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| Abstract | In this chapter the author argues that in an age and society where children and adolescents have eroding support for building good lives, best practice for classroom teaching needs to be extended beyond mastery learning climates and caring communities. The author proposes building "sustaining climates". A sustaining classroom climate is more than a good learning environment and it is more than a caring classroom. It also fosters students' sense of purpose, as individuals and as groups around social engagement. It is characterized by collaborative leadership, community fellowship, democratic practice, and enhancement of human potential. It fosters awareness of human fallibilities, including the types of ethical orientations identified by Triune Ethics theory (security, engagement, imagination). Students learn to foster engagement and imagination ethics while minimizing the self-centered security ethic. In sustaining classrooms, students learn skills for flourishing and helping others to flourish. | |

Chapter 38
Building a Sustaining Classroom Climate for Purposeful Ethical Citizenship

Darcia Narvaez

Introduction

In the recent past, moral and character educational approaches have typically emphasized individual capacities for moral reasoning or good habits. As understanding of human nature has improved, scholars are realizing the intersubjectivity of human behavior, its groundedness in a social fabric, and the importance of both in human development. There is greater understanding of how moral behavior is shaped by context. Environments elicit particular interpretations, foster specific habits, and channel opportunities. The social fabric of an organization is often called its climate or culture. In this chapter, a "sustaining climate" is proposed as the optimal culture for moral development and moral functioning. The notion of climate, however, is only one of several elements important for moral character development that are summarized by the integrative ethical education model.

The Place of Climate in Values Education: The Integrative Ethical Education Model

The Integrative Ethical Education model (IEE; Narvaez, 2006, 2007, 2008) provides a comprehensive approach for fostering moral character in schools and organizations. Grounded in bioecological systems theory (Bronfenbrenner, 1979) and drawing on findings from neurobiology (Narvaez, 2008), anthropology (Hewlett & Lamb, 2005), and social and emotional learning (Elias et al., 2008), IEE's aim is to foster human flourishing through skill development and novice-to-expert instruction (Hogarth, 2001), positive social influences on brain and behavior, resulting in personal and group empowerment (Baxter Magolda, 2001; Scharmer, 2007). IEE tries

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to solve many of the issues that arise when educators take on moral character education (see Anderson et al., 2004; Narvaez et al., 2004) and presents an empirically derived set of proposals for educators, which are briefly presented here.

The first proposal is to *establish a secure, caring relationship with the child*, ensuring the social context for learning and the mutual commitment to working together and influencing one another (Masten, 2003). Wired for emotional signaling and motivation (Greenspan & Shanker 2004; Panksepp, 1998), a caring supportive teacher can foster empathy and caring behavior in students as well as motivation to learn (Wentzel, 1997).

It is known from social and motivational literatures that the classroom climate primes and promotes particular behaviors (Battistich, 2008; Solomon, Watson, & Battistich, 2002) so the second proposal is to *create a sustaining climate ~~which~~ is supportive of ethical behavior and excellence*. Educators can ensure that the school and classroom environments are fostering good intuitions – intuitions that promote mastery learning, prosocial relationships, and citizenship development. Climates that help students meet their needs (e.g., for belonging, competence, autonomy; Deci & Ryan, 1985) also foster skills for good character and resiliency (e.g., Benson et al., 1998), thereby encouraging prosocial behavior. High support and high expectations for achievement and behavior produce the best results (Zins et al., 2004). This proposal is discussed in more detail below.

The third proposal draws on the literatures of expertise and schema development, proposing that an apprenticeship model of teaching be adopted to nurture a set of ethical skills that comprise ethical sensitivity, ethical judgment, ethical focus/motivation, and ethical implementation (Narvaez, 2009a; Narvaez & Bock, 2009; Narvaez & Endicott, 2009; Narvaez & Lies, 2009). Through four levels of instruction for expertise development (immersion in examples and opportunities, attention to facts and skills, practice procedures, integrate across contexts), students build their embodied understanding (intuitions and explicit understanding) of a skill in context. When teachers incorporate ethical skill development and practice into regular academic instruction and school activities, they promote moral capacity building, positively affecting student character development (Narvaez et al., 2004).

The fourth proposal highlights the importance of *self-authorship*, emphasizing how educators can empower student self-actualization (Baxter Magolda, 2001). Plato pointed out what has become a truism in an individualistic society: character development is a problem of the self – "deciding what to become and endeavoring to become it" (Urmson, 1988, p. 2). Domain-specific self-regulation and metacognitive skills can be coached (Zimmerman, Bonner, & Kovach, 2002) and are necessary for domain success (Anderson, 1989).

The fifth proposal emphasizes the *restoration of the ecological network of relationships and communities that support the child's development*. When families, neighborhoods, and schools align their goals and practices for optimal child development, flourishing is more likely to result (Lerner, Dowling, & Anderson, 2003).

When applied in a school setting, the Integrative Ethical Education approach uses a flexible, collaborative model where educators adapt the research-based framework of skills and novice-to-expert pedagogy to local needs and conditions. The framework is intentionally broad and inclusive so that educators have maximal

91 flexibility in their local adaptations (see Narvaez, 2009a; Narvaez & Bock, 2009;
92 Narvaez & Endicott, 2009; Narvaez & Lies, 2009).

93   The Minnesota Community Voices and Character Education project especially
94 emphasized ethical skill development and climate. Across participating schools and
95 a comparison school, over a 1-year pre–post evaluation, school climate positively
96 influenced the development of student reported ethical focus skills: Community
97 Bonding, Citizenship, and Ethical Goodness (each *p* < .001; Narvaez et al., 2004).

98   Next, we further develop proposal two, the sustaining climate. A sustaining
99 climate builds on best practice as demonstrated in mastery learning climates and
100 caring climates, adding the grounding in additional characteristics needed by human
101 mammals for flourishing.

The Power of Climates

106 Organizational climates and cultures shape individual perceptions and social behav-
107 ior (Power, Higgins, & Kohlberg, 1989; Power & Higgins–D'Alessandro, 2008).
108 Using a broad definition, the climate encompasses social structures that include
109 the goals and aspirations of the group, overt and hidden systems, as well as the
110 incentives and disincentives that regulate behavior. More specifically, climate has
111 to do with how members of the group work together, treat one another, encour-
112 age and discourage particular feelings and behaviors. Here, climate is defined as
113 a culture of shared expectations, habitual ways of acting and responding that have
114 been explicitly and implicitly supported initially by the leader (educator) and then
115 enforced by the group as a whole. Climates influence multiple aspects of individ-
116 ual and community life, including implicit learning, and attitudes, cognitions, and
117 behaviors.

Implicit Learning

122 Humans learn in two basic ways, with the deliberate mind through conscious effort
123 (as in book learning) and with the implicit mind through unconscious systems that
124 learn automatically without conscious effort (as with most of learning through
125 life experience). Implicit learning includes the "hidden curriculum" of schools
126 (Hasher & Zacks, 1984; Jackson, 1968; Wilson, 2003). Through the hidden cur-
127 riculum, environments "educate" the implicit mind in terms of what actions are
128 successful for getting needs met in that environment (Hogarth, 2001). The mind
129 learns effortlessly from the recurrent patterns in the environment (Frensch, 1998;
130 Reber, 1993). For example, from repeated social interaction with members of their
131 cultural group, children learn how to greet someone, when to share eyegaze, what
132 signals indicate pleasure, and so on (Hall, 1973). These habits become automa-
133 tized without effort. Most of human behavior is governed by such implicit, tacit
134 knowledge (Bargh & Chartrand, 1999; Bargh & Ferguson, 2000).

135   Because of the power of environments (Hogarth, 2001; Sternberg, 2001), adults
who work with children have a great deal of say over what kinds of intuitions and

cultural expectations children will develop because the adult designs and supervises the environment. Classroom environmental structures include the overt and hidden systems of rewards and punishment, the goals and aspirations promoted by the environment. The climate that results from the environmental structures plays a large role in how people treat one another, how the group works and makes decisions, and what feelings are allowed.

Attitudes, Cognitions, Behaviors

Climates influence member attitudes, cognitions and behavior in multiple ways. Attitudes like "boys will be boys" and "everyone gets bullied – you have to learn to stand up for yourself" support certain types of climates. Climates that emphasize performance (looking good) over mastery (learning) foster different attitudes towards effort and study. Climates affect what members think about, expanding or narrowing members' imaginations, fostering or depressing emotional expression (e.g., can I say what I think?). Environments shape individual hopes and movement towards self-actualization.

Climates promote particular habits and expectancies that affect the interpretation of events, individual goals and options for action. Humans are susceptible to suggestion and imitation. This means that if they see someone else do something, they are likely to do it too. Local climates are conveyed not only by social practices, but physical properties. For example, when trash is on the ground, rather than in a receptacle, people are more likely to throw trash on the ground. Situations press us to behave in certain ways – e.g., wild and crazy at a football game, quiet at a funeral. The climate also can emphasize dangerous ideas such as belief in one's superiority, vulnerability, or distrust towards another group (Eidelson & Eidelson, 2003). Climates can affect how we treat members of other groups (Zimbardo, 2007), exemplified in the abuses by soldiers at the Abu Ghraib prison during the Iraq War.

Climates influence not only the kind of personality traits members display, but also what types of habitual dispositions they develop ~~to begin with~~. Climates elicit particular behaviors from members often without their awareness. People learn from the reactions their actions elicit in an environment. You do not guess at an answer if the teacher rebukes you for it or expose your feelings if peers laugh at you for it. You raise your hand when you know the right answer because that is what pleases the teacher. We learn from what is rewarded or punished by those with power. We learn from teacher and peer discourse – what is emphasized or ignored.

Learning Climates

Several types of climates have been described and studied in educational settings. The majority of climate research in classrooms has been conducted on the *learning* climate and its relationship to achievement. The messages that students perceive teachers conveying are related to their cognitive and affective outcomes

181 (Fraser, 1989). When students perceive teachers emphasizing high achievement and
182 competition, students are likely to adopt a *performance* goal orientation (Urdan,
183 Midgley, & Anderman, 1998). Performance climates emphasize looking good in
184 comparison to others and can have detrimental effects, but not always (depending
185 perhaps on whether the goal is to not look bad rather than to look good; Elliot,
186 1997). In contrast, when students perceive teachers emphasizing understanding, stu-
187 dents are more likely to adopt a *mastery* goal orientation (Urdan & Midgley, 2001).
188 Mastery climates emphasize learning and understanding and bring about positive
189 attitudes towards learning, student engagement, and higher achievement (Dweck &
190 Leggett, 1988; Elliot, 1997).

Social Climates

196 Positive classroom climates include caring climates which emphasize community
197 feeling. In such classrooms, students feel greater psychological and physical safety,
198 leading to a stronger sense of belongingness (Anderman, 2003; Ma, 2003). Positive
199 social climates produce fewer behavioral and emotional problems and raise achieve-
200 ment levels (Kuperminc, Leadbeater, & Blatt, 2001; McEvoy & Welker, 2000); they
201 increase academic achievement among urban students (Haynes & Comer, 1993)
202 and provide a protective factor for boys and high-risk students (Haynes, 1998;
203 Kuperminc et al., 1997). The power of the climate influences not only academic
204 motivation, but socio-moral development as well.

Moral Climates

210 The relation of school climate to *moral* development was first examined by
211 Lawrence Kohlberg and his students who began to attend to the climate of schools
212 in the 1970s. When they constructed *just community* schools, schools-within-
213 schools, they found that the "moral atmosphere" was key to fostering a sense
214 of responsibility to the community and for cultivating moral reasoning in stu-
215 dents. Moral climates emphasize fairness and care, and democratic procedures
216 (Power, Higgins, & Kohlberg, 1989). The Child Development Project in the 1980s
217 adopted a caring, just community as a first principle for organizing classrooms
218 (Watson et al., 1989). Caring and just were defined as classrooms where (1)
219 teacher–child relationships are warm, mutually trusting and supportive; (2) every
220 student's needs for autonomy, competence, and belonging are met; (3) students
221 have opportunities to discuss and refine understanding about morality that they
222 practice in the classroom; (4) teachers promote these goals with proactive and
223 reactive techniques that support student behavior in conformance with proso-
224 cial values (Watson, 2008). Such classroom climates increase prosocial behavior
225 (Battistich, 2008).

226 Characteristics of these three types of climates – mastery learning, caring, and
227 moral – are integrated into a proposal for sustaining climates. A sustaining climate
228 is also grounded in attending to a broader array of human mammalian needs.

A Proposal for Sustaining Climates

234 Children today have lost much of the social scaffolding of the past that cared for and
235 mentored children – the "village" of care by the community that fostered children's
236 self-regulation and other key skills for flourishing. Erosion has occurred in all the
237 supports children had in the past other than school: community, religion, family,
238 and culture (Brazelton & Greenspan, 2001). The social environment in the USA has
239 become toxic for child development not only because of the loss of support across
240 the board, but also because of intrusive, negative role models (e.g., Garbarino, 1999)
241 and the daily "monsters" of family abuse and community neglect (Canada, 1996).
242 Whereas a positive learning climate may have been enough to motivate students 50
243 years ago and a caring classroom would have been enough to foster moral character
244 20 years ago, today much more is required as a counterweight to the negativity
245 and toxicity in which children are immersed. It will be suggested here that children
246 need a *sustaining* climate that meets a broad array of basic needs, fosters individual
247 resiliency and strengthens interpersonal relations.

Basic Needs

253 The "environment of evolutionary adaptedness" (EEA) was proposed by Hartmann
254 (1939/1958) then Bowlby (1973, 1988) as a way to describe what human mam-
255 malian systems require in early life. Anthropologists more recently have summa-
256 rized some of the characteristics of early life found in communities resembling what
257 is presumed to have been the EEA, small hunter-gatherer bands. In such communi-
258 ties, adults provide prompt responses to children's distress, offering comfort and
259 support as needed. Several adults share in caregiving. Children experience constant
260 touch and holding in the first years of life and experience multi-age play groups.
261 There is a general focus on the enjoyment of relationships. The social environment
262 was positive, not punishing, warm and caring, not harsh and forbidding.
263 Other basic needs, which turn out to be characteristic of the EEA, have been
264 described by contemporary psychologists, such as autonomy to express oneself
265 and act freely, competence, meaningful purpose, and trust in environmental sup-
266 ports (Deci & Ryan, 1985; Fiske, 2003; Staub, 2003). It should be pointed out that
267 researchers often describe basic needs as individual needs. However, individuals are
268 always embedded in relationships which form the backdrop for their expression and
269 fulfillment. For example, autonomy occurs within a social context, as does com-
270 petence. Competence is really about effectance – the ability to make valued things

happen or the ability to influence others with one's skills; so, basic needs ~~take place~~ in a relational context.

Climate influences how well a person can meet basic needs. One teacher writes: "We have all been in classrooms that feel tight and tense. Imagine trying to learn while worrying about pressures, limits, disapproval, and criticism" (Turkanis, 2001, p. 99). Such a climate is unlikely to meet needs for social belonging and autonomy and is likely to provoke resistance or rebellion. We learn how to effectively get needs met in each environment we encounter. If an environment does not provide positive ways to feel a part of the group, then negative ways will be learned. If an environment makes false promises (the discourse does not match practice), then cynicism will prevail and a counterculture may arise.

The "developmental assets" approach provides another perspective on basic needs. Assets represent characteristics of individual students and community supports that buttress resiliency (Benson et al., 1998; Wang, Haertel, & Walberg, 1998). Classrooms can foster assets. For example, in a growth-oriented classroom, discipline is not punishment, but is coached character development (Watson, 2008).

Moral Habitats

Habitats, the places where humans pass their time, vary in which values and dispositions they foster. This is a critical fact because the values one develops and expresses come from the habitats in which one spends the most time. For 99% of human history, humanity shared a common moral habitat[1] – that of the environment of evolutionary adaptedness (EEA). In that habitat, close positive relationships were fundamental. Children received the moment-to-moment care they needed barring traumatic events. During that time, humans lived in small, nomadic bands and were largely peaceful (Fry, 2007). In the last 10,000 years or so, the common moral habitat has splintered often into inhospitable habitats for the type of moral sense that Darwin (1871/1981) described and the EEA reflects. The panoply of habitats now can be sorted according to optimality. Compared to the social habitats of our ancestors, many habitats today are cold and disheartening, promoting suboptimal or even aberrant development. Cultural narratives and religious dogma have misshaped some habitats into forms that are counter to human flourishing (e.g., those that encourage punishment and use pain for behavioral control; Prescott, 1996).

Triune ethics theory (Narvaez, 2008, 2009b) describes three basic ethical propensities that humans carry as part of their evolutionary heritage. Each propensity is rooted in evolved brain systems and can be activated by the situation or by dispositional habit. The *security* ethic is a primitive propensity for self-preservation through status, territory, rivalry and similar urges. It can be triggered by threat or be a default

AQ1

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[1]I adopt the term "moral habitat" from John Ozolins (2007), although I define it differently.

disposition for persons who experienced poor nurturing or trauma at a young age. If a person adopts a self-preservation orientation when solving moral problems, they are using a security ethic. The *engagement* ethic is rooted in a countervailing set of brain systems and experiences. It focuses on social connection and responsiveness to others in the moment. The *imagination* ethic uses the most recent parts of the evolved brain which includes executive and abstract reasoning functions. It allows us to envision those who are not present, make plans for the future and coordinate planned action. The imagination ethic operates usually in coordination with one of the other ethics. Optimal structuring of the brain systems involved in the engage-ment and imagination ethics rely on warm, responsive parenting in early life and other sensitive periods, but their functioning is influenced by the climate or situa-tion throughout life as well. Within the classroom, educators can calm the security ethic with a positive climate and use the ethic of imagination (Who should I be? What can we do for others?) to promote and emphasize the ethic of engagement (e.g., how can we show care and respect for one another?).

Emotional Expression and Development

The mammalian brain is wired for emotional signaling, facilitating actions that meet the needs of the organism (Panksepp, 1998). Humans use emotional signals to deter-mine appropriate behavior. Organizational climates or cultures convey expectations that are picked up by the individual's emotional systems. Is this a safe place to be myself? What feelings are okay to exhibit? Does the climate support excitement for learning or obedience to direction?

Climates can evoke different emotional systems. Classrooms can be set up to emphasize and activate ~~one or more of these~~ ethics. When climates are unsafe to the individual, they will provoke a "security ethic" in which self-safety becomes a major focus and priority for action (Narvaez, 2007, 2008). "Boot camp" classrooms (DeVries & Zan, 1994) emphasize obedience and competition, activating the secu-rity ethic. In these classrooms it pays to be self-focused and wary. When climates are caring and positive, they will evoke an "engagement ethic" in which the indi-vidual is able to feel and show concern for others. Such "community" classrooms (DeVries & Zan, 1994) are about relationships, and cultivate the engagement ethic when the joy of interpersonal relations is emphasized. Such classrooms foster empa-thy for others and compassionate response. "Factory" classrooms (DeVries & Zan, 1994) emphasize academics, minimizing social and emotional learning, leading to detached imagination (without engagement).

The Sustaining Climate

Sustaining classrooms offer the closest match to the EEA and meeting human needs. In such classrooms, relationships are central but thinking skills are also. Imagination is rooted in engagement. The climate is caring, but also rich in positive relational

discourse ("let's think about how we can help our neighbor" "what effect does x behavior have on other people's well being?"). A prosocial "imagination ethic" is fostered which allows a person to consider the needs of others and imagine possibilities for action and response. In sustaining classrooms students learn to foster the engagement and imagination ethics while minimizing the self-centered security ethic. Students learn skills for flourishing and helping others flourish.

Emotional Sensitivity: Emotional Signaling, Responsiveness, and Trust

Climates influence emotional signaling. Cold climates suppress and control emotion, encouraging obedience without protest. Warm climates offer social and emotional support to members as they meet the tasks of the day. A warm climate is a human and humane environment. Feelings are accepted. Sustaining climate shares a lot of characteristics with Rogers & Freiberg's (Rogers, 1983) person-centered classroom in which unconditional positive regard is practiced. In a person-centered classroom, leadership and rule development is shared; all students can help manage the classroom. Teachers help students with self-discipline and intrinsic motivation.

Sustaining climates offer a democratic, negotiating approach to tasks. That is, individuals have a say in what they do, what the goals are and what are good outcomes. Like their interest in the goings on, their emotions are engaged as a matter of course. The individual spirit is not alienated by coercive strategies. Instead, individuals have an effect on the course of the group activities. They have influence. Much like a good parent–child relationship, there is mutual influence and co-construction of the relationship and joint activities.

Good feeling is not enough. Habits and capacities of various kinds must be fostered. A sustaining climate is one that takes seriously the social and work habits that are established early, by the individual and the group. Whenever things go wrong, there is relational mending through conflict resolution, forgiveness, and restitution.

Moral Discourse and Structures, Citizenship, and Solidarity

A sustaining classroom is democratic and open. Democratic classrooms foster student development by allowing students to have an opportunity to make suggestions for structuring the rules and practices of the classroom. Students have opportunities to discuss all sides of controversial topic (Berman, 1997). Open classrooms promote democratic values (Ehman, 1980). In a sustaining classroom climate, students are at ease enough to express their thoughts and feelings about basic issues. They are able to engage in discussions in which viewpoints conflict and develop greater social perspective taking skills. Such activities also promote moral judgment

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406 development (Reimer et al., 1988) and personal efficacy in democratic functioning:
407 "Open-classroom climate generally is related to higher political efficacy and trust,
408 and lower political cynicism and alienation – to more democratic attitudes" (Ehman,
409 1980, p. 110). Those who have extensive experience designing and creating cur-
410 riculum as children learn to "own" their learning generally and feel more capable
411 in making decisions, solving problems, and thinking creatively as adolescents and
412 adults (Turkanis, 2001). Students who practice these skills are able to "enhance and
413 embellish assignments, discuss requirements and expectations, seek new depth and
414 experiences, and search for meaning and value in projects and classroom studies"
415 (p. 102).
416   Purposeful citizenship is fostered by teachers who help students develop a sense
417 of social responsibility (Berman, 1997). Such teachers promote peer interaction
418 within a context that emphasizes cooperation and equality. They allow conflicts to be
419 openly and effectively resolved. They give students a meaningful voice in control-
420 ling their environment. They enlarge young people's perspectives by inviting them
421 to consider the perspectives of others and the good of the group. Of course, there
422 are different ways to be a cohesive group. You can have a democratic community
423 but demonize the outgroup. Teachers can set up or allow climates to develop that
424 emphasize the Security ethic (me against you, us against them), the engagement
425 ethic (relational care), or the imagination ethic (inclusive solutions). Sustaining
426 classrooms are globally sustainable. That is, they take multiple perspectives into
427 account when planning, thinking of consequences and solutions.

428   For a successful participatory democracy, Reimer, Paolitto, and Hersh (1991)
429 suggested that several conditions must be met. Student interest is maintained. Issues
430 are raised clearly so that the pros and cons of concrete proposals can be discussed
431 and this is done in a clear, flexible procedural order. Students and staff discuss
432 issues by voicing reasons for their stands and not by attacking one another on
433 personal grounds. Controversy and conflict are welcomed as a way to encourage
434 cognitive and ethical growth. Moral judgment is promoted through discussions of
435 what rules to establish, thereby building understanding of the need for agreements
436 and commitment to following them as well as discussions of everyday dilemmas
437 and socio-moral problems.
438   Democratic citizenship is enhanced through the development of additional
439 capacities and attitudes required for global citizenship. The policy experts in the
440 Citizenship Education Policy Study Project (Cogan, 1997) identified the public
441 virtues and values that a global citizen should have in the 21st century. It is antici-
442 pated that if people around the world do not develop these characteristics, there will
443 be more wars and threats of war. The experts agreed on the following characteristics,
444 in descending order of importance. Each person should (a) Approach problems as
445 member of a global society; (b) Work cooperatively with others and takes respon-
446 sibility for one's roles and responsibilities in society; (c) Understand, accept, and
447 tolerate cultural differences; (d) Think in a critical and systematic way; (e) Resolve
448 conflict in a non-violent manner; (f) Adopt a way of life that protects the environ-
449 ment; (g) Respect and defend human rights; (h) Participates in public life at all
450

38   Building a Sustaining Classroom Climate for Purposeful Ethical Citizenship

Table 38.1   Examples of things that climates influence

Primary and secondary desires (e.g., performance vs. mastery goals)

Positive emotions (e.g., awe, compassion) or negative emotions (e.g., status striving, competition, contempt)

Social habits

Work habits

Learning habits

Routine Preferences

Topics for Imagination

Episodic and autobiographical memory

Relationship quality and emphasis

Individual and group focus, efforts, goals

Table 38.2   Comparison of mastery learning, caring, and sustaining climates

Mastery learning climate	Caring climate	Sustaining climate
How do we learn?	Who are we as a community?	(characteristics in addition to those of mastery & caring) Who should we be?
Student-focused	Management is a form of guidance	Democratic practices
Mastery focused	Shared responsibility for classroom tasks	Individual purpose and self-actualization are central to goals of education
Intrinsic rewards	Peer interaction encouraged	Positive group purpose
Students self regulate	Students have voice in meaningful decisions	Enhancement of human potential
Activities maintain student interest	Encourage sensitivity to needs and perspectives of others	Broad ethical skills supported
Deep thinking encouraged	Conflicts handled openly with just and caring procedures	Leadership development
Clear flexible procedures		Global awareness emphasized
		High-profile parenting encouraged
		Partnerships with local community

levels of civic discourse; and (i) Make full use of information-based technologies. This may be a handy list for teachers to post in the classroom.

Meaningful Development, Enhancement of Human Potential, and Flourishing

Sustaining classrooms are about supporting flourishing. Student interests are central to the goals of the classroom. The openness of the classroom means that the heartfelt interests of students are integrated into the tasks from which they choose.

496 As the teacher gets to know students, she co-shapes instruction with students in
497 ways that engage and delight them. Humor and joy are not strangers to classroom
498 life. Moreover, the educator helps students develop a sense of positive purpose
499 through ongoing discussions of the good life. Student self-actualization is part of the
500 classroom mission. Individuals develop their talents under the guidance and encour-
501 agement of the classroom and school community in response to community need,
502 an Aristotelian idea (Urmson, 1988). The community is drawn into the classroom,
503 whether for developmental support, instructional purpose, or the investigation of
504 community needs that the students can help meet.

Conclusion

509 Sustaining climates pay attention to human mammalian needs. They integrate emo-
510 tional signaling, democratic practice and discourse, and enhance human potential.
511 Sustaining classrooms offer places where students are encouraged to self-actualize
512 through the academic tasks at hand. Students learn to integrate positive purpose, cit-
513 izenship, and flourishing as individuals, as members of the classroom community,
514 and as global citizens.

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Chapter 38

Q. No.	Query
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