all responsible for the choices we make. But to make sound choices, we need to understand our alternatives. And one of the most important functions of education is to help young people see the full range of their alternatives, both individually and socially.

An important element of partnership education involves helping young people more critically evaluate narratives that make the dominator model seem inevitable, desirable, and even moral.

## **V. EVOLUTION NARRATIVES**

The approach I propose offers a narrative that is not only grounded in science but also supportive of spiritual values. It does not leave young people with the sense that life is devoid of meaning or that we humans are inherently violent and selfish. This approach takes us past the contemporary debate between creationists and scientists. Drawing from empirical evidence that our human strivings for love, beauty, and justice are just as rooted in evolution as our capacity for violence and aggression, it can be a bridge between science and authentic spirituality and morality. (See the “Meaningful Evolution” sidebar in Chapter 3.)

Most important, as Maria Montessori observed, it helps awaken in children a sense of awe and wonder at the mystery and grandeur of our universe and, with this, a larger sense of meaning and purpose. It stimulates questions such as “What am I? What is our task in this wonderful universe? Do we merely live here for ourselves, or is there something more for us to do?”

### **Creationism vs. evolution and the battle within evolutionism**

When I speak of biological evolution, it is not only in the sense biologists use the term in trying to explain how a particular species developed or evolved. It is in the much larger sense of the history of life on our planet. It is from a systems perspective, following the tradition of systems scientists from many fields—for example, Humberto Maturana, Paul MacLean, Vilmos Csanyi, and Elisabet Sahtouris from biology, Adrienne Zihlman from paleoanthropology, Fritjof Capra from physics, Nancy Tanner from anthropology, Ervin Laszlo from philosophy, and David Loye and Allan Combs from psychology. It does *not* mean teaching only the theories of “natural selection” and “random variation.” As Darwin himself stated, these are only part of a much larger story. Particularly at the human level, the evolution of the moral sense, love, our ability to reason and learn, and education generally, are more important factors.

Taught from this larger perspective, geological, biological, and cultural evolution provides an overview of the development of our cosmos, our planet, and life on this Earth—including the emergence of human consciousness and the possibility of becoming conscious co-creators of our future.

## **VII. CURRICULUM TAPESTRY**

The vertical threads of the partnership learning tapestry follow the general sequence of this story. They begin with cosmic, planetary, and biological evolution. They then continue with cultural evolution: with human prehistory and history. But, again, this is from a new perspective—one that makes visible the underlying tension between the partnership and dominator models as two basic human possibilities, and the consequences that flow from each.

Within this larger narrative—or rather narratives—are a myriad of smaller ones. How material is presented will depend on the maturation of the students' capacities.

## **VIII. PREHISTORY AND HISTORY**

A partnership curriculum makes it possible to see that many assumptions about our past, present, and potential future have been projections of dominator mindsets. For example, by looking at not only history but also prehistory, young people will see that familiar images conveyed by cartoons of our early ancestors as brutal cavemen dragging women around by their hair are completely absent from early prehistoric art. On the contrary, images that honor the giving and nurturing, rather than the taking, of life play a central role in Stone Age art.

Looking at our more recent past from this new perspective, young people will also see that there is far more to history than wars, dates of battles, and who won or lost in struggles for political control. They will be able to see the last three hundred years in a new, and more hopeful, light. By focusing on the efforts of women and men worldwide to construct a more equitable, democratic, gender-fair, environmentally sustainable, and nonviolent world, teachers can help young people see that these efforts are not disconnected, that they are part of the movement to shift from dominator to partnership societies worldwide. They will also see that, despite all the talk of the failure of liberalism, feminism, and other progressive modern social movements, organized social action has made major contributions to human welfare.

It also makes it possible to see that nonviolent tactics have brought about important social changes.

For example, in the United States women won the right to vote, despite enormous opposition, when courageous women such as Elizabeth Cady Stanton and Alice Paul gained support through demonstrations, hunger strikes, and extensive political lobbying. In India, Gandhi used the same methods in his successful struggle for independence from British colonial rule. And, again, in the United States, women and men such as Frederick Douglass, Emma Goldman, Martin Luther King, Rosa Parks, Cesar Chavez, Dolores Huerta, Rachel Carson, and David Brower have peacefully worked for civil rights for

blacks, workers' rights for all Americans, and environmental sustainability.

Studying the lives of women and men who played an active part in these progressive movements will provide inspiring role models for tomorrow's children. Understanding that progress has been made over the last three hundred years despite enormous resistance and periodic setbacks, young people will see that they, too, can make a difference.

This leads to something of critical importance: that the shape of our future will be profoundly affected by what is, or is not, included in the school curriculum. As Jane Martin shows in the *Schoolhome: Rethinking Schools for Changing Families*, including certain kinds of information in the curriculum—and not including other kinds of information—effectively teaches children what is, and is not, valuable. Such decisions also largely determine what children come to believe is important or unimportant, possible or impossible, good or bad, normal or abnormal.

**Helen Keller was blind and deaf, and a feminist – she can inspire students**

## **IX. CURRICULUM TAPESTRY – A SHORT SUMMARY**

### The Vertical Threads

The vertical threads provide the basic story line for a new set of narratives about our world and our place in it. They take us from the beginning of our universe to a point where we fit into the evolutionary picture. As detailed in Chapters 3 and 4, and as illustrated in Figure 2.3, they tell a story that continues into our own time: the extraordinary saga of cosmic, planetary, biological, and cultural evolution. They culminate in two possible futures: evolutionary breakdown or breakthrough.

### The Horizontal Threads

The horizontal threads provide both the old and new tools of mind that children need. As we will see in Chapter 5, one bundle of horizontal threads represents established fields, such as math, reading and writing, science, social studies, art, physical education, and music, as well as fields that are now entering the curriculum, such as computer literacy. The second bundle, discussed in Chapter 6, consists of immediate and long-term needs, interests, aspirations, hopes, and concerns of students, thus helping us prioritize what is more, or less, important in education for the 21st century.

Cross-stitchings hold a tapestry together and bring its patterns to life. Six sets of cross-stitchings integrate and enrich partnership education.

The first set consists of the *partnership and dominator models* as tools to develop pattern

recognition skills. Through an understanding of the core configurations of these two different possibilities for relations, we can see connections between what otherwise seem disconnected bits of information. We deepen our understanding of the relationship between values and social structures. And we see that the shape of our future depends on whether we succeed in shifting further toward the partnership model.

There are other threads, such as partnership literacies, including environmental literacy, etc.

The fourth set of cross-stitchings consists of materials that ensure *gender-balance*: that equal value is given to both the female and male halves of humanity in what is taught. Gender-balanced education not only profoundly alters what children learn as valuable knowledge and truth; it also makes them aware that they have the potential for a wide range of traits and behaviors, not just those we have been taught to associate with our basic identity as women or men. It encourages young people to recognize the value, in both women and men, of traits and activities stereotypically considered “masculine” (such as assertiveness) and “feminine” (such as the caring and caretaking work without which none of us would survive), and to see that the association of domination and violence with “real” masculinity is not inevitable.

Fifth – multiculturalism

## **XI. FIBBONACCI NUMBERS – AN EXAMPLE TO INTRIGUE CHILDRE RE MATH**

In middle school and high school, young people can be made aware of the extraordinary fact that there are in nature mathematical patterns or ratios that repeat themselves in seemingly totally unconnected natural bodies and phenomena—from the spirals of hurricanes, sea waves, galaxies, DNA, seashells, seahorses, ram’s horns, and pine cones to the fingers of human hands, arms, legs, and feet, even the reproduction rates of rabbits. The mathematical ratio of one radius to the next larger is always .618 or *phi*, and of a larger to a smaller, it is 1.618. These patterns, already discovered by early Egyptian and Greek scientist-philosophers such as Pythagoras, who called them the “golden ratio” or “golden spiral,” are also found in numbers. Leonardo Fibonacci showed this in his famous series of Fibonacci numbers (1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, etc.). When added together, the ratios of these adjacent pairs moves toward the golden ratios; for example, if you add 2 and its adjacent number 3, you get 5; when you add 3 and 5, you get 8, and so on. In all these the ratio is .618. Fibonacci described his series as representing a natural growth progression, related to the Greek *phi* or creative order of the universe, the *logos* (the root of *logarithmic*). Students can perhaps relate this to one of the themes in the movie *Contact*, where the only way the message from the aliens could be deciphered was through the “universal language of mathematics” in which they communicated.

## **XII. WOMEN AND BLACK ASTRONOMERS – WEAVING GENDER, RACIAL, AND ETHNIC BALANCE INTO EDUCATION**

Teachers could begin by asking students to draw a picture of an astronomer. This is a good way of making visible certain common assumptions for later discussion. How is the astronomer depicted in the students' drawings? What gender is represented? What race or ethnicity?

Typically, children think of astronomers—and most scientists—as European-American men wearing glasses and labcoats. Most children will not see themselves in the image they have drawn because they are of a different sex or ethnic background. Some may not want to become like this person, who resembles what they think of as a “nerd.”

This image of scientists works to the disadvantage of most children. Because they cannot identify with it, they do not see themselves entering the professions that will in the 21st century not only be highly paid but also will determine many of the policies that shape everyone's future.

To counter such stereotypes, students can learn about a woman who lived 1,600 years ago and was considered the most eminent intellectual of her time. This is the story of **Hypatia**, the legendary philosopher and scientist of ancient Alexandria. This remarkable woman wrote many books that perished when the great library of Alexandria, one of the last repositories of ancient wisdom and knowledge, was burnt down. But Bishop Cyril of Alexandria (later canonized as Saint Cyril) condemned her to death for the “crime” of teaching “pagan” knowledge and presuming, against God's commandments, to teach men. As a result of his orders (the equivalent of what Muslim fanatics today call a *fatwa*, or command to kill a sinner or infidel), Hypatia died a terrible and much too early death. She was murdered in the name of religion by Christian fanatics in 391, cut to pieces with razor-sharp oyster shells, on her way to the Academy of Alexandria.

Students can also learn about **Sofie Brahe**, who lived and worked more than one thousand years later. At a time when women were effectively barred from entry into scientific professions, Brahe managed to learn astronomy. Defying convention, she often worked with her brother, the well-known astronomer Tycho Brahe (1546–1601). In their legendary castle-observatory on an island near Copenhagen, the Uraniborg, they etched the sky, painstakingly remapping the positions of a thousand stars. **Maria Kunitz** (1610–1664) also broke with the convention that excluded women from scientific pursuits. She was a mathematician and astronomer who set herself to the task of simplifying the monumental, but complex, planetary tables developed by the famous astronomer Johannes Kepler. When she published her more accessible tables in her book *Urania Propitia* (1650), the notion of a woman writing a book on mathematical science was so novel that few people believed it was her own work. In later editions, in fact, a preface had to be added in which her husband asserted that he had taken no part in the effort.

Another example is the American astronomer **Benjamin Banneker**, whose story can also

inspire children who might otherwise have no role models for becoming interested in astronomy. Banneker was a black man who was taught to read and write by his grandmother, an indentured servant who bought her freedom and that of Banneker's African grandfather, Banaka. Each day, when the farm work was done, Banneker used his reading and writing skills to educate himself in literature, history, and mathematics. At the age of twenty-two, he amazed his neighbors by building a striking clock with only a borrowed pocket watch as a model. Banneker did not begin studying astronomy and surveying until he was fifty years old, when he taught himself how to calculate the positions of the planets and to predict the dates of lunar and solar eclipses using borrowed astronomy books and instruments. Then, after thousands of calculations, he created astronomical data tables setting times and sky locations for the sun, moon, and planets on each day of the year. In 1790, Banneker became the astronomer for the surveying team that helped draw the plans for building Washington, D.C. When in 1804 Banneker sent his astronomical tables to Thomas Jefferson, Jefferson was so impressed that he sent the manuscript to the French Academy of Sciences. These tables were later distributed internationally by the anti-slavery movement as "proof that the powers of the mind are disconnected with colour of the skin."

### **XIII. DARWIN**

Teachers can invite students to critically examine the assumptions on which this perspective is based. Then they can introduce students to quotations from Darwin himself, such as his statement that natural selection is *not* the only principle operating in biological evolution—that particularly when we come to human evolution, other factors, such as the evolution of what he called the "moral sense," come into play. A fact long overlooked, and documented extensively by evolutionary theorist David Loye, is that in *The Descent of Man* Darwin identifies "conscience" as the "supreme judge and monitor" for our species. In addition, he specifically tells us that "the moral qualities are advanced, either directly or indirectly, much more through the effects of habit, the reasoning powers, instruction, religion, etc., than through natural selection." Teachers can also help students reexamine, and critique, the "nature red-in-tooth-and-claw" evolutionary focus by assigning excerpts from books such as *Not in Our Genes* and *Cooperation*.

After this critique, students can go on to look at a different story about the evolution of life and of our own species. This story recognizes that there is in evolution a food chain, that there are predators and prey, that species compete for evolutionary niches, and that this is part of the reality of life on this Earth. But it also recognizes that there is—and has been almost from the beginning—another side to evolution. This is the element of cooperation and caring that Darwin recognized as the biological root of our moral sense. It is an element that we see in species ranging from ants and bats to geese and beavers. And it is an element that in some species—such as dogs, dolphins, and humans—manifests itself in what we would call empathy with and compassion for other species. (See Box 3.2 for an example.)

## **XIV. BONOBO**

The DNA of bonobos (pygmy chimpanzees) and that of common chimpanzees (who are actually no larger) is basically the same; moreover, it is not very different from that of our own species. However, observations of both these species in the wild indicate that there are marked differences between the behaviors and social organizations of bonobos and common chimps. As we will see in the section on life sciences in Chapter 5, the bonobos orient much more to the partnership model than do the common chimps.

## **XV. FIRST TOOLS: LANGUAGE, STORIES, AND VISUALS**

Typical are museum dioramas where a male stands tall in the foreground while a group of females sit in the background, or where a male towers over a smaller crouching female, as in the dioramas of Neanderthals and *homo sapiens* at the American Museum of Natural History. (For a survey of such scenes in books, see Diane Gifford-Gonzales, “You Can Hide, But You Can’t Run: Representations of Women’s Work in Illustrations of Paleolithic Life,” in which the author speaks of one classic pattern for depicting women sitting on or working with animal skins as the faceless “drudge-on-the-hide.”)

By developing more balanced, and accurate, narratives in which women, and not just men, play a major role in innovating and making hominid and human evolution happen, women scientists are making significant contributions to our understanding of how we became human. These contributions not only take into account new findings that do not fit with the old “man the hunter” narratives; they also present a view of our human emergence in which more stereotypically “feminine” human characteristics, such as nurturance and nonviolence, are highlighted—whether they reside in women or men.

For example, as noted earlier, Zihlman goes beyond earlier accounts about what distinguishes our species: our upright posture, which free our hands for tool use, and our large brains, which give us our great capacity to learn, making possible our immense behavioral flexibility. Like other theorists, such as Glynn Isaacs, Nancy Tanner, Ralph Holloway, Paul MacLean, and Humberto Maturana, she emphasizes the role of communication and caring in human evolution. The theory she developed together with Nancy Tanner also emphasizes our enormous human capacity for creativity. Indeed, Tanner and Zihlman propose that, to some degree, we humans have been co-creators of our own biological evolution—and that females played a key part in this process.

As Tanner writes in *Becoming Human*, not only is it more than likely that females developed and used some of the earliest tools, such as slings and other means of carrying infants, baskets to carry gathered plants, and possibly also tools to dig for tubers and roots, but it is very likely that these tools, in turn, affected our evolution. “Tools for gathering meant mothers could collect more food for offspring who, then, could be supported longer before becoming independent”—a longer period of dependency being a

salient characteristic of our species. It was this creativity that made it possible for children to have a longer period in which to “learn social and technological traditions.” This was a key development in human evolution, as it also led to the much greater role of culture in shaping our behavior as compared to that of other species.

One could even speculate that as we increasingly relied not on teeth but on the use of tools and cooking methods to soften food, the huge molars characteristic of most other primates became less necessary, leaving more cranial room for larger brains. As many scientists have noted, it is our larger relative brain size—averaging 1,350 cubic centimeters (a quantum leap from even our first hominid ancestors, who attained a brain size of 450 cubic centimeters)—that characterizes our human emergence. One could further speculate that this reduction in molar size also left more room for the voice boxes required for the complex verbalizations of human language—leading to the much greater capacity for communication and symbolization that made possible the complex social, technological, and artistic development that we call human culture.

Indeed, as Paul MacLean argues, it is highly probable that the most unique and important of human tools, our highly complex language, originated from the mother-child bond—in other words, from the bond of caring and love between mother and child. Moreover, as Humberto Maturana and Gerda Verden-Zöllner emphasize in writing about what Maturana calls the biology of love, one of the most important developments in our evolution was this human capacity for love.

Without this human capacity for love, our species could not survive. It is only through the caring motivated by love that human babies, who are helpless for a prolonged period of time, not only survive but continue to develop their brains after birth. (Again, see “Evolution of Love and Empathy” sidebar.)

## **XVI. EVOLUTION OF EMPATHY AND CARING**

Two seldom-noted evolutionary developments that warrant special notice are the evolution of love and the evolution of empathy. Empathy is integral to love. And love brings with it empathy. These interconnected developments have played a key role in human evolution.

*How did these trends begin?*

Empathy and love have ancient evolutionary roots. They originated with parental care of the young, which, in turn, became much more developed with the emergence of mammals, since all mammalian young require parental care to survive.

*What happens with mammals?*

Unlike most reptiles, baby mammals, like baby birds, cannot simply walk (or fly) off and survive on their own when they are born. Both require food, protection from predators, and guidance in learning survival skills. But among mammals the bond between mother

and infant is closer because mammals gestate in their mothers' wombs and survive only by nursing—that is, by suckling their mothers' milk (hence the term *mammal*).

Some reptiles display a degree of parental caring. For example, crocodiles protect the eggs they lay as well as the baby crocodiles that emerge from them. However, other reptiles, such as lizards, lay their eggs and then leave them to hatch on their own. Moreover, the young of reptile species such as the rainbow lizard must hide in the deep underbrush after they hatch if they are to avoid being eaten by their parents.

The evolutionary movement from reptiles to birds and mammals was in significant respects a movement toward more caring and empathy. Like all trends in evolution, this was not linear. But it was a discernible trend, since to motivate parental care all mammals and birds need some degree of what we call love, and with it empathy (or feeling with another being).

In most mammalian species, this caring is evident in maternal behavior. For example, a documentary on cheetahs shows how a cheetah mother allowed her daughter (whom she recognized through her distinctive call) and her daughter's three malnourished cubs to eat from her kill, while she herself ate nothing—a behavior we might call altruism. Even beyond this, among many species of birds and mammals mothers have been known to sacrifice their own lives to protect their young.

In some species, this empathic caring goes beyond maternal to paternal caring. Examples include kiwi birds, marmosets, owl monkeys, and tamarin monkeys. Among elephants, empathic caring is extended to other members of the herd; when danger threatens, adults form a protective circle around the young. Caring sometimes extends to other species, as illustrated by dolphins and dogs who have saved human lives. And it is clearly visible in our species, not only in maternal and paternal love, but in altruistic behavior toward strangers. Dramatic examples are the people who risked, and sometimes lost, their own lives and the lives of their entire family to help Jews in Nazi Europe. (This behavior brings into question the sociobiological contention that altruism is really only a matter of kin helping kin as a way of ensuring that related genes will be passed on, since the Nazis made it clear that, as punishment, the whole family would be killed if any single member helped Jews.)

### *What happens with humans?*

Human babies require an extended period of care and protection, far more than any other species. Thus the evolution of love and empathy had to advance still further with the emergence of our own species, since to sustain care for such a long period, and to the degree needed by human infants, necessitated a more fully developed and sustained capacity to love.

This long period of care is critical for the child's development. Human babies do not have fully developed brains when they are born. If they did, they would not be able to fit

through the birth canal. So the human brain must instead continue to develop outside the mother's womb after the baby is born, particularly during the first year, but also for many years after.

Findings from neuroscience show that many of the brain's neural pathways are in critical respects laid *after* birth. *This means that, for humans, nurture is just as critical as nature, if not more so.*

Neuroscientists are today dramatically verifying that for a child's brain to properly develop, intellectually as well as emotionally, a high quality of empathy and caring are needed. We know that if babies are given empathic attention and stimulation from birth onward, they thrive both emotionally and intellectually. We also know that when babies are neglected and abused—that is, when they do not receive empathic love—they fail to develop their potentials. Not only that, they move into an emotional and behavioral mode responsive to, and replicative of, the dominator model—in a sense, an adaptation to an unsafe, abusive, violent environment.

As Dr. Bruce Perry of the Baylor College of Medicine puts it, these early experiences literally provide the organizing framework for the brain of a child. Or as Dr. Linda Mayes of the Yale Child Study Center notes, traumatic experiences in childhood change the structure of the brain.

Perry reports that the regions of the cortex and limbic system responsible for emotions, including attachment, are in the brains of severely abused children 20 to 30 percent smaller than in normal children. In adults who were abused as children the memory-making hippocampus is smaller than in nonabused adults. High cortisol levels associated with trauma during the vulnerable years of zero to three also increase activity in the brain structures involved in vigilance and arousal. As Perry notes, this leads to problems in attention regulation and self-control as well as to deficits in the ability to learn. It also changes the most basic behaviors—from how people eat (traumatized individuals tend to ingest more fat) to how they relate to others and themselves (traumatized children and adults tend either to act out aggression against others—including their own children—or to unconsciously turn it against themselves). In short, both the individual child, and later adult, as well as society at large pay a high price if families, schools, and other social institutions fail to provide empathic caring.

Viewed from the perspective of the partnership and dominator models as two basic cultural possibilities, the partnership model—which supports and rewards caring and caretaking and is structured primarily around linkings based on the exchange of mutual benefits as well as hierarchies of actualization rather than domination—is more in tune with the trend in evolution toward love and empathy.

But at this point we move from biological to cultural evolution. We see the need for a society that highly values and rewards caring and caretaking by both women and men.

## **XVII. EVOLUTION OF CARING BONDS AND LANGUAGE**

An important contributor to this second perspective on evolution, emphasizing caring bonds between mothers and infants beginning already with the emergence of mammals, is the paleoanthropologist Adrienne Zihlman. In contrast to the male-centered “man the hunter” view of early hominid and human evolution in which women are invisible except in occasional references to male sexual competition for females and maternal care for infants, Zihlman emphasizes the role of “woman the gatherer,” pointing to the important, though neglected, paleoanthropological finding that hominids and early humans relied far more on plants than on meat for subsistence. Also in contrast to “man the hunter” speculations that male bonding to facilitate killing animals for food was central to the formation of the first social units, Zihlman (as well as other scholars such as Nancy Tanner and Sally Linton Slocum) focus on the important role in evolution of mother-infant bonds. They propose that these constitute not only “the foundation for social bonds with other individuals later in life” but also (as we will see in this chapter) the basis for the development of that most important human capacity: the ability to communicate through language that is at the core of our complex social networks.

Paternal care is also vividly apparent in some species. For example, when a cotton-topped marmoset at the Jersey Zoo gave birth to the usual marmoset twins, the father took them, washed them, and carried them with him everywhere he went, often with one on each hip, only returning them to the mother to suckle. Marmoset males in the wild have also been observed to assist at the birth and to be very protective of the young. In the case of lionheaded marmosets, males have been seen mashing fruit in their fingers for the babies when they begin to wean.

## **XVIII. CULTURAL EVOLUTION – 2 CONTRASTING NARRATIVES**

One account is the version still taught in most schools and universities. It is a story of random events with little meaning, of human inventiveness and achievement punctuated by constant wars, oppression, and bloodshed, by never-ending battles between men, tribes, and nations for domination and control. This is the familiar story of the rise and seemingly inevitable fall of civilizations that leave behind them monuments built by the rulers: a history written by conquerors in which women, children, and men of “lower classes” and “inferior races” play only minor roles. This story tells us that ours is a deeply flawed species—one that, despite its great capacities and aspirations, cannot live in equity and peace.

The other story widens the analytical lens to reveal a much larger picture: one that encompasses the whole of our history, including prehistory; the whole of humanity, both its female and male halves; and the whole of our lives, both the so-called public sphere and the private sphere of “ordinary” people’s everyday lives. This story recognizes the dominator aspects of our past and present. But it focuses on the possibility of a more peaceful and equitable way of living. It highlights the underlying patterns characteristic of societies or periods orienting primarily to the partnership or dominator model, offering

grounded hope and inspiration for creating a sustainable and humane future.

Being acquainted with the two stories of biological evolution sketched in the last chapter, students will already be aware that much of what we are still taught about animals in schools, universities, or through television and other mass media focuses primarily on aggression, violence, and domination—even though new studies show that many theories about animals need to be reexamined. To review this topic, students can be reminded how one television program after another leads viewers to believe that in many species—olive baboons, for example—the more high-ranking and aggressive a male is, the more likely females are to mate with him. In observing olive baboons in the wild, however, primatologists such as Shirley Strum have found that the most high-ranking and aggressive males were actually the least likely to mate. Not only that, such males also lost out when special foods were found, apparently because they had fewer friends willing to share with them.

Much of what we are exposed to leads us to believe that what distinguishes our species is its “superior” capacity for violence and aggression. This is illustrated by Stanley Kubrick’s film *2001: A Space Odyssey* (based on Arthur C. Clark’s novel) in a dramatic scene that shows the discovery of tools beginning with the realization by an ape-like creature that a large bone can be used as a weapon to kill another member of his species.

Students can be invited to discuss how this scene mirrors theories that the development of a dominator society and the development of human society are one and the same. They can observe how this message is all around us, in many subtle and not so subtle ways. The “innocent” cartoon of a brutal caveman carrying a large club in one hand and with the other dragging a woman around by her hair (a cartoon we think nothing of showing to children) communicates the same message. In a few “amusing” strokes it tells us that from time immemorial men have equated sex with violence and that women have been passive sex objects—in other words, that the linking of sex with male dominance and violence is just “human nature.”

Scholars from many disciplines tell us a different story of our cultural origins. In this story, the invention of tools does not begin with the discovery that we can use bones, stones, or sticks to kill one another. It begins much earlier, with the use of sticks and stones to dig up roots (which chimpanzees do), and continues with the fashioning of ways to carry food other than with bare hands (rudimentary vegetable slings and baskets) and of mortars and other tools to soften foods. In short, it focuses on tools that support, rather than take, life.

In this story, the evolution of hominid, and then human, culture also follows more than one path. We have alternatives. We can organize relations in ways that reward violence and domination. Or, as some of our earliest art suggests, we can recognize our essential interconnection with one another and the rest of the living world. We can construct social relations based primarily on hierarchies of domination backed up by fear—and,

ultimately, force. Or we can construct hierarchies of actualization, in which power is used not to control others but to enable others to realize their highest human potentials. When this happens, all in the society benefit.

Students can look at the differences between the partnership and dominator models and between hierarchies of domination and hierarchies of actualization through simple examples from their experiences in daily life both inside and outside their schools. In higher grades, students can analyze the benefits of enabling others to realize their highest potentials (actualization) versus the crippling effects of controlling others (domination).

## **XIX. WRONG WAY ARROWS AND VENUS 300,000 YEARS OLD**

### **Our human adventure on this Earth from the perspective of the underlying tension between the partnership and dominator models as two different possibilities**

For example, students can look at the “wrong-way arrows” depicted in Figure 4.1 and see how this view has colored and distorted the interpretation of Stone Age finds. This ancient carving had puzzled scholars because what they perceived were four arrows going the wrong way, missing the bison head engraved next to them. It took a newcomer to archeology, Alexander Marshack, to point out that, viewed from outside the prevailing paradigm, these objects can be recognized for what they are: engravings of vegetation with branches going the *right* way

Students can also be invited to discuss a major theme of Stone Age cave art: the life-giving and sustaining aspect of nature. In this 30,000-year-old art, still mainly known for its beautiful depictions of animals, are numerous female figures. Notable among these are the broad-hipped, sometimes pregnant, so-called Venus figurines that were earlier interpreted as ancient counterparts of Playboy centerfolds or as idols for “fertility cults.” Scholars are increasingly recognizing these female figures as symbols of the regenerative powers of nature. As the archaeologist James Mellaart notes, they seem to be early precursors of the female deities associated with nature’s abundance and creativity found in later agrarian and Bronze Age civilizations.

One such figure may be the oldest piece of art ever found. This is a carved object excavated in Israel at the site of Berekhat Ram in the Golan Heights: a grooved pebble that “bore some characteristics of a female body,” with “incised grooves delimiting the head and arms.” This site is estimated to be approximately 230,000 years old—that is, almost 200,000 years older than the European Paleolithic sites. But, astonishingly, the figure found at Berekhat Ram bears a striking resemblance to the so-called Venus of Willendorf found in a European cave dating back approximately 30,000 years. (See Figure 4.2.)

## **XX. WOMEN AND INVENTIONS**

Female deities are also in many world traditions associated with important inventions that

most texts still credit solely to men. In Mesopotamia, the Goddess Ninlil was revered for providing her people with an understanding of planting and harvesting methods. The official scribe of the Sumerian heaven was a woman, and the Sumerian Goddess Nidaba—honored as the one who initially invented clay tablets and the art of writing—appeared in that position earlier than any of the male deities who replaced her. Similarly, in India, the Goddess Sarasvati was honored as the inventor of the original alphabet.

When we find basic human inventions—from farming to writing—credited to female deities, the implication is that women most probably played a key part in their development. The attribution of so much power to female deities, including the power to create the world and humanity, also suggests a time when women occupied positions of leadership in their communities. And the fact that we find these powerful female deities in ancient stories of every world region suggests that women’s leadership was once widespread.

We find clues to this earlier period in the traditions of many indigenous North American tribes. As Paula Gunn Allen writes in *The Sacred Hoop: Recovering the Feminine in American Indian Traditions*, many Indian myths revolve around powerful female figures. Serpent Woman is one. Corn Woman is another. Earth Woman is another. Still another is Grandmother of the Corn.

Looking at numbers from a partnership perspective in which women are more than just male helpmates helps dispel the notion communicated by much in existing curricula that women had no role in the creation of human culture and technology. It is of interest in this connection that female deities in many ancient spiritual traditions—for example, the Egyptian Hathor and the Indian Sarasvati—were said to have invented both numbers and the alphabet. There are also, as we saw in Chapter 4, myths crediting women with the invention of one of the most important human technologies: agriculture. This would indicate the ancient recognition that these were cultural contributions made by women—something that children need to know.

These advances, in turn, greatly humanized society, as they brought more stereotypically feminine values and work from the private sphere of the home (to which women had been generally confined) to the public sphere or “men’s world” (from which women had been barred). For example, the work of 19th-century feminists such as Jane Addams and Florence Nightingale led to the creation of whole new professions such as social work and nursing. Dorothea Dix helped bring about reforms in the often barbaric treatment of the mentally retarded and ill. Reporters such as Nelly Bly wrote exposés about sweatshops. Labor leaders such as Emma Goldman worked to bring about labor reforms, including laws requiring safer working conditions. And Margaret Sanger worked for the gradual availability and legalization of contraception, despite persecution and imprisonment. It was also through this important social movement that public education was made possible—as newly educated women provided the womanpower for this essential step toward a more democratic society.

## **XXI. THE PREHISTORIC SHIFT FROM PARTNERSHIP TO DOMINATION**

Scholars at the Chinese Academy of Social Sciences in Beijing have also traced this shift from more peaceful and egalitarian societies in which female deities seem to have played leading roles to a later time when Chinese society oriented more to the dominator model. {For example, in “Myth and Reality: The Projection of Gender Relations in Prehistoric China,” Professor Cai Junsheng writes: “NuWa is the most important mythological female figure handed down from the prehistoric age. NuWa was long considered by the Chinese as the creator/creatix of the world. However, a careful examination of Chinese myths shows how, at the same time that the social structure changed to a patriarchal one, NuWa lost her power until finally there are myths where she dies.”

Today all these female mythic representations are found side by side. But if we do a little detective work, we can trace their origins and situate them in a sequence from Creatrix to subservience to conversion to a male deity or to a demonic witch or monster. For example, in the iconography of old Europe, the figure that Gimbutas calls the Snake Goddess plays a prominent role, probably because the snake was viewed as one of the manifestations of the power of regeneration, since snakes shed and renew their skins (see Figure 4.4). But in later Greek mythology, we find the story of the monstrous Medusa, a terrible female with hair of coiled snakes. Significantly, she has been stripped of the power to give life, but retains the power to take life, as she is said to turn men to stone. Similarly, the Hindu Kali is noted for her bloodthirsty cruelty. Yet there are also remnants in Hindu mythology of the female power to give life, splintered off into a number of deities, including Parvati. Along a somewhat different trajectory, the early Greek Mother Goddess Demeter is first turned into Saint Demetra through Christian remything and finally masculinized as Saint Demetrius. Following still another trajectory, female deities such as Athena in Greek mythology and Ishtar in Middle Eastern mythology become goddesses of war and human sacrifice—reflecting the shift to a more violent, hierarchic, and male-dominated social structure.

## **XXII. MINOANS**

Though rarely studied—or even mentioned in most textbooks—the most interesting Western Bronze Age culture is the Minoan civilization that flourished on the Mediterranean island of Crete. Deciphered writings from this civilization are not yet available, but it has been extensively excavated since the early part of the 20th century. Its discovery was called an archeological bombshell, as scholars had no idea of the existence of this technologically advanced civilization that lasted until approximately 3,400 years ago. Here we find the first paved roads in Europe, the first viaducts, a sanitation system that we would today call modern (it included indoor plumbing), and a generally high standard of living.

Yet, sharply contradicting the theory still taught in universities that greater technological,

and thus social, complexity inevitably brings with it a dominator social organization, Minoan civilization preserved many of the elements of the earlier, more partnership-oriented Neolithic societies. Unlike the other “high civilizations” of that time, there are here no massive differences between rulers and ruled. Here women still had high status. And here trade, rather than conquest, brought prosperity.

This was not an ideal society, but it did orient more to partnership. One remarkable feature of Minoan society, distinguishing it from other ancient high civilizations, is that there seems to have been a rather equitable sharing of wealth. “The standard of living—even of peasants—seems to have been high,” reports Greek archaeologist Nikolas Platon, who excavated Crete for more than fifty years. “None of the homes found so far have suggested very poor living conditions.”

Another remarkable feature of Minoan civilization is that no statues or reliefs of royal rulers or any grandiose scenes of battle or of hunting have been found. Although the Minoans had finely crafted daggers and other weapons, which they undoubtedly used to defend their merchant fleets, this absence of art idealizing domination and violence reflected what Platon terms “an exceptionally peace-loving people” who lived in generally unfortified settlements.

The Minoans were a highly creative culture. Their art has been described as “the most inspired in the ancient world,” and their crafts were exquisite. As we will see in the next chapter, the difference between civilizations orienting more to the partnership model than to the dominator model is reflected in their art. }

As anthropologist Ruby Rohrlich-Leavitt writes, Minoan women are “the central subjects, the most frequently portrayed in the arts and crafts.” And “they are shown mainly in the public sphere.” In keeping with the partnership configuration, stereotypically feminine values appear to have had social governance in Minoan Crete. According to Platon, “here all of life was pervaded by an ardent faith in the goddess Nature, the source of all creation and harmony.” {BN62} So, although Minoan civilization was not ideal or utopian, it continued to incorporate many elements of the earlier, more partnership-oriented Neolithic societies.

Also of particular interest in relation to what we today call “ecological consciousness” is the celebration of nature in Minoan art. This veneration of nature is encoded in the worship of a Mother Goddess, today still remembered in the phrase “Mother Earth” (see Figure 4.5).

### **XXIII. GREECE AND ROME**

Most curriculum materials give the impression that European civilization began with classical Greece. But the Greeks were descendants of the Indo-European Mycenaeans, who borrowed much of their civilization from the Minoan civilization they conquered. As

cultural historian Jacquetta Hawkes writes in *Dawn of the Gods: Minoan and Mycenaean Origins of Greece*, “by the time the earliest barbarian forebears of the Greeks had begun to thrust down into mainland Greece, the Cretans were already well advanced in creating their Minoan culture and making their island the first outpost of civilization in Europe.”

As she also notes, the art and architecture of the technologically advanced Minoan civilization provided much of the foundation for later Greek art and architecture. The Minoan religion, centering on the worship of a female deity or Goddess, also influenced the Greeks, who adopted many Minoan deities into their later Olympian pantheon—although, following the pattern we looked at earlier, they were already subservient to Zeus, the violent Greek thunder-god.

Most high school texts on Athenian society also fail to bring out the fact that this “democracy” excluded the vast majority of the population: the half of Athens that was composed of women plus the women and men who made up the large Athenian slave population. Nor is there any discussion of the indications in Greek plays such as Aristophanes’ *Lysistrata* that ancient Athens witnessed a social phenomenon akin to our modern women’s anti-war movement. In a curriculum informed by partnership education, these fascinating matters, so relevant to our own American history, *are* addressed—as ancient Greece would be examined in terms of the conflict between lingering partnership elements and the later dominator overlay.

Homer, for example, is much more interesting when read from this perspective. Homer’s warrior heroes reflect the Indo-European emphasis on violence. But, reflecting the lingering high status of women in Mycenaean culture, we still find many powerful female figures in Homer’s *Odyssey*: the mighty queen-sorceress Circe, the nymph Calypso who rules the island of Ogygia, the seductive Sirens, the princess Nausicaa and her mother Queen Arete. (This last figure Homer describes as worshipped by “all the folk, who look upon her as a goddess.”)

We read a great deal about philosophers such as Socrates and statesmen such as Pericles. But rarely are we informed that Socrates’ teacher was a woman, Diotima, a priestess of Mantinea. Or that Pericles’ companion was a philosopher from Miletus named Aspasia. (I should add that when Aspasia is mentioned at all, she is often referred to as a *hetaera*, a Greek word referring to women in Athenian society who played multiple roles as sexual objects, entertainers, musicians, and/or intellectual companions for men, since “respectable” women were rarely given an education and were confined to women’s quarters much like those found in fundamentalist Muslim societies today. However, as Professor Mario Montuori notes in his book on Socrates, the characterization of Aspasia as a *hetaera* has no factual basis.)

Only occasionally do we read about a Greek woman such as the poet Sappho, fragments of whose poetry have survived. There is, for example, the passage where she lovingly writes that the sight of her child is more beautiful and moving than the launching of a thousand warships. But by and large the conventional curriculum still focuses on men—

still further obscuring the significant fact that Greek civilization was an uneasy blend of partnership and dominator elements.

## **XXV. PARTNERSHIP AND DOMINATOR HEROES AND HEROINES**

Another tool for engaging students to look at literature (as well as movies and television) through the analytical lens of the partnership-dominator continuum is the exercise from *The Partnership Way* on partnership versus dominator heroes and heroines. An example of how a teacher used this exercise in her high school class, and a paper by a student on how it enabled him to see what kind of roles, relations, and values are modeled in different programs, can be found in Appendix A.

## **XXVII. LANGUAGE**

Indeed, the semantics of gendered power relations are part of the very fabric of most world languages. For example, masculine pronouns—and, in some languages, even verbs—render the female half of humanity invisible, clearly implying the superiority of male over female.

Some people argue that it makes no difference if words such as *he*, *man*, and *mankind* are used to refer to both men and women. But the alternative, using terms such as *she*, *woman*, and *womankind* to designate both women and men, horrifies such people—even though the terms *woman*, *womankind*, and *she* actually do include *man* and *he*, whereas the opposite is not true.

Young people can be invited to examine this unconscious mindset, which gives more importance to men than to women and, not surprisingly, underlies resistance to a more equitable and inclusive language. They can begin by reading literature that uses *he* and *his*, and then substitute female pronouns, such as *she* and *hers*, for male pronouns. They can observe, and discuss, the feelings this exercise elicits. They can also consider why, even in the face of efforts to make language inclusive, *he* and *his* are still generally placed before *she* and *hers*—much like the traditional custom in Muslim fundamentalist cultures whereby the woman walks a few paces behind the man.

A good entry point into this exploration of how people have been conditioned to equate masculinity with power and privilege is to ask students in an English class to fill in the missing pronouns in the following kinds of sentences. “The judge asked the secretary to type some papers. \_\_\_\_\_ handed a stack of documents to \_\_\_\_\_, asking that \_\_\_\_\_ be specially careful in \_\_\_\_\_ work.” This exercise should be done prior to any discussion of gender or power relations.

Phrases such as “spearheading an effort,” “more than one way to skin a cat,” or “killing two birds with one stone,” in turn, condition us to associate positive meanings with violence. Students can be invited to brainstorm alternatives. “Hatching two birds from one egg,” for example, would be a more life-affirming, and more realistic, image.

Young people can also be invited to invent new words. For example, they could brainstorm the use of a single word to replace gendered pronouns—as in Finnish and Hungarian, which use just one pronoun to signify both *she* and *he*. In the same vein, they can look for substitutes for words such as *fellow* for an honorary position and *brotherhood* for friendship.

Since most of our literary and humanities classics are written in sexist (and often racist) language, words are a challenge to both teachers and students. But when this issue is openly discussed, creative approaches can be found. Students can become actively involved in terms of both making others aware of the problem and experimenting with creative solutions.

Because the question of language is so important in shaping our perceptions and interpretations of reality, it should be addressed not just in literature classes but also in English grammar classes, social studies classes, and current events classes, as well as in the study of other languages. (A good resource from *The Partnership Way* is the short section on the language of partnership that I have included in Appendix A.)

## **XXIX. MEDIA**

Another excellent project is inviting grade school and high school students to conduct their own television surveys by counting the number of women and men (and girls and boys) they see in each program. This both encourages critical viewing and helps kids see for themselves just how skewed television “reality” is. They can also be asked to count the number of African-American and Latino characters, and, in all cases, to note the kinds of roles such characters are playing. The results of these surveys, along with papers from students telling of their reactions, should be sent to the One-for-One Project of the Cultural Environment Movement. Letters should also be sent to television network executives asking for more representative, fair, and realistic programming.

## **XXX. CARING FOR LIFE**

Certainly parenting classes for adults are important. But the adults who need them the most are often the least likely to take them. So this schooling has to start much earlier, not only through partnership process (which makes it possible for all children to experience real one-to-one caring from their teachers) but also through the opportunity to experience the giving of caring themselves. This experiential learning of caring and caretaking behaviors as part of the school curriculum is important for all children, but it is essential for neglected and abused children as well as for children who, in their homes, have learned to associate caring with fear, coercion, and violence.

Figure 1.2

