

***Reducing Violence by Understanding its Sources:
School democracy, the ideas of Abraham Maslow and
Yaacov Hecht, the promise of hip-hop culture, puberty,
democratic anarchy, sustainability, multi-cultural
education, and public urban freedom schools***

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Inter-relatedness

Abraham Maslow's

- Hierachy of Needs -



Yaacov Hecht's - - - Hip hop culture
Pluralistic Learning Its global potential

Inter-relatedness

- Maslow's -

- Hierarchy of Needs -

Multiculturalism -

- Democratic

- School Democracy

- Anarchy

Puberty -

Student Voice

-

-

- Public Free

Sustainability -

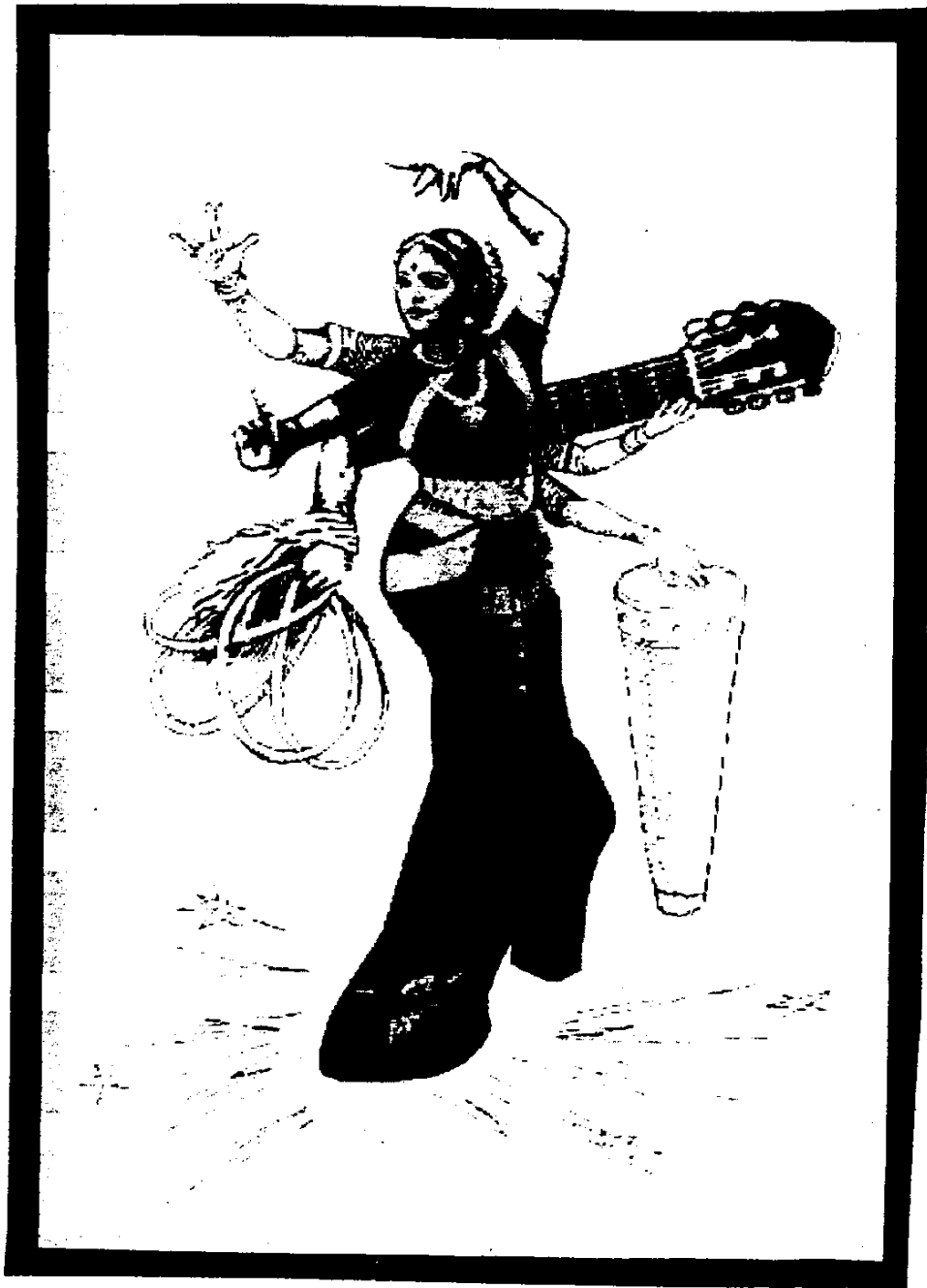
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Schools

Yaacov's - - - - Hip-hop culture

Pluralistic Learning

The Promise



Democracy: Terminology

A common language

What is Democratic Education?

1. **Democratic processes**

School/classroom governance, citizenship education via study and actual community involvement/civic-political action

2. **Freedom to choose, learning without compulsion**

In any educational setting, young people have the right to decide individually how, when, what, where and with whom they learn

(www.IDEC2005.com)

3. **Global aspects, self-actualization**

Emphasize global human rights, the community, the environment, and individual development

“If we all agreed with each other,
we wouldn't need democracy.”

– Deb Mierer

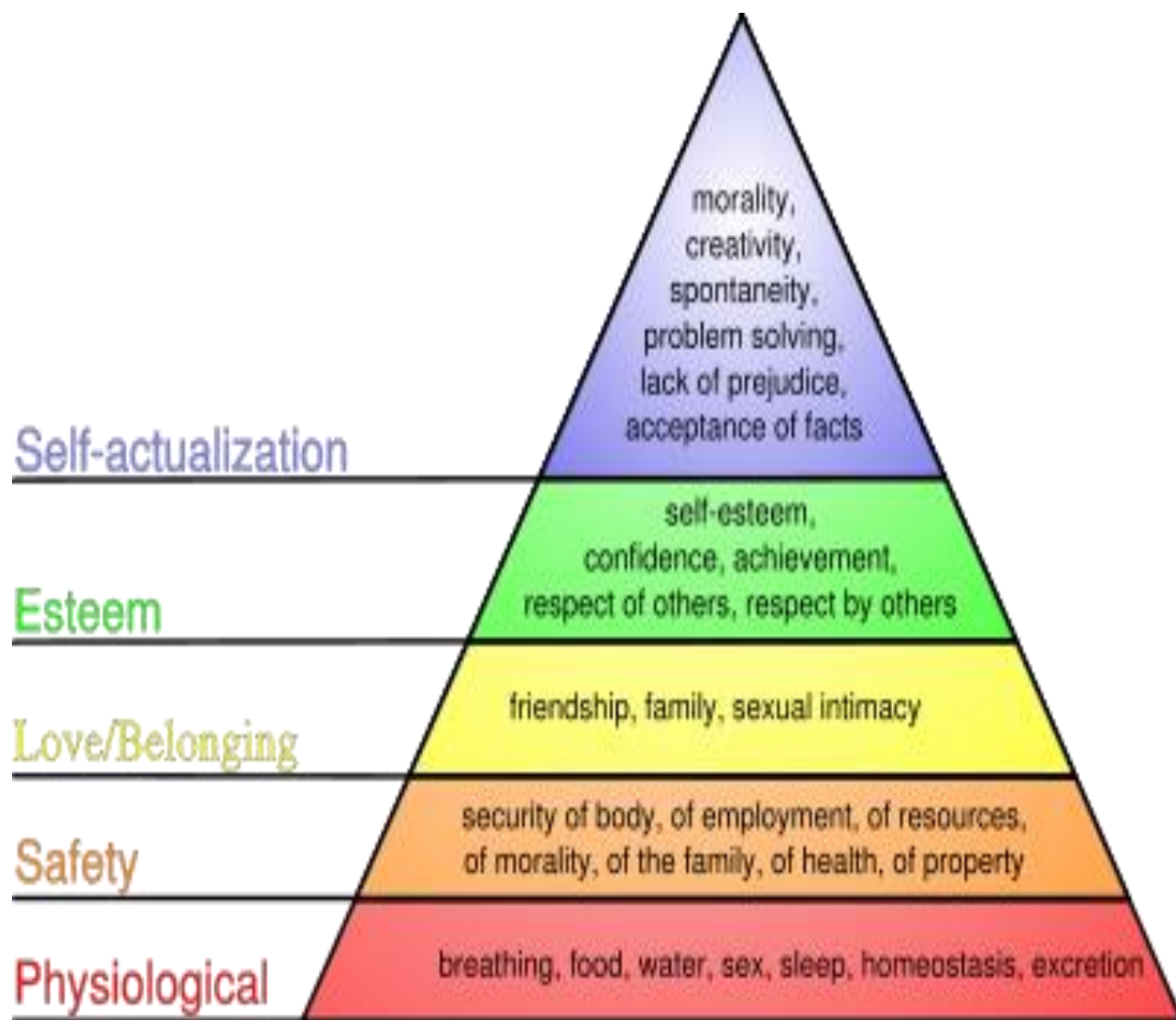
- Diversity needs democracy
- Democracy is about the individual
- Democracy: How do different people and/or groups share the same space?

E pluribus unum—along side the many, the one: The paradox of democracy --Walter C. Parker

- The *paradox* of democracy
 - emphasizes the individual and group
- Democracy emphasizes *individual* uniqueness: how we are different
 - Due to that difference: what's fair (what's shared in common) for a variety of unique individuals?
- By emphasizing what's good for the *group*, the individual is respected because this takes into account their uniqueness in determining what's fair for everyone

Maslow

In the late 1950's, Abraham Maslow created his Hierarchy of Needs. The "father of Humanistic psychology" worked with others to understand our human potential as well as our limitations.



Self-actualization

- Self Actualization is the intrinsic growth of what is already in the organism, or more accurately, of what the organism is.
- Our desire for self-fulfillment, namely, to the tendency to become actualized in what we are potentially
- What we *can* be, we *must* be. We must be true to our own nature. This need we may call self-actualization.

“Be yourself”

“The final aim is not to know but to be. There never was a more risky motto than: Know thyself. You've got to know yourself as far as possible. But, not for the sake of knowing. You've got to know yourself so that you can at least be yourself. ‘Be yourself’ is the last motto.”

-- John Edwards “What we steal from children” quoted from D. H. Lawrence

Yaacov Hecht*

Democratic schools=Democratic culture

*The Institute for Democratic Education
www.democratic-edu.org

One-size-fits-all:

The source of problems in society

- The source of problems in society is the one-size-fits-all “square” we all must fit into.
- This is reinforced by schools where we are told, if you want to learn, you have to come inside the square. We judge everyone by the square. We are asked, “Why are you outside of the square?”
 - This is the danger of school
- The role of national tests is to keep us in the square.

Democratic Education: Democratic culture

The democratic school movement will create a democratic culture in society.

“A democratic culture is one that guards the equal right of every individual for self-actualization.”

Yaacov Hecht

Pluralistic Learning

- A type of learning that acknowledges uniqueness--each person is different with both weak and strong attributes, talents, and abilities.

“Democratic education is self-managed learning.”

“The goal of democratic education is to self-actualization.”

Excellence Centers

- Places outside of school that would represent a variety of intelligences and subjects, interests, occupations/careers, etc.
- A collaboration among private, government, and education organizations
- Here, students could see what they are passionate about learning and doing
 - They could begin intense personal study and/or hook-up with adults who have the skills, careers, interests, talents they wish to have
- This would be the first of many steps to self-actualization

Inter-relatedness

Abraham Maslow's

- Hierachy of Needs -



Yaacov Hecht's - - - Hip hop culture
Pluralistic Learning It's global potential

The Promise of Hip-hop Culture

Hip-hop

- A worldview of those born after 1965
 - Authenticity
 - Social Justice
 - Loyalty
 - Respect
- Elements
 - MC-ing/rap
 - DJ-ing
 - Dance/B Boys
 - Graffiti/Tagging
 - Human beat box
- Spin offs
 - A ? billion dollar economic force
 - Political force: Hip-hop Summit, Hip Hop Congress, “Vote or die” movement of 2004 in US
 - Clothing/dress/”sagging” -- Film/video/photography
 - Urban genre’ novels -- Poetry Slams
 - Magazines -- Music styles: Trip-hop

Hip-hop promotes itself as itself,
rather than as something else

- **Lying within a struggle for respect amongst its peers, hip-hop re-appropriates what a larger society has taken from it. Hip-hop is historically and culturally based. It is built upon a long-existent black musical tradition. It knows where it is from and continually makes reference to its predecessors by its style and structure. It models for youth the authenticity they seek. It promotes itself as itself, rather than as something else** *(Brady, 2000).*

“Keepin’ it real; Keepin’ it right”

- In the 70s, hip-hop artists felt they had a responsibility to recognize what or who was “fronting,” (faking) to recognize it within themselves as well,
 - and to keep going until they discovered their own authentic or the “intrinsic” self that Maslow describes.
- Hip-hop is about “Keepin’ it real” vs. “busters,” “perpetrators,” “wanna be’s.”
 - In the understanding of the hip-hop nation as a family, others who do not fit the true “b-boy” (hip-hop) mold, are considered to be inauthentic and disrespectful imitators.
 - Verbal battles between M.C.'s (rappers) began when it was perceived that someone wasn't being true to themselves, or "true to the game" (Brady, 2000).

The promise of hip hop culture

While progressive hip-hop culture functions as the voice of resistance for America's black youth, it also provides a blueprint for the possibilities of positive social change for the entire society—helping America live up to its promise of liberty and justice for all.

Dr. Shawn Ginwright, *Black in School*

Blackness as a form of resistance

- These forms of identity are organic expressions of racial meaning that emerge out of a context of struggle within urban environments. There is a common theme between all these expressions of black identity and that theme is they all define blackness as a form of resistance (Ginwright, 2004).

Black youth identity is constructed in resistance to public school education.

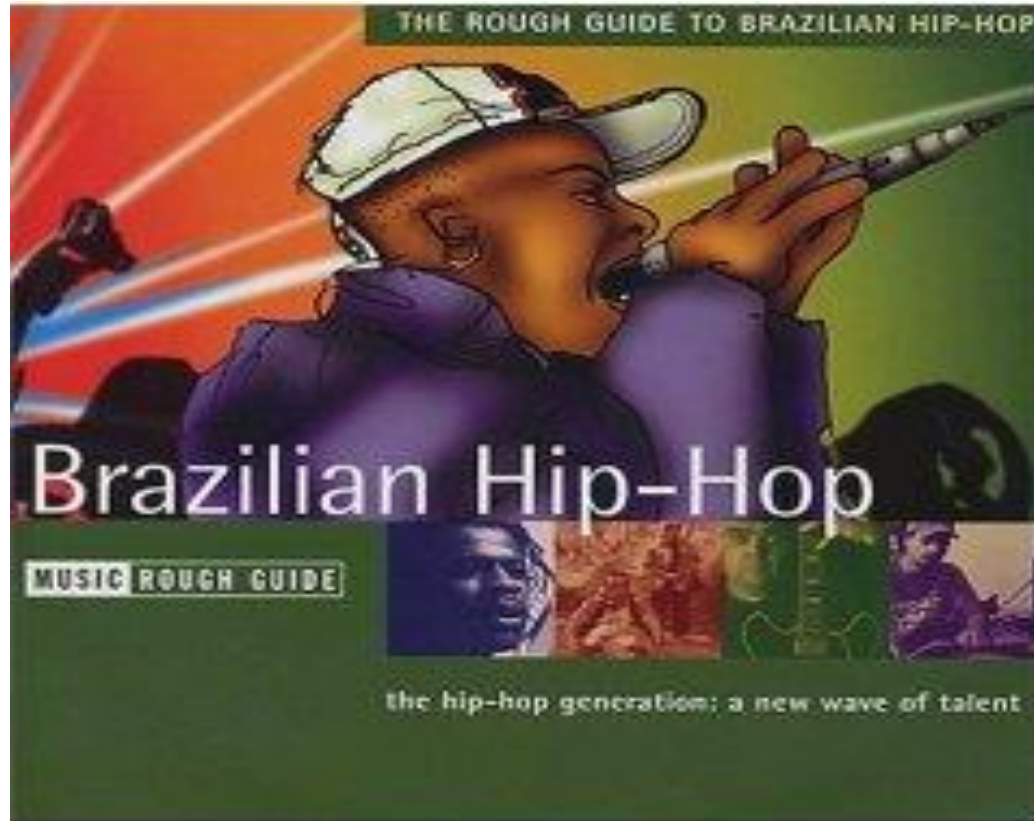
Thus, black students are critical thinkers

- Urban educators must realize black students are by nature critical thinkers due to their opposition to the mainstream.
 - *As a result of their every-day experiences, they easily make connections between local concrete conditions in their schools and communities to how larger social systems can be transformed to meet their needs (Ginwright, 2004)*

Global hip hop culture

- Reggaeton' out of Panama
- Japan: m-flo, Jewel & Rum, Mic Banditz
- Denmark: Ataf, Hvid Sjokolade, Jøden
- India: Raghav, Nivla, Karmacy
- Kenya: Bamboo, Kalamashaka, Necessary Noise
- China: Hei Bomb (黑棒), Yin Tsang (隐藏) Dragon Tongue (龙门阵)

Brazilian Rap & Hip-Hop



Hip-hop traveled from the boogie-down Bronx to the black, brown, and beige country of Brazil, where the same themes of violence, Afrocentric pride, and ghetto life are the syncopated soundtracks for millions of poor favela dwellers.

Sao Paulo: Hip Hop

- São Paulo's hip hop scene is largely influenced by social inequality and racial factors. Rappers like Racionais MC focus on criticizing the city's unequal wealth distribution, lack of opportunity given to children growing up in slums, and São Paulo state's corrupt government, and avidly promote an anti drug-use agenda.
- A new movement has started to make use of the Brazilian hip hop and creative music scene to keep favela residents out of trouble with the ever dangerous and ever evasive Brazilian drug lords versus the Brazilian police force drug war.

--Thaide	--Rappin' Hood	--Pavilhão Nove	--SNJ
--RZO	--MC Marechal	--Facção Central	--Sabotage
--Alvos da Lei	--509E	--Ndee Naldinho	--De Menos Crime
--Xis	--doctor Mc's	--Sistema Negro	--DeXter
--Consciência Humana		--Conexão do Morro	--DJ Hum
--Detentos do Rap	--RPW	--DBs e a Quadrilha	--DMN

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GRAFFITI WOMEN

STREET ART FROM FIVE CONTINENTS
NICHOLAS GANZ



Defuse News: Connecting the Global Hip-Hop Block!
The news arm of the Hip-Hop Association

HHA Chairman Martinez at National Urban League event
December 3, 2006



The Hip-Hop Association meets The United Nations Association's Kurt Krause

November 23, 2007



“...the music that can't be ignored.”



James McBride *National Geographic* May, 2007

A hip-hop planet

This is my nightmare: *My daughter comes home with a guy and says, “Dad, we’re getting married.” And he’s a rapper, with a mouthful of gold teeth, a do-rag on his head, muscles popping out his arms, and a thug attitude. And then the nightmare gets deeper, because before you know it, I’m hearing the pitter-patter of little feet, their offspring, cascading through my living room, cascading through my life, drowning me with the sound of my own hypocrisy, because when I was young, I was a knucklehead, too, hearing my own music, my own sounds. And so I curse the day I saw his face, which is a reflection of my own, and I rue the day I heard his name, because I realize to my horror that rap—music seemingly without melody, sensibility, instruments, verse, or harmony, music with no beginning, end, or middle, music that doesn’t even seem to be music—rules the world. It is no longer my world. It is his world. And I live in it. I live on a hip-hop planet.*

**Too much school,
too little education:**

**Assimilationism vs.
Authenticity**

The issue:

Forces in society, both majority and so-called minority, via the public schools, view adopting the dominant culture (and leaving one's culture behind) as the answer to education, social, and employment problems.

“Conformity limits innovativeness.”

-- John Loflin

The problem:

- American middle class European-based culture can no longer be the only standard. In a global, flat world, urban educators have to expand what it means to be educated, what it means to be intelligent, and what it means to be a citizen.

“The duty of a citizen is not to fit into society, but make society.

-- John Holt

A New World View: Education In a Global Era*

- “Children today are more likely, than in any other generation, to face a life of working, networking, loving, and living with others from different national, linguistic, religious, and racial background.
- *It is not as simple as the one-way assimilation and accommodation of ethnic, racial, linguistic, and religious minorities learning the codes of the majority society in order to get along and get ahead.*

* Dr. Suarez-Orozco, *Phi Delta Kappan*, November, 2005

"I failed your class 'cause I ain't with your reasoning. You tryin' to make me you..."

-- Boogie Down Productions, 1989

- Education as passive conformity, in order to fit in, is in stark contrast to the oppositional nature of hip-hop culture, a culture that arises out of the need for authenticity and self-actualization where many do want to pay the psychological and social price to “get along and get ahead.”

Self-actualization and hip-hop culture

“Keepin’ it real, keepin’ it right”

-- D. Miles Brady 2000

How will my own existence be clarified?

- This is a message to the oppressor, not in hope that he will listen, but with the expectation that my own existence will be clarified.

-- James Cone, *Black Theology 6-Black Power*, 1969

The clarifying potential of hip-hop culture

- With no tenable link to Africa and the desire to distance themselves from their enslavers, blacks have continued to create and recreate forms of cultural expression, and thus personal identity.
- *Out this same desire for re-creation was born the clarifying potential of hip-hop culture.*
- Brady describes hip-hop as "...an artistic rebellion against the humiliating deadness of western culture.
 - It is a culture that reflects its own values, namely respect, loyalty, and authenticity."

Commercialization turned hip-hop into “hip-pop”

- Rap is not about perpetuating stereotypes. Genuine rap is not all about “the cheese” or being top player or pimp. Yet, when white media deemed certain styles of rap as “gangsta,” soon ignorant and “wack” MCs began “fake” attempts to live up to this reputation.

The original gave way to the copy

- Within this equation, skin color is usually, but not always a determinant. Those black folk who misuse the genuine values of hip hop culture, are identified as "crossovers" and "sell-outs who need to get the hell out."
- Those unauthentic white folks are typically considered to be "Frankenstein creations" outfitted in the expensive garments of young blackness.

- **Question:** How can our urban public schools help black urban youth (and all youth) be authentic?

Answer: Follow the advice of Yaacov Hecht.

- IDEs concept of education/schools as the crucible for self-actualization and the realization of human freedom fits perfectly with hip-hop culture as the crucible for youth to clarify their identity and be who they are.

If what Yaacov argues is true and viable in that:

- *“A democratic culture is one that guards the equal right of every individual for self-actualization,”*

then we can also say:

- *“A hip-hop culture is one that guards the equal right of every individual for self-actualization.”*

Schools as crucibles for self-actualization and as means to clarity

- Our urban public schools/educators must go about the important business of examining the proper/best part they can play in this process.
- The IDE has already provided a framework --

Urban educators must realize that, hip hop culture, a democratic culture, and Maslow's concepts have the same basic foundations:

AUTHENTICITY

Clarity and Self-actualization

Inter-relatedness

- Maslow's -

- Hierarchy of Needs -

Multiculturalism -

- Democratic

- School Democracy

- Anarchy

Puberty -

Student Voice

-

-

- Public Free

Sustainability -

-

Schools

Yaacov's - - - - Hip-hop culture

Pluralistic Learning

The Promise

**Multiculturalism:
Has this 20th century idea
reached its limits?**

**Democratic education as a complement of
multiculturalism: Bringing multicultural
education into the 21st century?**

Multiculturalism: Its roots

- Multicultural education emerged as a response to the Eurocentric bias pervasive in America's urban schools.
- An outgrowth of the Civil Rights movement, *the goal was to gain power to define how education for children of oppressed racial groups should be conducted.*

This perspective assumes that ethnic and cultural identity is inherently linked to school performance.

- Afrocentric scholars argue that cultural omissions of African history, personalities, and contributions in schooling and curricula consequently erode students' cultural and self-esteem and lead to poor academic performance.

Multiculturalism has not worked

- Nonetheless, although past and present multicultural reform efforts that integrate race, ethnicity, and culture in urban school reform were and are indeed necessary,
 - if the goal of this reform is keeping African-Americans in school and graduating, the reform has not worked!

National Graduation Rates 2001

National rate 68%

Native 51.1% Blacks 50% Latino 53% Whites 75% Asian 76.8%

Males 64.1%

- Native 47.0%
- Black 42.8%
- Latino 48.0%
- White 70.8%
- Asian 80.0%

Females 72%

- Native 51.4%
- Black 56%
- Latino 59%
- White 77%
- Asian 72.6%

Loosing Our Future: How Many Minority Youth are Being Left Behind: 2001 Rates Urban Institute/Harvard Civil Rights Project (2004). Based on number of 9th graders who graduated in 4 years.

See: www.americanprogress.org/kf/losingourfuture_summary.pdf

National Graduation Rates 2003/04

National rate 69.9%

Males 66%

- Native 44.6%
- Black 46.2%
- Latino 52.3%
- White 72.3%
- Asian 75.6%

Females 73.6%

- Native 50.0%
- Black 59.6%
- Latino 62.8%
- White 77.9%
- Asian 82.1%

“Diplomas Count: Ready for What?” *Education Week* June 2007

www.edweek.org/we/toc/2007/06/12/index/html

Indianapolis (Indiana) Public Schools

- 2004 graduation rate for males--
the worst in the nation:
 - White 22%
 - Black 21%

2006 Schott Foundation Report

“...an increasingly mainstream, stale, and ineffective practice” (Dobly, 2000)

- Today multiculturalism encourages interest in many cultures not just the mainstream culture.
- Various cultures in a society merit equal respect, status, scholarly interest, and preservation.
- Different cultures or cultural identities can coexist peacefully and equitably in a unified society/single country.
- Narrows curriculum to studying various cultures. Activities like Black History Month, U.N. Day, guest speakers, or multicultural fairs intend to teach understanding and mutual respect.

Multicultural reform is democratic education

- Yet, practicing classroom and school democracy, where students must ask and answer the democratic question: *How do different people/groups share the same space?* is much different than taking a test, dressing up like Indians, or attending a cultural fair.
- Here individuals/groups have to directly take into account culture and cultural differences in considering **what is fair for everyone** through explaining, listening, taking stock, consideration, deliberation, and decision-making.
- These activities will complement and expand current multiculturalism, evolving it from a 20th to a 21st century global-oriented paradigm of action.

I am calling multiculturalism/multicultural education--as it is now practiced--passé.

- And I am ringing a new century of “democracy orientations” where various persons from various cultures not only study and gain knowledge, understanding, and appreciation of one another,
 - but we move to matters that “are relevant to **the problems of living together**” where this ethos is put into practice on a daily basis.
- This is authentic multicultural education: practicing democracy by including students in classroom and school decision-making

Puberty: Rites of passage and student voice

Introducing students to
adulthood and citizenship*

*at the same time

Idiocy vs. Puberty in Greece*

- Idiocy described a state of being overly concerned with one's own self-interests, ignoring the needs of the community, declining to take part in public life.
- Puberty was not limited to the process of physical changes by which a child's body becomes an adult body capable of reproduction.
- Puberty was the transition to public life.
- It was a process of bringing youth into "puberty"—that is, to introduce them to public life, cultivating citizenship and concern for the *polis*.

Public schools: Our introduction to society

- Schools could be the first place we come into contact with society in the public arena.
- Schools are not private places like our homes.
- These are places where multiple perspectives and personal values are brought into face-to-face contact around matters that “are relevant to **the problems of living together.**”
- These are mutual collective concerns, not yours or mine, but ours.
- *This is why public schools can, like no other place in society, nurture puberty.*

*Parker, 2003

Introducing students to adulthood and citizenship in same process*

- At grade 6 (?) begin to introduce students to rites of passage concepts:
 - the body and its changes
 - personal challenges—physical, emotional, intellectual
 - identity formation
 - the rights and responsibilities of adulthood
 - religious/spiritual/philosophical questions
- introduce democratic habits of mind and heart, how to:
 - listen, deliberate, research, determine what's fair, run meetings, partake in classroom/school decision-making processes
 - learn citizenship/politics
 - political and governmental processes, community service and change, social justice issues
- At grade 8 (?) rites of passage ceremony introduces student to “polis” as a “novice” adult and citizen

Rites of passage eliminates adolescence

- **Socially sanctioned**
 - Bar/Bat Mitzvah
 - confirmation
 - Aboriginal walkabout
 - marriage
- **Socially unsanctioned**
 - consuming drugs/alcohol/nicotine
 - having sexual intercourse
 - becoming a teen mother or father
 - dropping out of school
 - joining a gang
 - going to jail and making it through
- **Regardless, sanctioned or not, youth must show they're not children anymore, and they will...one way of the other.**

Reinventing adolescence*

- Adolescence is a European social construct crafted when the invention of the steam engine (James Watt/1760s) made it economically and socially necessary (Musgrove, 1964)
- G. Stanley Hall Americanized this concept in the early 1900s It was no coincidence that adolescence and high school were invented at the same time.
- After WW II, we had the phenomenon of the “Teenager.”
- “A structurally induced period of enforced leisure...” (Sullivan,1990) that has widened to age 10 and up to 30.
- If it was invented, it can be reinvented.

Democratize Adolescence*

*“Adolescence is not for everybody”**

- Many youth may need an extended period to prepare for a career.
- Most youth are “stuck” in adolescence--vacillating between dependence and independence.
- Others must assume adult roles at home
- Some will get out via sanctioned or non-sanctioned means.

After puberty, let's offer a variety of socially sanctioned ways to adulthood—customizing adolescence for each any and all youth.

From a dysfunctional to a democratic adolescence

Epstein in his book, *The Case Against Adolescence* (2007), believes that adolescence, as it is known, is dysfunctional.

American teenagers are highly capable—in some way more so than adults—but are “infantilized” by how they are portrayed in the media and treated by public institutions, especially high schools.

Society can “rediscover the adult in every teen” by giving youth adult authority and responsibility as soon as they can demonstrate readiness.

This implies society must provide a variety of ways youth can demonstrate socially sanctioned adulthood beyond traditional ceremonies. Having very well thought out pathways that regard all the physical, psychological, social, political and spiritual questions, needs, and experiences youth have, allowing them to assume adult status at 15, 16, 17, or 18 would eliminate the necessity of anti-social rites of passage.

Epstein's provides criteria for adult readiness in 14 domains.

Epstein-Dumas Test of Adulthood:

drrobertepstein.com/EDTA-unabridged

Democratic education and sustainability:

Involving children and youth in creating their
own future

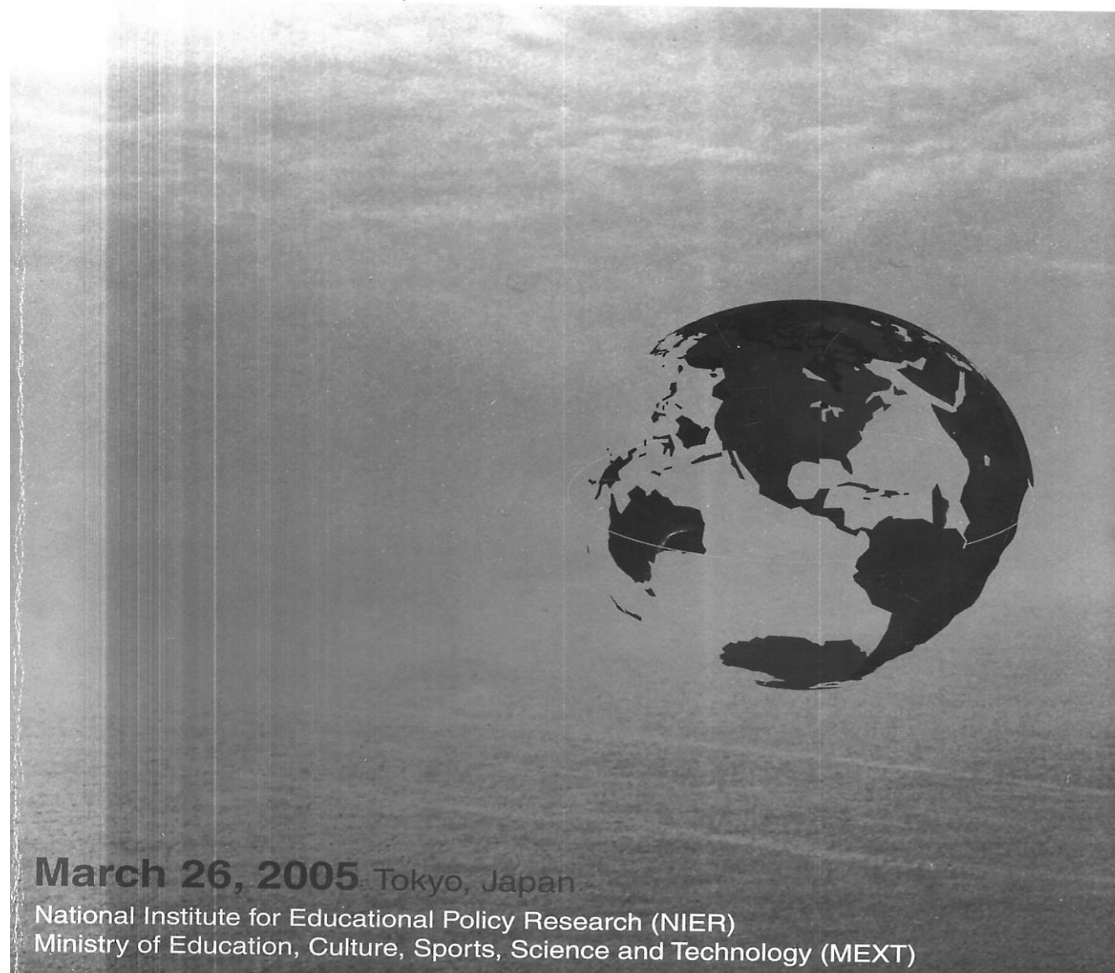
“I want a democracy so compelling even the children will
want to try it.”

-- John Harris Loflin

UN Decade of **E**ducation for **S**ustainable **D**evelopment
2005-2014 (DESD): A global effort to ensure the future for
“every one, every where, every when.”

Sustainable Development and Education for the 21st Century

What We Can Do Now for the Children of the Future
– An Educational Paradigm Shift –



March 26, 2005 Tokyo, Japan

National Institute for Educational Policy Research (NIER)

Ministry of Education, Culture, Sports, Science and Technology (MEXT)

A Conversation Between Sustainability Education and Democratic Education*

Characteristics of a democratic school:

- Freedom (to think, associate, express, choose, self-regulation)
- Open (clear about what constitutes learning, how it takes place)
- Diversity/Inclusion
- A philosophy that reflects international human rights laws
- Individualization/customization (respect the uniqueness of each person, enable self-actualization)
- High expectations: being in charge of one's learning, protecting excellence, enabling continuous empowerment

* The presentation of Phil Smith and Sue Burton (Loflin, 2006)

Sustainable schools

- Require changing the way we think, live, work
- Concern:
 - Learning for change
 - Learning to make informed decision
 - Widening our capacity to take action and make practical change
- Sustainable schools ask:
 - How do we democratize the public school system so students have a voice?
 - Once students have a voice, how are students involved with decisions?
 - What kind of teacher training?

Values for sustainable school

- Care
- Excellence
- Responsibility
- Collaboration
- Participation
- Critical thinking
- Future thinking
- Visioning
- Values clarification
- Cross-cultural connections
- Multi-stakeholder dialogue
- Action and reflection
- Organizational change
- Holistic thinking
- Integrating thinking and action
- Exploring the process of change
- Participation and the knowledge and skills for participation
- More on social and structural change than personal
- Local action in workplace and community
- Local community orientated action and learning
- Facilitating the growth of leadership qualities in everyone
- Recognizing local knowledge and capacity
- Education questions thinking, assumptions, practices, and education approaches

The relationship between Sustainability Education and Democratic Education

- Students must be informed and given the opportunity to share in classroom and school decisions that directly/indirectly involve the values, practices, and goals of global DESD efforts.
 - This would involve them in the process of:
 - Deciding what issue, problem, or task that they, the class, school, or community wants to study, research, solve, or carry out
 - How, where, when they want to study/research/solve it
 - How their DESD efforts will be assessed

Sustainable schools/democratic schools collaboration

- Would be all encompassing, fundamental, and powerful
- As well as being relevant and urgent, it has emotion, challenge, and it is filled with hope
- Not just a local or national concept, but also a global initiative
- With world communications available for students to talk and collaborate across borders and oceans, *the possibilities are remarkable*

Education for Sustainability and Democratic Education are concerned with social justice

- Listing, evaluating, researching, and solving:

- social

- economic

- political

- housing

- employment,

- health,

- environmental, etc....

issues, that affect urban students on an everyday basis, fosters sustainability and democracy

In conclusion: Sustainability Education needs Democratic Education

- A sustainable world needs sustainable schools and sustainable schools need student voices.
- If we want sustainability, we have to involve those who will inherit the world. Adults can not do this for them; children and youth must be active participants in creating their own future.
- DESD website:
www.EducationForSustainableDevelopment.com

“Democratic Anarchy”

Distributive decision-making

Dr. Adrienne Huber adrienne@huber.net

3 Parts of Distributive Decision-Making

1. The WCM (Whole Community Meeting) is an intentional community. It meets weekly and is made up of the school (students, staff, parents, and other community members), including the Community Council (CC).
2. The CC is small group formed by an election from WCM participants. The CC is the legally constituted body of the “community.” It is responsible for any and all legal aspects of the school and the whole community. The CC meets monthly.

How distributive democracy works

If a student or students want to bring up an idea, a proposal, an issue, a project, or an event:

- the WCM listens;
- it acknowledges and records;
- the WCM cannot say yes or no, it's an enabling body.

For example, the WCM cannot say there's no money, or it can't be done, or they don't like the idea.

Thus normal group discussions as to the pros/cons of an idea/proposal are not necessary at the CC meeting.

There is no need to make decisions or to vote. The WCM recognizes what is proposed and those involved.

The WCM may ask what it can do to help. An individual or group may ask the WCM for advice, suggestions, or help.

Learning Clusters (LC)

Unless the CC sees the proposal as illegal, it is up to the student or students to form a Learning Cluster around the topic, issue, project, etc. and undertake the details of their proposal. And, since this is a distributive, not a collective model, individual/groups of students must represent themselves. They cannot do something or create something and put the school's name on it.

Learning Clusters must have reason to exist.

3. If the LC cannot eventually accomplish these details, or it is not supported enough by others in the school or larger community so the proposal can be completed, the idea, project, etc., dies out and the LC no longer exists since it can only exist as an active entity.

There are no rules in this model

- Everything is negotiated or dealt with on a one-to-one basis with other support sought if and when needed.
- Rules predispose people to cease thinking and begin complying.
- Without rules we have to go deeper, and talk to each other.

Democratic anarchy enables the involvement of *each* student

- An Individual or group who that feels marginalized, who would not be recognized and given a chance in a traditional “majority rules” climate, finds this form of governance equitable.
- It creates a positive, enabling culture:

Go for it! Prove yourself!

Now democracy can serve those outside the mainstream: the fringe who don't "fit in"

- Although some students' identities come from opposition to the mainstream, such as:
 - Punk -- Grunge -- Reggae -- Hip-hop
 - "Gothic" -- Vegans -- Anarchists -- Socialists
 - Alternative lifestyles -- Hair and clothes
 - Gender identity -- Animal activists -- Greens
- *Democratic Anarchy is transformative*, changing oppositional energy into involvement in school and real-world politics, joining with others to have their voice heard in local, national, and global decisions.

The democratic potential of
urban public freedom schools

A necessary contradiction

Public Freedom Schools????

- Freedom schools by definition must be non-compulsory; public schools by definition are compulsory.
- In urban areas, many students are pushed out, or dropout, or refuse to attend even if it is breaking the law.
- If students are not attending anyway, why not offer a public school where student choose to attend?
- The School of Self-determination, a public school in Moscow: The brilliant concept of the late Dr. Alexander Tubelsky www.734.com1.ru/eng

Both blackness and freedom/democratic schools as forms of resistance...

If...

Black youth identity is constructed in resistance to public school education, then urban freedom/democratic schools – (which are also constructed in resistance to public school education) and black urban culture have very much in common.

Are public freedom/democratic schools and hip-hop culture made for each other?

- Since freedom/democratic schools are, by definition, non-traditional
 - created by educators, parents, students, and community members who also feel alienated from and critical of the mainstream,
 - *the learning climate would be conducive to respecting black urban identity formation*

The Future of Urban Education Reform: Public Urban Freedom/Democratic Schools

- Urban youth need to be understood in the context of their communities rather than the confines of schools. Reform efforts must be realized through the potential of youth to transform their school to fit them.

(Ginwright, 2004)

- *This is the democratic potential of urban public freedom schools.*

Rethinking urban ed strategies through public freedom/democratic schools

- Since by definition, students will share in school decisions: climate, curriculum, learning, assessment, personnel, maintenance, budget...
 - democratic classrooms and schools will guarantee the focus will be on the tangible day-to-day problems students' face in their lives, neighborhoods, and schools
- This is authentic urban educational reform:
 - strategies connected directly to students' experiences, concerns, and dreams,
 - *educating students in their own self-determined interests, not the state's or other's*

The challenge is: Not to be afraid of freedom

- If youth resist/reject schooling altogether, we must create and support public free schools so they might revive new and more inclusive forms of democratic possibilities.
- The challenge to educators, policy makers and the African-American community is *to not be afraid of freedom.*

Conclusion

- We see that the ideas of Abraham Maslow and Yaacov Hecht fit well with today's global youth culture providing a plan for change.
- And that democratic education provides a framework to understand, challenge, and evolve traditional 19th and 20th century concepts like puberty, multiculturalism, anarchy, or compulsory school attendance into models for our present 21st --the century where democracy's utility and potential will finally be critiqued daily on a global scale.

A Vision

- So this is a vision for the children and youth, their families/guardians, educators, schools--a society:
- Where *eros* (relatedness) informs the community's emphasis on individual self-actualization, which in turn benefits society
- Where youth are not stuck in adolescence, but where society provides rites of passage and various pathways to adulthood
- Where schools and learning:
 - Are non-compulsory for school refusers
 - Are crucibles for this self-actualization
 - realizing and actualizing students' talents
 - Teach, model and practice democracy through an expanded sense multiculturalism and inclusive "advanced" democracy
 - Are about what students can do as well as what they know
 - Civic-mindedness through solving classroom, school, community, national, and global problems
 - Involving students in forming the sustainability of their future world



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