

ENVISIONING A THOREAUVIAN SCHOOL

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Abstract

Linking theory and practice stands as a foundational and recurring theme in educational discourse. This study contributes to the discussion through an examination of the ideas of Henry David Thoreau. Thoreau's ideas on education are elaborated through a chronological examination of his works, themes are drawn, and implications for schooling deduced. From this distillation, a reification of Thoreau's ideas finds articulation within the context provided by a major international report: *Learning: the Treasure Within Report to UNESCO of the International Commission on Education for the Twenty-first Century*. Commonly referred to as the *Delores Report*, the document offers an heuristic umbrella for a detailed explication of a school congruent with Thoreau's ideas within four broad 'pillars' of learning: Learning to Know, Learning to Do, Learning to Live Together, and Learning to Be. The quest for fidelity between the writings of Thoreau and this study's extrapolations from those writings to envision a Thoreauvian school concludes with an empathetic narrative. The final details of this envisioning are presented in the words and the voice Thoreau himself may have used.

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Table of Contents

Abstract	iii
Acknowledgments	iv
Table of Contents	v
Chapter 1: Introduction	1
Background	1
Purpose	2
Method	3
Sources	4
Sequence and Development	5
Choosing the UNESCO Framework – The Delores Report	8
The Four Pillars of Education	9
Chapter 2: Thoreau’s Ideas on Schooling	12
The Chronological Examination	12
The Formative Discovery Years, 1817 – 1847	12
The Emergent Social Justice Stance, 1848 – 1849	46
The Mature Manifestations, 1850 – 1862	51
The Thematic Deliberation	86
Chapter 3: The Dimensions of a School	89
Learning to Know	89
Learning to Do	95
Learning to Live Together	100
Learning to Be	105

Chapter 4: Summary and Conclusion	109
The Thoreauvian Allocution	109
Denouement	115
References	118

Chapter 1: Introduction

Background

I first discovered Henry David Thoreau while at a movie, *Dead Poet's Society* (Haft, 1989), with friends in 1989. A few lines from one of his books were quoted at different times during the movie. One character quoted Thoreau's phrase "the mass of men lead lives of quiet desperation" (Thoreau, 1854/1995, p.9). Other moments in the film saw different characters read an excerpt that included "I went to the woods to live deliberately... I wanted to live deep and suck out all the marrow of life (Thoreau, 1854/1995, pp. 72-73). I was intrigued. Those words stuck with me, they kept resurfacing in my mind, propelling me to some research in the library. I devoured *Walden* (1854/1995), the book that contained the first few lines of our acquaintance. Thus began my relationship with the eccentric, sometimes enigmatic, and iconic American, Henry David Thoreau.

My intrigue with the man continues. Today, having completed an undergraduate degree in Education, having experienced eighteen years of teaching, and now pursuing a graduate degree in Education, I find that I have come to count him a friend. I often draw upon his philosophical tenets in my life and in my teaching. When the time came to consider a thesis topic, a study pertaining to Thoreau enlivened me. Contemplating a study that would bring Thoreau and Education together finds resounding affirmation in me.

While I am partial to Thoreau, I find others have been impacted in significant ways by his beliefs. Such notable figures as Ghandi and Dr. Martin Luther King, Jr. drew on the tenets contained in Thoreau's *On Civil Disobedience* (Lenat, 2009) for their world-

changing endeavours; other, perhaps less grand, expressions of Thoreau's stature may be found in schools that express ties to him through their names (like Walden) and by incorporating his values in their school principles. I believe it of value and interest to undertake a study that brings Thoreauvian thought to bear on education.

These interests motivated me to take Henry David Thoreau's ideas and apply them to demarcating an outline for a school which would accurately and concretely reflect his ideas. In other words, I wondered: What would a Thoreauvian school look like? Although Thoreau was a public school teacher for a brief time in 1837 at the Concord Center School – indeed, he and his brother even operated the private Concord Academy school from 1838 to 1841 (The Walden Woods Project, 2009) – nowhere in his writings did he specifically propose or unambiguously articulate a comprehensive vision of a preferred or ideal school.

Purpose

This study purports to frame a concrete outline of a school recognizable as a valid reification of the ideas Thoreau expressed in his journals, books, essays, and lectures. To elaborate that outline within a modern and internationally relevant contextual frame of reference, this study utilizes the structural parameters of a landmark United Nations Educational, Scientific and Cultural Organization (UNESCO) Report: *Learning: the treasure within report to UNESCO of the International Commission on Education for the Twenty-first Century*. This document is commonly known, and hereafter referred to, as the Delors Report (Delors, 1996a; 1996b).

Method

This undertaking is a theoretical exercise. The method employed predominantly lies in distilling or rendering the ideas present in Thoreau's works. This enterprise, or as termed in the title, envisioning, rests upon a careful and thorough scrutiny of the body of Thoreau's written work, while drawing corroborating support from the work of other scholars as appropriate.

In a detailed reading of Thoreau's voluminous works, his core values and beliefs surface and serve as windows for insights into envisioning a Thoreauvian school – a school bearing his indelible stamp; a stamp rooted in the ideas, beliefs, and values of the man himself. Additionally, a careful reading of his texts to glean an appreciation for and understanding of how Thoreau's life experiences have marked his thinking exposes a great deal about how he would approach designing and operating a school.

The above-noted Delores Report (Delores 1996a; 1996b) provided the lens for my focused reading of Thoreau. The structure of the Delores Report's four dimensional framework guided my purposeful reading of Thoreau's texts, as is elaborated below in the section titled Choosing the UNESCO framework - the Delors Report.

The Sequence and Development section below details how the reading of Thoreau's texts was approached chronologically. Material of potential value for addressing the questions that formed the purpose behind the reading was noted and recorded, followed by an editing for succinctness and clarification. The data and insights gleaned from the chronological analysis was then repeatedly scoured to draw out nascent themes that speak to envisioning a Thoreauvian school and provide another perspective on the educational tenets embedded in Thoreau's writings. Throughout, there was need

for continuous cognizance of the fact that I am a product of a particular time and place, while Thoreau is of another time and place. As a reader responding to the text I needed be conscious and aware that I am reading material from a former era through a contemporary existential lens.

Based on such a detailed and purposeful reading, Thoreau's explicit thoughts on education, drawn from his body of published work, become the starting point for the development of this thesis. However, his writings also contain many implicit ideas regarding schooling which may not, at first look, seem to be ideas regarding schooling at all. But, ties are made and how what is presented relates to educational ideas is thoroughly explored. Additionally, Thoreau's other endeavours, as well as his idiosyncrasies and peculiarities, require a deliberate examination to capture the essence sought here.

Sources

Thoreau's journals constitute one major body of evidence for his core ideas and values. They trace an evolution of his thinking over the time of their writing, and are one major source for this thesis. While Thoreau's journals reveal the man over time, a second source, his books, provides an in-depth, well thought out, highly detailed and carefully constructed accounting of major events. His books are predominantly excursion records – detailed records of trips and, in the case of *Walden*, experiments. Thoreau's books and journals reveal different dimensions of the man. The books bear carefully constructed details whereas the daily journals tend to be more idiosyncratic and take on the nuances of each particular day they record. Thoreau's essays and lectures constitute a third source, and offer concise assertions regarding his beliefs and values. They address a

diverse range of topics and provide immense fodder for envisioning a Thoreauvian school. Fourth and finally, commentaries on and analyses of Thoreau's ideas on schooling will be employed where appropriate to provide further illumination.

Voluminous material on Thoreau exists, a number of authors, both contemporaries and modern commentators, surface whose writings facilitate this exposition.

The Thoreauvian materials themselves are not from primary archival sources, but edited publications. These works are collections of Thoreau's work which have been painstakingly undertaken by scholars endeavouring to preserve as much of his work as possible. Included within the published works are substantial editorial comments and notes in support of what has been done in the editing process, including, but not limited to, such notables as missing pages in the manuscripts the editors were working with, word discrepancies, notes added, and clarifications made. The original primary source material available exists in museums and university archives in the eastern United States. Time, cost and distance make access prohibitive. However, the information available through libraries and electronic databases provides voluminous scholarly material with which to work.

Sequence and Development

The research begins with a scouring of Thoreau's work, in the manner described earlier in the Method section, to reveal that which speaks to schooling in some way. A distilling review of his written work – journals, essays, lectures and books – occurs in the next chapter to reveal the Thoreauvian elements needed to build this study's Thoreauvian school. That review is what may be described as a two-dimensional, overlapping, process: chronological and thematic.

The bulk of chapter 2 consists of an essentially chronological examination of Thoreau's works to capture the evolution of his values over time. As my documentation reveals the decidedly human qualities and activities that would have an impact on a Thoreauvian school, it might look like a disproportionate quantity of information comes from Thoreau's journals – especially his early journals. That is because I construct what I see in Thoreau as he reveals it to me. At the beginning everything is new. As I progress through Thoreau's written work only that which adds to or alters or changes that which has been documented warrants additional attention.

Thus the process consists of an examination of Thoreau's works for the characteristics, ideas, beliefs and values of Thoreau that carry weight in this undertaking to specifically elicit educationally related material. Throughout, relevant contributory material from Thoreau's journals, essays, correspondence, and published works is drawn upon. Additionally, relevant material from Thoreau's contemporaries and academic scholars is superimposed. All of this is conveyed in a relatively chronological order and structure.

Three natural divisions or organic sections emerge from the voluminous material which prevent this study from becoming unwieldy and make possible an essentially chronological exposition. First, I see what I call *The Formative Discovery Years* from 1837 when Thoreau begins recording his journals to the end of 1847 when he leaves Walden Pond to pursue what he calls "more lives to live" (Thoreau, 1995, p. 254). During this period in his life Thoreau explores who he is in the context of his world. He asks a great number of questions of his world and provides a number of first or preliminary thoughts on what he sees. During this time much perplexes Thoreau and he

also discovers that in which he finds solace. Foundational precepts for envisioning a Thoreauvian school emerge as Thoreau wrestles through the formative life questions from which he discovers the man he becomes.

As Thoreau grows and evolves, I discern what becomes the second natural division or organic section into which his writings fall. A solidification of his beliefs emerges and his ideas come to fruition. I see this era in Thoreau's life bear what I call *The Emergent Social Justice Stance*, which occurs between 1848 and 1849. It culminates in the publication of *Civil Disobedience* (1849/1906). Thoreau's beliefs find explicit expression in that essay. The entire world changes its course at this juncture. When Thoreau moves on from his experiment at Walden Pond he takes on injustice in a serious and significant way. The social themes that emerge provide the foundational beliefs and tenets of a Thoreauvian school. The publication of this essay also sets the tone and direction for the rest of his life.

What I call *The Mature Manifestations* constitutes a third natural division or organic section which runs from 1850 to the end of Thoreau's life in 1862. Little new and little change occurs in Thoreau during this period of time. However, what does occur provides substantive information for envisioning a Thoreauvian school. The information drawn from this section of Thoreau's lifework provides the colours and hues, the nuances and textures, and the precedents for the concrete implications drawn out.

Once the major elements of Thoreau's explicit and implicit ideas on schooling have been drawn out and identified, the final component of chapter 2 - *The Thematic Deliberation* – draws findings together and presents them thematically. While summaries appear within each of the three sections above and foundational principles for Thoreau's

ideas on schooling are identified, these in and of themselves do not provide a sufficiently cohesive and meaning-rich gestalt. I believe a further thematic weaving of the material is necessary to facilitate the examination and add a dimensional aspect that a chronological approach alone, albeit appropriately embedded with summaries, cannot provide. A concluding thematic overview adds an important dimensional aspect and more fully exposes the precepts needed to envision a Thoreauvian school.

Once Thoreau's major ideas on schooling have been generated, chapter 3 constructs a school that bears fidelity with Thoreau's views. To provide a framework for this construction, as has been noted above, the four pillars established in the Delors Report (Delors, 1996a; 1996b) are employed.

Choosing the UNESCO framework - the Delors Report

To facilitate the envisioning of a school, a clear, functional, and pragmatic framework is an invaluable heuristic tool. A voluminous body of published work regarding schools provides ample resources for considering the framework needed. However, that same voluminous body of work also stands problematic. It is an ocean of material and thought. My solution to the question of selecting a framework within which to describe a Thoreauvian school lies rooted both in pragmatics and in the search for an authoritative voice. The imperative is to focus on Thoreau and how to concretely envision a school from his ideas – not on detailing and defending a framework.

Fortuitously, a landmark UNESCO document – the Delors Report (Delors, 1996a; 1996b) - offers an authoritative framework with a scope, depth, and breadth that allows a clear and sufficiently detailed envisioning of a Thoreauvian school. Importantly, the Delors Report framework is not prescriptive. It suggests a skeletal structure – what it

calls the ‘four pillars of education’ – within which diverse ideas on schooling can find ample space for expression. Under the flexible organizational umbrella of these four pillars, the meaning and integrity of Thoreau’s ideas can emerge and stand uncompromised. The four pillars serve as a platform for the articulation of Thoreau’s ideas; they do not impose contextual constraints.

My selection of the Delors Report to serve as an organizational framework is further influenced by four additional factors. First, the status and credibility UNESCO holds within the education community, and the fact that its work finds acceptance, respect, and implementation worldwide, provides a level of confidence in using the Report’s four pillars as the framework for this thesis. Second, as a heuristic framework for discussion, the international response to the report has been positive (Tawil & Cougoureux, 2013). Third, the Report has been in global circulation and the subject of discussion for well over a decade. Thus, it provides a relevant and recognizable touchstone for international readers. Finally, in that Thoreau stands in the company of thinkers sometimes labeled as “quintessential American,” Delors serves as a nice bridge for making Thoreau’s ideas more relevant for scholars and students beyond the borders of North America.

The Four Pillars of Education

The concrete implications of Thoreau’s ideas on schooling will be discussed within the four pillars established in the Delors Report (Delors, 1996a; 1996b): learning to know; learning to do; learning to live together; and learning to be:

- *Learning to know*, by combining a sufficiently broad general knowledge with the opportunity to work in depth on a small

number of subjects. This also means learning to learn, so as to benefit from the opportunities education provides throughout life.

- *Learning to do*, in order to acquire not only an occupational skill but also, more broadly, the competence to deal with many situations and work in teams. It also means learning to do in the context of young peoples' various social and work experiences which may be informal, as a result of the local or national context, or formal, involving courses, alternating study and work.

- *Learning to live together*, by developing an understanding of other people and an appreciation of interdependence - carrying out joint projects and learning to manage conflicts - in a spirit of respect for the values of pluralism, mutual understanding and peace.

- *Learning to be*, so as better to develop one's personality and be able to act with ever greater autonomy, judgement and personal responsibility. In that connection, education must not disregard any aspect of a person's potential: memory, reasoning, aesthetic sense, physical capacities and communication skills. (Delors, 1996b, p. 37)

Within each of the four pillars I scrutinize Thoreau's ideas garnered in Chapter 2 and substantiate what I propose in this envisioning. Chapter 3 consists of the concrete development of the theoretical envisioning; the anthropomorphization of a Thoreauvian school on the archetypal framework of the four pillars established in the Delors Report (Delors, 1996a; 1996b).

Chapter 4 offers a summary of and conclusion for the ideas presented. To effect this in the way that is most meaningful for me and hopefully for the reader, the final chapter momentarily shifts the narrative style. Because Thoreau consistently writes from a highly personal, introspective, first-person stance, the beginning section of the concluding chapter assumes Thoreau's voice. *The Thoreauvian Allocution* is written as if Thoreau was articulating the thoughts himself. I believe this format offers a unique measure of theoretical and stylistic efficacy. To borrow from Keen (2013) and Harrison (2011), narrative empathy provides an effective way for the reader to see and relate to what Thoreau might have said if he were to present this theoretical treatise. Chapter 4 ends as I resume writing in my own voice and utilize a denouement to draw final concluding statements.

Chapter 2: Thoreau's Ideas on Schooling

This analysis begins with an essentially chronological examination of Thoreau's works to capture the evolution of his educationally relevant ideas, beliefs, and values. I draw upon material from Thoreau's journals, essays, correspondence, and published works, and further enhance and inform the analysis with relevant material from Thoreau's contemporaries and academic scholars. Three natural divisions or organic sections emerge from the material to provide a structure for this chronological exposition: *The Formative Discovery Years, 1837-1847*; *The Emergent Social Justice Stance, 1848-1849*; and *The Mature Manifestations, 1850-1862*. Within each section, I identify and summarize the emergent foundational principles for Thoreau's ideas on schooling. Chapter 2 closes with *The Thematic Deliberation* – a drawing together of the principles to add a further dimensional aspect to more fully expose the precepts one needs to envision a Thoreauvian school.

The Chronological Examination

The Formative Discovery Years, 1837-1847. To place David Henry Thoreau (1817 – 1862) in historical context, I retreat to Thoreau's birth on the 12th of July, 1817 in Concord, Massachusetts. He is the third child of four, son of John and Cynthia (Dunbar) Thoreau. Helen, the first-born, is five years older than Henry, brother John is two years older than Henry, and Sophia, the youngest, is two years younger. From 1828 to 1833 Thoreau attends Concord Academy and then from 1833 to 1837 he attends Harvard College. Upon graduating in 1837 he teaches briefly at Concord Center School (The Walden Woods Project, 2009 [TWWP]). However, after only two weeks and a disagreement with the school board, Thoreau resigns because he disagrees with their

policy that requires the use of corporal punishment as a form of discipline (Harding, 1967, p. 53).

October 22, 1837 marks the beginning of Thoreau's journaling, and the thoughts and questions of a young Henry David Thoreau quickly begin to find expression. A proliferation of quotations occurs in his early journals - in the bulk of the first few entries he quotes Goethe (Torrey, 1906, Vol. 1, pp. 3-27). I suspect this serves as a prelude while Thoreau searches for his own voice. The themes in Thoreau's journals tend to run to the circles or cycles of life, leaning heavily on nature.

When Thoreau first writes of his personal experiences, he writes of what may at first sight appear mundane recollections: finding amusement in a couple of ducks on a pond, an incident on an excursion with his brother John, a sunrise, and ruminating about sailing with and then against the current (Torrey, 1906, Vol. 1, pp. 3-27). However, these early signposts serve indicatively of traits that persist over his lifetime and form an important part of the fabric of the man: fascination with nature, drawing upon history for insights, examining relationships, and ubiquitous humour.

Thoreau captures a true nugget of insight in his November 5th entry stating, "the truth strikes us from behind, and in the dark, as well as from before and in broad daylight" (Torrey, 1906, Vol. 1, p. 8). What Thoreau succinctly writes here reveals a notion about him that I see throughout his life: he deeply and passionately lives to learn all that he can about how the earth works. This little observation points at a direction that Thoreau takes in or with his life. It also speaks to how Thoreau sees that sometimes learning opportunities and revelations surprisingly and unexpectedly present themselves. He may also allude to preparedness with this statement, suggesting that students need to

live in readiness for the materialization of any phenomenon. The theme of preparedness resurfaces again later in his journals. The November 12th, 13th and 15th journal entries build on the thoughts from the 5th of November (Torrey, 1906, Vol. 1, p. 9).

The journal entries to November 26th speak of nature and poetry, and again include quotations from Goethe (Torrey, 1906, Vol. 1, pp. 3-13). However, the journal entry on the 26th reveals something perplexing for Thoreau. He writes, “I look around for thoughts when I am overflowing myself. While I live on, thought is still in embryo, it stirs not within me” (Torrey, 1906, Vol. 1, p. 13). Thoreau then describes how the thoughts begin to develop and how he prepares to array those thoughts with words. He also describes how he chokes on the thoughts and cannot “expectorate them” (Torrey, 1906, Vol. 1, p. 13). The man wrestles with his thoughts, perhaps even lives in his own world with them at times. The two questions I wish to hang onto at this time deal with Thoreau and his world of thought: What perplexes Thoreau, and to what extent?

Thoreau continues to write about nature – the details and intricacies astound me. He also continues to include more from Goethe (Torrey, 1906, Vol. 1, pp. 3-27). The language Thoreau uses leans heavily on metaphor as well as poetics. He seems to have the tools to capture what he sees and thinks with words. The art and skill of writing resides with Thoreau – an art and skill that students will learn in a Thoreauvian school.

To the end of the year Thoreau writes on nature themes, offers some thoughts on the nature of facts, and ponders how heroes and revolutions resemble the Amazon River in that it starts from a small spring somewhere and builds over time. Again, this illustrates an early reinforcement of nature and history as enduring themes for his writings (Torrey, 1906, Vol. 1, pp. 3-27). One other topic evolving from an early journal

entry deserves inclusion here. On December 12th Thoreau writes “when we speak of peculiarity in a man... we think to describe only one part... but it is not so. It pervades all. Some parts may be further removed than others from the centre, but not a particle so remote as not to be either shined on or shaded by it” (Torrey, 1906, Vol. 1, p. 16). This suggests to me that Thoreau quite understands the range of idiosyncrasies in people, and that he also knows that he may appear somewhat peculiar to some in his own time and place.

Turning to Thoreau’s correspondence of 1837, further evidence of intractable humour emerges, and relationships seem prominent (Harding & Bode, 1958). Letters to a college friend reveal that Thoreau seeks employment, and not for the first time. Compassionate, the friend writes that he will keep watch for work opportunities. As Thoreau continues to look for employment, one letter reveals pointed humour in remarking “this frostbitten ‘forked carrot’ of a body must be fed and clothed after all” (Harding & Bode, 1958, p. 19). The family letters of 1837 reveal some of how much Thoreau cares for family members (Harding & Bode, 1958).

Other relationships, both intellectual and personal, have a significant impact on Thoreau. First, it seems clear that his encounters with the written works of authors, like Goethe, whom he quotes frequently in the beginning of his journals, become significant factors in the development of his ideas. Ralph Waldo Emerson (1803 - 1882) arguably stands as the greatest single influence on the intellectual and personal shaping of Thoreau’s ideas and life. Thoreau knows Emerson from his studies and time at Harvard College, which includes Emerson’s reading of his *American Scholar* to Thoreau's graduating class. Emerson becomes Thoreau’s friend and mentor. It is Emerson who

asks Thoreau about journaling, which prompts Thoreau to begin journaling right away. This prompting by Emerson, and response by Thoreau, begins a lifelong exercise which culminates in seven thousand pages of journal entries (Harding & Bode, 1958, p. 3).

Another major influence on Thoreau's thinking and character undoubtedly comes from his home. The atmosphere in the home, in which Thoreau's mother and sisters actively participate in the Concord Female Anti-Slavery Society, bear two influential factors: an antislavery mindset, and an environment in which women enthusiastically advocate for what they believe. Both have an affiliation with social justice which becomes one of the cornerstones of the man Henry David Thoreau (Petruionis, 2006).

In summary, the word *seminal* aptly describes the year 1837. It documents the emergence of some ideas that persist throughout Thoreau's life and writings, and yields a number of tenets for incorporation into the fabric and structure of a Thoreauvian school. These tenets include social justice which seems important to Thoreau, even at this early juncture. They include an embryonic feminism – his mother and sisters model through their involvement in the Concord Female Anti-Slavery Society. Literature forms an important component of Thoreau's world. This includes the works of great historical thinkers like Goethe, as well as contemporary giants, like Emerson. Thoreau draws both upon history for insights as well as contemporary thought and events. However, Thoreau reveals the process of education fraught with obstacles and difficulties. Thoreau wrestles with his thoughts. He also informs his reader of the challenges inherent in mastering the art and skill of writing to effect expression of thought. Evidence exists for a doctrine of enquiry, arising from Thoreau's insatiable curiosity, with nature as one of the significant reference points.

However, a fascination with nature seems insufficient in and of itself. Learning is a complex process; learning opportunities and revelations surprisingly and unexpectedly present themselves; students need to live in readiness – in a state of preparedness - for the materialization of any phenomenon and new learning opportunities. Finally, 1837 reveals a number of important affective dimensions. Thoreau has a sense of humour, he appreciates people's idiosyncrasies, and he values and examines his relationships.

The events of 1838 must influence Thoreau. But some of those events, and fairly significant ones I must assume, do not seem to generate proportionate reflection or find representation at all in his writing. For example, Thoreau never mentions that the Cherokee people embark on the Trail of Tears in 1838 (Calliope Film Resources [CFR], n.d.). A number of years later Thoreau spends a significant length of time learning and documenting the culture of the American Indians but by 1860 declining health forces him to abandon his plans for a book regarding them (CFR, n.d.). Thoreau does, however, generate eleven volumes of notes from his observations (CFR, n.d.). In addition to the issues surrounding the American Indians in 1838, slavery matters take prominence on the world stage. The British Empire completes full emancipation of slaves (CFR, n.d.). While these topics escape notice in Thoreau's journals, they must at least become seeds in his mind considering where he goes with them later in his life. However, Thoreau might merely relinquish these important issues temporarily to a lower priority due to the responsibilities he takes on when he and his brother John embark on an educational enterprise that the two operate until 1841. They reopen the defunct Concord Academy, and feature in their education program nature walks and reasoned discussion instead of rote learning and corporal punishment (CFR, n.d.).

The journals in 1838 continue the nature themes as well as numerous references to literature. In February, Thoreau provides an opening into how he sees society and small talk, but nothing in-depth (Torrey, 1906, Vol. 1, pp. 26-30). He provides some insight into his beliefs on truth. On February 13th he asserts “all fear of the world or consequences is up in a manly anxiety to do Truth justice” (Torrey, 1906, Vol. 1, p. 28). Thoreau believes in truth; it is a fundamental principle. This sentiment arises again and again.

In March Thoreau provides some interesting fodder. He toys with the busyness of man. He notes how people perceive or judge others for what they see as idleness; he wonders if doing something is not just as idle if it is done merely to appear busy. He wonders if when someone is busy, does that busyness produce anything of any quality or workmanship, and so on (Torrey, 1906, Vol. 1, p. 30-40). I find it reads rather ecclesiastical. Thoreau continues to examine what he sees in society until the end of March. What he sees paints a rather disparaging picture - the hustle and bustle of man, new houses but no one at home, trivialities and small talk, and little satisfaction (Torrey, 1906, Vol. 1, pp. 36-40).

In April 1838, Thoreau reveals something new - how he feels about love (Torrey, 1906, Vol. 1, p. 40-46). This first writing of love appears in the form of a poem, which is also a first. Here I see passion. In part, he writes, “I think awhile of Love, and, while I think,/ love is to me a world,/ sole meat and sweetest drink,/and close connecting link/ ’tween heaven and earth” (Torrey, 1906, Vol. 1, pp. 40-41). These words of Thoreau, a young man in his early twenties, speak of passion, of feelings most young men experience, of a wisdom perhaps beyond his years, but certainly words of an educated

man, and of a young man who tries to articulate that which he perceives and that which still perplexes him.

May sees Thoreau conversing with people – some quite to his liking, others to his dismay (Torrey, 1906, Vol. 1, p. 46-50). It points at a Thoreau who finds agreeable topics of conversation, and it points at topics, and people and their stances which Thoreau opposes. He also travels a bit in New England and, upon returning, writes in verse for a few days before mid-July when he broaches the subjects of suspicion, truth, academia, religion, and war (Torrey, 1906, Vol. 1, pp. 52-55).

In summary, 1838 provides numerous items for consideration. Thoreau, along with his brother, operates a school. The tenets of that school, an enquiry model of instruction, and a discipline model that features choice and learning over punishment, still hold attention in the academic world. A couple nuances arise that bring a quality of sorts to bear on a Thoreauvian school. Thoreau recognizes and broaches the subjects of truth, justice, love, and the qualities in the character of man. The young Thoreau questions what he sees in men's actions, appearances, and attitudes regarding work and busyness. What he sees lacks congruity. What he feels about love and friendship, on the other hand, forms what he calls a "link 'tween heaven and earth" (Torrey, 1906, Vol. 1, p. 41). The topics he writes about in 1838 reside squarely and unavoidably in the human condition; Thoreau tackles them, albeit briefly. He engages in academics and in life; and what becomes fascinating, when looking at Thoreau and when contemplating a Thoreauvian school, emerges in how life interfuses academia and how academia interfuses life. A realness exists in these with Thoreau and as such impacts the envisioning of a Thoreauvian school.

The following year, 1839, sees a number of events occur that manage to escape Thoreau's journals in specificity but may lie between the lines in the mind of Thoreau, or in other works he has ongoing. For example, Thoreau goes on a boating excursion with his older brother John, which forms the basis for Thoreau's first book, *A Week on the Concord and Merrimack Rivers* (1849/1961), (CFR, n.d.). I also find and believe interjections regarding love in Thoreau's journals might have roots in a love interest. Harding and Bode (1958) note that not only does Henry David Thoreau court and fall in love with Ellen Sewell, so does his brother John (p. 31). Additionally, in 1839, Thoreau spends some time working in his father's pencil factory, gives his first lecture to the Concord Lyceum, and spends considerable time with Emerson (CFR, n.d.).

Industrialization continues to grow in the United States, slavery continues to make headlines, as when slaves aboard the ship *The Amistad* revolt and seek refuge in the United States (CFR, n.d.). The growth of industrialization eventually finds Thoreau moving in a different direction. Later, and on numerous occasions, he speaks in favour of contentment and satisfaction, and being happy with what he has (Thoreau, 1854/1995, p. 12). He dislikes the enslavement he associates with or sees in the pursuit of things (Torrey, 1906, Vol. 5, pp. 410-412). The slavery issue, I must assume, continues to incubate within Thoreau.

Thoreau's journals in the year 1839 record little new until April when Thoreau tackles resolve. He notes most people refrain from meanness, some aspire and resolve to desist meanness (a few successfully) but few live in such a way that they need not contemplate refraining or making resolutions (Torrey, 1906, Vol. 1, p. 76). Generally speaking, Thoreau sees people as trying to be good. He sees limited success.

Additionally, he considers busyness again and looks at circumstances. He wonders why people always look at what occurs to people through circumstances, yet fail to consider how those same circumstances impact the universe (Torrey, 1906, Vol. 1, p. 77). Before the end of April, Thoreau considers the difference between great persons and lesser persons; he finds “the great need no introductions, nor do they need any to us” (Torrey, 1906, Vol. 1, p. 76). Thoreau understands character and substance. These kinds of thoughts continue into June when he records, as he sits in the attic of his house looking out at the passersby, a thought that suggests he finds some people bothersome. He says he finds “the words of some men are thrown forcibly against you and adhere like burs” (Torrey, 1906, Vol. 1, p. 80). The language evokes remarkable imagery. The wordsmithing stands noteworthy.

Immediately following, Thoreau writes an entry in which he claims he finds someone so remarkably “virtuous” (Torrey, 1906, Vol. 1, p. 80) he finds it “impossible not to love” (Torrey, 1906, Vol. 1, p. 80). That which exasperates Thoreau always seems to be offset by that in which he finds joy. Thoreau continues to write nature themes until July 25th when he writes one line that reads “there is no remedy for love but to love more” (Torrey, 1906, Vol. 1, p. 88). This line seems out of context in the midst of the nature writing that occurs on both sides of it. If I speculate on what prompts it, I must assume the notion of love frequently stirs in the mind of Thoreau. Nature dominates Thoreau’s journals again until November when he enters a couple thoughts on the human condition. One deals with regret. He says to “make the most of your regrets; never smother your sorrow, but tend and cherish it till it come to have a separate and integral interest. To regret deeply is to live afresh” (Torrey, 1906, Vol. 1, p. 90). The next

subject of note that Thoreau delves into and finishes out the year of 1839 with revolves around bravery (Torrey, 1906, Vol. 1, pp. 96-109). As 1839 draws to a close, Thoreau's perplexion in matters of the heart continues but he remains all the while desirous of love and friendship (Torrey, 1906, Vol. 1, p. 108).

In summation, what emerges from 1839 that impacts envisioning a Thoreauvian school lies as much in how Thoreau writes as it does in new revelation. Thoreau does express what he sees in how people live their lives and interact. He continues to express and reaffirm themes of character, love and friendship, qualities and values. Thoreau's articulation and skilful writing seem masterful. A Thoreauvian school will undoubtedly attend to matters of art and craft in writing.

Thoreau continues the nature themes, thoughts on literature, and expounding upon the value of friendship in the January, 1840 journals (Torrey, 1906, Vol. 1, pp. 112-115). On January 29th Thoreau writes about how literature considers, how history records, and how people "sail for, trade for, plow for, preach for, [and] fight for" (Torrey, 1906, Vol. 1, p. 115) friendship. Thoreau's examination of these ideas continues through the month of February and somewhat in March but the nature themes rise to prominence again in March. Thoreau seems to retreat into nature in April and May, withdrawing perhaps from the society of man somewhat (Torrey, 1906, Vol. 1, pp. 125-135). However, discussions regarding literature and human themes do continue (Torrey, 1906, Vol. 1, pp. 125-135).

The journal entries in June exhibit a bit of a change. Thoreau plans some excursions, and talks of literature and friendship (Torrey, 1906, Vol. 1, pp. 134-138). There seems to be more enthusiasm or joy in what he writes. Consider the phrase "now

what a rich experience it is!” (Torrey, 1906, Vol. 1, p. 138), speaking of a short fishing trip. However, June supplies much more food for thought. Thoreau considers morality and why man seems to emphasize it when neither physics nor metaphysics do; Thoreau believes it should have comparable weight in study. Thoreau seems to lean towards a broad, scientific notion of enquiry here (Torrey, 1906, Vol. 1, pp. 142-157). His thoughts and inquisitive nature seem to merge; and the product yields a man prone to study, a man who seeks and yearns for knowledge and understanding.

Thoreau also writes one short paragraph about a young lady who goes for a ride in a rowboat with him. Although she seems to captivate him, no further mention of it occurs (Torrey, 1906, Vol. 1, p. 144). He continues to write in the subsequent passages about nature and that men do what they know – plying their trades. And then he writes of literature and poetry (Torrey, 1906, Vol. 1, pp. 142-157). Then two phrases toward the end of June bear mentioning. Thoreau says, “I cannot see the bottom of the sky, because I cannot see the bottom of myself. It is the symbol of my own infinity” (Torrey, 1906, Vol. 1, p. 150). He also says that “I have a deep sympathy with war, it so apes the gait and bearing of the soul” (Torrey, 1906, Vol. 1, p. 156). While I believe both statements speak to the nature of Thoreau, I think the first one speaks to the depths of imagination, creativity, and thought. I believe the second statement holds as much importance in that it appears as a solitary statement. I suspect the effects of war and all the machinery of it weigh significantly on Thoreau.

The noteworthy entries in July begin with an expression of joy he finds in “the trivial matters of fishing and sporting” (Torrey, 1906, Vol. 1, p. 163) which Thoreau ties to or likens to, in its inspirational qualities, “the muse of Homer and Shakespeare”

(Torrey, 1906, Vol. 1, p. 163). A nugget of revelation follows. Thoreau says “doubt and falsehood are yet good preachers. They affirm roundly, while they deny partially” (Torrey, 1906, Vol. 1, p. 163). What strikes me with this journal entry is that it just appears on the page with no introduction and no explanation. The topic must resonate with Thoreau for him to declare it. It does speak to the value of learning from experience.

On the 9th of July Thoreau compares religion or beliefs to how muscles and sinews work in the body. He likens them to when a man stretches his muscles or tendons too far and they break or tear and incapacitate the man. Thoreau finds when men encounter circumstances that exceed the capacity of their beliefs it untethers or disconnects them (Torrey, 1906, Vol. 1, p. 163). He finds that what should be the guiding principles of an individual often fail, and then he finds incongruity between the beliefs and the actions of that individual. This inconsistency or dishonesty rankles Thoreau. He sees this type of disreputable behaviour in numerous societal activities from social groups to business practice. Thoreau moves to disassociate himself from such people and organizations when he removes his name from membership lists and associations (Rosenwald, 2000, p. 173). Thoreau’s behaviours in response to the ethics of others may be a contributing factor to what Elkins Moller (1980) sees when she refers to Thoreau as a misanthrope. I disagree. I see a man who values honesty and integrity, and a man who expects or desires that from others.

On the 12th of July Thoreau makes a remark about preparedness and practicality. He takes a poke at those who dress in the finest fashions and adorn themselves with jewelry. He believes they appear unprepared for misfortune or tasks of any kind. He

believes people should be fit and ready for whatever may come (Torrey, 1906, Vol. 1, p. 169).

Harding and Bode's (1958) record of the correspondence and letters available from the year 1840 include only family letters, except for one. The family letters talk of weather, work, and helping each other in their endeavors. Thoreau refers to himself as a Transcendentalist in one letter to one of his sisters, thus revealing or acknowledging his beliefs. The other letter, from a potential publisher, rejects Thoreau's essay *The Service* (1906). Harding and Bode (1958) also add that, under her father's instructions, Ellen Sewell sends a letter to Thoreau, about which she feels awful, rejecting and thus ending their romance (p. 34).

Thoreau's literary contribution, other than journals, begins to emerge in a significant way in 1840. His piece *Aulus Persos Flaccus* (1840), which appears in *The Dial: A Magazine for Literature, Philosophy, and Religion*, provides insight into how Thoreau approaches an author study or a study of a piece of literature. In this piece, Thoreau examines the writings of Aulus Persos Flaccus. He looks at what the author says and how he says it, the *what* being content and the themes, the *how* being the craftsmanship and literary tools or devices the author employs. Thoreau approaches the writings of Aulus Persos Flaccus both with a broad view and a microscopic one. He sees the whole picture and the details.

Thoreau writes *The Service* in 1840, an essay in which he considers the brave versus the coward. It encourages one to live life, to march to the beat one hears, and to hear the music because it belongs to the brave (Thoreau, 1906, pp. 3-17). A significant principle emerges from this essay. Thoreau advocates searching for one's own voice and

avoiding a lemmingesque life. The product of such advocacy might emerge in people who exhibit free and original thought as well as in their free, uninhibited speech.

In review of the 1840 material that influences the envisioning of a Thoreauvian school, I continue to see a scientific enquiry approach to life with an added notion of the value of experience as teacher. Thoreau's words and actions reaffirm his earlier thoughts on literature and the rich experiences he garners through friendship. I see a man who examines the activities of man in terms of profession and employment while not embracing it to the degree much of his world does, or at least he values profession and employment differently. The world seems to be embracing capitalism and consumerism; Thoreau continues to believe in contentment but adds a practicality and a preparedness to it. Preparedness, for Thoreau, includes living in a constant state of readiness because learning opportunities may materialize at any time and in any place.

Thoreau broaches morality in terms of study. The way he writes suggests morality should hold value for how people live their lives but I believe it also suggests a sociological dimension for envisioning a Thoreauvian school. Thoreau's notions regarding ethics, honesty and integrity surface again, reinforcing earlier observations. Thoreau spends time with family and friends, spends time in pursuit of recreation and leisure with his brother on a boat trip, spends time in pursuit of joy and his passions, like writing, and spends time in pursuit of love. I can only wonder about his response to rejection and to the effects of Miss Sewell's letter on him. However, what I find most compelling when considering a Thoreauvian school lies in the two essays. The one provides a model for the study of literature, the other a call to a liberal education with a wholehearted endorsement of and advocacy for free thought and speech.

Harding and Bode (1958) record that in 1841 Thoreau takes up residency and employment in Emerson's house (p. 43). They note that Thoreau's letters lean towards his thoughts and academic or writing pursuits. His correspondence with a friend and fellow teacher seems professional and friendly (pp. 50-51). Another letter from a publisher declines more of Thoreau's work (p. 57). However, the letter from his friend reveals that he has read some of Thoreau's writing in *The Dial* (p. 60).

In his journals, Thoreau writes on the 12th of January, 1841 a statement that furthers or contributes to his portrayal as one who values honesty and integrity. He says "man's noblest gift to man is his sincerity, for it embraces his integrity also" (Torrey, 1906, Vol. 1, p. 175). While this statement reaffirms earlier comments, it, and that which surrounds it, also reaffirms Thoreau's affinity for nature and the laws of nature. He finds no inconsistency or dishonesty in them.

As Thoreau's journaling continues, he records his observations of the people around him and of that which he encounters in nature until February 7th when another nugget appears. Thoreau says, "the most I can do for my friend is simply to be his friend. I have no wealth to bestow on him" (Torrey, 1906, Vol. 1, p. 204). Again, it shows that Thoreau ruminates upon these kinds of thoughts, and he does so with some frequency and regularity. Thoreau writes the next day, the 8th of February, in a way that exposes his lighter side. He speaks of his virtues and his vices. He recognizes human frailty, and he remarks that when he finds his virtuous qualities growing, he also finds his vices keep pace (Torrey, 1906, Vol. 1, p. 208). Thoreau is human. He values honesty and integrity, nature, friendship and many other such notions, but he is human, and capable of and susceptible to the shortcomings of the human condition.

On February 23rd Thoreau broaches health concerns. A recent bout of bronchitis probably prompts these thoughts but they move Thoreau to adopt a lifestyle in which healthy eating and living become standard fare. He speaks to the importance of looking after one's health. He goes farther than just merely advocating a healthy lifestyle. He considers ailments from a truly scientific stance. He looks for causes and effects, and he looks for scientific methodologies to overcome ailments rather than "resort[ing to] amulets and charms and, [while being] moonstruck, die of dysentery" (Torrey, 1906, Vol. 1, p. 221). This attitude towards the physical body points to yet another dimension of Thoreau. He seems to be conscious of how his body works and what affects it. He wants to better understand what affects him physically.

On the 28th of February Thoreau unveils a few interesting thoughts on the writing process. He says nothing occurs "by luck in composition. It allows no tricks... Every sentence is the result of a long probation. The author's character is read from the title page to the end" (Torrey, 1906, Vol. 1, p. 228). Thoreau reveals himself, being the author, from the first page to the last page. The value of writing partly lies in what it reveals. The combination of reading and writing open worlds and reveal souls. A Thoreauvian school will embrace reading and writing as Thoreau does.

Still early in the 1841 journals, Thoreau records an interesting and at the same time perplexing thought. He speaks of the tranquility he finds in nature in contrast with the "impatience of man" (Torrey, 1906, Vol. 1, p. 252) after a stirring event at the Lyceum. Thoreau follows with his being "struck with the pleasing friendships and unanimities of nature in the woods" (Torrey, 1906, Vol. 6, p. 252). Thoreau's journals to

this point seem to portray an enthusiasm for discovering what he sees in his world. But here Thoreau provides some insight into where he finds peace and happiness: nature.

However, his mention of the Lyceum at this juncture also provides a source of tension. Thoreau spends a great deal of time at the Lyceum taking in lectures and giving them. He finds himself drawn in two very different directions: a world of academic, intellectual discourse, and a solitary, peaceful, quiet world of nature and beauty. This notion, regarding nature's pull on Thoreau, resurfaces again soon. He writes of wanting to go to Walden Pond and enjoy the solitude and the sounds of nature (Torrey, 1906, Vol. 1, p. 299). He writes that "my friends ask what I will do when I get there. Will it not be employment enough to watch the progress of the seasons?" (Torrey, 1906, Vol. 1, p. 299). Thoreau seems to express a sort of tiredness with society and even his place in it. He also implies being misunderstood. His friends question what he will do. Thoreau seems stuck in the middle of the differences between doing and being – where what one does and who one is seem to merge. A murkiness surrounds identity.

Thoreau finishes the year of 1841 with an entry in his journal that says he enjoys reading natural history and that he "should like to keep some book of natural history always by me as a sort of elixir, the reading of which would restore the tone of my system and secure me true and cheerful views of life" (Torrey, 1906, Vol. 1, pp. 305-307). This mindset has an impact on Thoreau's journals and other writings. The nature themes and accounts will become more prolific.

Much emerges from Thoreau's writing in 1841. I believe an intensifying tension serves to highlight or illuminate Thoreau's passions. The intellectual intercourse, particularly from the activities of the Lyceum and the Transcendentalists, invigorate

Thoreau but at the same time exhaust him. His retreats into nature invigorate him as well but at the same time furnish him with rest and revitalization. The appreciation for solitude and the appreciation for intellectual engagement should both find expression in a Thoreauvian school.

The act of writing and the scientific approach to examine that which arises, even personal health, again appear thematically in 1841. When Thoreau explores his health issues it prompts or supports the health-conscious lifestyle he embraces. I do find it noteworthy that Thoreau records his own susceptibility to shortcomings and his immersion in the human condition. This honesty, I believe, levels the playing field for all who engage in a Thoreauvian school whether that be in the role of student or staff. Thoreau's honesty demonstratively reaffirms what he says he values: sincerity, integrity and honesty. Still, more attributes I see in Thoreau beg inclusion here. Thoreau engages in the writing process: he writes, and he records his thoughts. Furthermore, he thinks on things, which powerfully impacts the envisioning of a Thoreauvian school.

Thoreau presents a number of observations as he begins his journaling in 1842. He continues to find joy in music and nature. On January 2nd he finds "the ringing of the church bell is a much more melodious sound than any that is heard within the church" (Torrey, 1906, Vol. 1, p. 309). Then tragedy strikes. Thoreau's brother John dies on the 11th of January, 1842 and, while no mention of John's death appears in Thoreau's journals, a gap occurs from January 9th to February 19th (Harding & Bode, 1958, p. 61).

On February 20th Thoreau finds he is "amused to see from my window here how busily man has divided and staked off his domain. God must smile at his puny fences running hither and thither everywhere over the land" (Torrey, 1906, Vol. 1, p. 320). The

activities of man seem to amuse Thoreau. He appears to set himself apart from society but grief may also be affecting him at this time. The March 13th journal supports or suggests the idea that grief affects Thoreau's behaviour. He writes "the sad memory of departed friends is soon encrusted over with sublime and pleasing thoughts, as their monuments are overgrown with moss. Nature doth thus kindly heal every wound" (Torrey, 1906, Vol. 1, p. 328). In contrast to earlier observations, Thoreau shares human qualities with mankind as he grieves the loss of his brother. On March 14th Thoreau declares "life is grand, and so are its environments of Past and Future" (Torrey, 1906, Vol. 1, p. 330). The next day he adds "it is a new day; the sun shines... I hear the bluebird and the song sparrow and the robin... As I am going to the woods... show me human life still gleaming" (Torrey, 1906, Vol. 1, p. 330). A joy and a purpose reappear in Thoreau. He experiences the whole range of the human experience just like everyone does. These human qualities come to bear when creating a school. The school will not be cold and uncaring; it will be quite the opposite. Love, beauty, friendship, and music all become a part of the fabric of a Thoreauvian school.

In addition to Thoreau dealing with the grief of losing his brother John, little Waldo Emerson dies in January of 1842 (Harding & Bode, 1958, p. 61). In a letter to Ralph Waldo Emerson Thoreau expresses the grief he shares with the Emersons. He also seems to show a bewilderment in how nature and the world simply carry on (Harding & Bode, 1958, pp. 63-65). Thoreau writes a college friend and shares with him the grief he bears (Harding & Bode, 1958, pp. 66-68). After John dies, Thoreau closes his and his brother's school, believing the operation of it more task than he can or desires to manage on his own (Witherell, n.d.).

The topics of friendship, observations of people and society, and nature continue thematically in Thoreau's journals. Thoreau's writing outside of journals and correspondence seems to adopt a pastoral tone. In his essay *A Walk to Wachusett* (Thoreau, 1843/2007, pp. 29-46), Thoreau over and over again demonstrates himself a well-read man. Early in this essay, Thoreau compares himself to Rasselas in *The History of Rasselas, Prince of Abissinia* by Samuel Johnson (1759/1976). Thoreau expects his reader to know that he expresses joy or happiness in the trek he details in the essay. Then, only two sentences later, he compares himself with Homer, who writes of travels, and adventures, and expeditions fraught with danger. But this essay is not about the literary figures he refers to. Thoreau records a hiking trip: he captures the beauty of the location and the joy he experiences while on that trip.

Thoreau (1842/2007) showcases, in the essay *Natural History of Massachusetts*, his love of and appreciation for nature (pp. 3-28). The depth of knowledge regarding natural phenomenon appears quite remarkable. However, eclipsing the information about nature is the significance of nature: nature as teacher, nature as classroom, nature and health, nature and wisdom, nature and balance, and so on. Thoreau begins this essay by offering how personally satisfying and enjoyable he finds reading natural history on a wintery day, and then moves to comparing the beautiful, peaceful world of nature to the noisy, cluttered, vibrating world of man with its wheels and machinery and religion and philosophy and parlours. Thoreau brings this essay to a conclusion with a gentle invitation to consider the scientific study of nature, the natural world and the freedom and peace it teaches and models.

I must assume 1842 a difficult year for Thoreau. Yet, even through the tragedy and turmoil of the year, Thoreau leaves substantial material for consideration when attempting to envision a Thoreauvian school. The qualities that reside in the pastoral notions of appreciation, beauty, peace and tranquility amid loss, devastation and bewilderment serve to provide that which helps people find solace when things look and feel rather bleak. Thoreau reveals more than just a pastoral side even in those writings; he leans on literature. His education and knowledge of literature provide a wellspring from which to draw. A Thoreauvian school will find the study of literature a key component. A curriculum that instills pastoral notions amid loss, devastation and bewilderment teaches students about caring and empathy. That will be important to a Thoreauvian school, and as such will contribute to making the world a better place.

The year of 1843 sees a very active Thoreau. Harding and Bode (1958) record Thoreau's time at Emerson's coming to an end and a new post in New York tutoring in William Emerson's home (p. 73). In his first letters of the year, Thoreau speaks of the joy he gets from a music box and how it lifts his spirits. Letters to and from Emerson seem rather newsy but the themes run along writing, lecturing and philosophy with some friendly, family discourse. In a letter to Emerson, Thoreau says he finds the city "mean" (Harding & Bode, 1958, p. 111). Apparently, the hustle and bustle does not suit Thoreau well. In a letter to his parents, Thoreau says that no new friendships seem worth considering building a long-term relationship (Harding & Bode, 1958, p. 81). This reaffirms what he says to Emerson about the city of New York. Friendly correspondence occurs between Thoreau, his college friends and the Emersons. In one letter to Lidian Emerson, Thoreau expresses his deep appreciation for her and Ralph Waldo Emerson.

He also writes a few words on shared grief (Harding & Bode, 1958, pp. 119-121). Other letters suggest Thoreau continues to experience publication struggles, although editorial notes record the printing of two pieces. In August, Thoreau writes to his mother of his limited success writing and the time he plies in bookstores and publishing houses to further his writing career. He also says to his mother that he finds some people in the publishing business suggest he do things he finds morally reprehensible (Harding & Bode, 1958, pp. 134-136).

I find Thoreau's writing or correspondence occurs more frequently in 1843 than previously. Being away from Concord and working in New York probably contribute to this fact. Thoreau seems very active, particularly with or in the literary field. For ten months Thoreau endures New York. He has no luck with New York publishers with the exception of newspaper editor Horace Greeley who offers help where and when he can. The two do become friends and correspond regularly, particularly as it relates to publishing Thoreau's work.

While what I can draw from Thoreau's journals and correspondence during 1843 tends to point at the character of Thoreau, his essays provide much more rumination material. Thoreau's essay *Dark Ages* (1843, pp. 527-529) takes an interesting stance on the study of history. Time and relationship and the ever-changing landscape make seeing accurately difficult because the current cannot see with the lenses of the past.

In another essay from this time period, *Homer*, Thoreau (1844, pp. 290-305) writes in a similar way to his *Aulus Persos Flaccus* (1840) essay. For the purposes of this study, it too shows how Thoreau approaches the study of literature. This essay, however, contains more quotations than other Thoreauvian works. Thoreau uses them to illustrate

what he thinks and says about the particular literature. It shows how Thoreau might examine text and dig deep into what and how the author writes. Thoreau continues his critical and analytical approach in *Paradise (to be) Regained* (1843/1906, pp. 280-305) in which he contemplates John Adolphus Etzler's (1791-1846) ideas on how to turn this world into a paradise in a ten year time frame. Thoreau appears to like Etzler's ideas regarding simplification in living and resources of the natural world. However, Thoreau concludes that the man is a "dreamer" and a "schemer" (Thoreau, 1843/1906, p. 301). He thinks Etzler fails to consider the monumental task of getting man to abandon his current ways and means, and then take on an entirely new vision of how the world could be. Thoreau also finds Etzler's ten-year transition plan awash in insurmountable costs. Thoreau turns from Etzler's ideas to consider a paradise that is achievable; for Thoreau an inner paradise depends far less on the wholesale conscription of man. One man may come to terms with his inner being and create a paradise there. The dream of an outer paradise may well fall by the wayside (Thoreau, 1843/1906, pp. 280-305).

Thoreau produces some meaty, thought provoking material in 1843. He also generates another extraordinary work similar to the pastoral offerings of the previous year. In *A Winter Walk* (1843/1906) Thoreau embarks on an evocatively descriptive recount of a walk that begins at sunrise on a winter day (pp. 163-183). Other than the usual nature themes, this piece provides something additional and remarkable. The language Thoreau uses and imagery he creates become something one could aspire to emulate when writing. I find that Thoreau's words come alive when, for example, he (1843/1906) says "the snow lies warm as cotton or down upon the window sill" (p. 163) or "a lurid brazen light in the east proclaims the approach of day" (p. 164).

More of Thoreau's character emerges from his writings in 1843. His abhorrence of activities he finds morally repulsive speaks to the standards and values he harbours. The noise and busyness he finds in the world of man sharply contrasts the pastoral, tranquil world of nature. The academic tenets I draw from this year run to the value of literature and the study of literature, the art and craft of writing, and discourse, as he so aptly demonstrates. Thoreau engages in discourse. He critically digests and responds to the work of others. This level of academic rigour, along with Thoreau's unflinching moral expectations, will become distinct characteristics in a Thoreauvian school.

The journals and records of 1844 record a number of interesting details about some of the things that happen in Thoreau's life. Harding and Bode (1958) document Thoreau's move back to Concord and his work in the family pencil business (CFR, n.d.). The time he spends working in industry significantly cuts into his writing time (Harding & Bode, 1958, p. 153). Only a few letters appear in Harding and Bode's account of Thoreau's correspondence. Thoreau contemplates a trip to Europe with his friend Isaac Hecker but decides against it because he places a higher priority in some explorations closer to his home (Harding & Bode, 1958, pp. 153-159).

However, more substantial issues arise in 1844. Emerson speaks publicly against slavery for the first time (CFR, n.d.). Thoreau's essay *Herald of Freedom* (1844/1906), the published version of a speech on freedom and liberty, expresses his admiration for Nathaniel P. Rogers and his speech (pp. 306-310). Thoreau delights in Rogers' oratory skills as well as his position on justice and quotes Rogers extensively in this essay. One bit that Thoreau seems to find most encouraging occurs when Rogers says "we are slow, brethren, dishonorably slow, in a cause like ours. Our feet should be as 'hinds' feet.

Liberty lies bleeding. The leaden-colored wing of slavery obscures the land with its baleful shadow” (Thoreau, 1906, p. 309). I also find that what Thoreau says about Rogers, and that which he quotes of Rogers, sounds very much like what the world hears a century later from Dr. Martin Luther King, Jr. Thoreau’s closing remarks call Rogers and what he has done a “generous gift” (Thoreau, 1906, p. 310) for all mankind.

In another significant essay of 1844, *Reform and the Reformers* (Thoreau, 1906, pp. 181-197), substance jumps to the fore. Many folks seem to be advocating or selling or proclaiming or preaching one thing or another in Thoreau’s era. He says the words that proceed from the mouths of these men need something behind them; the crooks and swindlers, fast talkers and “schemers” (Thoreau, 1906, p. 184) lack the fortitude to mobilize the mass of men. If a man shows significant substance, he must also then demonstrate character. Thoreau believes reform is a difficult thing to accomplish, if it ever truly is. Thoreau notes that the organizations of men come and go, regardless of how essential they might appear at their inception. He sees the younger generations discard the constructs of its predecessors. Thoreau attributes some of the challenges or opposition to reform to selfishness. He sees people want this and seek that; they want this amusement and that “frivolity” (Thoreau, 1973, p. 190) but they do not know themselves, they fail to see the unexplored world in their own back yard. People seem not only content to, but have a desire to drift on the shallow sea of amusements and things.

In summary, the proliferation of social justice themes in Thoreau’s writing in 1844 suggests a rise in their significance for him. What follows in subsequent years will serve to further this significance and heighten its importance in the atmosphere of and in

curricular teaching methodologies. The consideration of social justice notions will be explicitly apparent in how people learn to treat people. Notions of freedom will be explicitly apparent in recognizing all people as people, regardless of age, gender, race or other difference. This notes the beginning of a formal articulation of Thoreau's thoughts on freedom and rights and responsibilities, and these thoughts will leave an ineffaceable imprint on any Thoreauvian school.

In the following year, 1845, I find Thoreau's journals take on a decidedly different appearance, particularly during the time he lives in his cabin at Walden Pond - July 4, 1845 to September 6, 1847. Much of his writing appears in the book *Walden* (1854/1995). At this juncture I will include *Walden* (1854/1995) and treat it like the other journals rather than in its publication year of 1854.

Thoreau begins *Walden* (1854/1995) unapologetically. He believes the experiences he dives into worthwhile (1854/1995, p. 3). In the ensuing pages and in the section of the book with the heading Economy, Thoreau illuminates his beliefs about the burdens of ownership. He finds men become slaves to their farms and cows and businesses, and anything else that men attach themselves to in the pursuit of worldly gain. His views seem quite clear when he says "the mass of men lead lives of quiet desperation. What is called resignation is confirmed desperation" (Thoreau, 1854/1995, p. 7). Thoreau pursues his passions; he lives his life working enough to meet his needs. He seems to know the difference between wants and needs. Similar to an earlier journal entry, Thoreau reiterates his thoughts on the trappings of consumerism. He says "most of luxuries, and many of the so-called comforts of life, are not only not indispensable, but

positive hindrances to the elevation of mankind” (1854/1995, p. 12). Thoreau believes in a minimalist, unfettered approach to life.

In this section of *Walden* (1854/1995), Thoreau also addresses modes of income and the world of manufacturing. Thoreau somewhat bemoaningly speaks of writing for a local magazine. He seems unhappy that the bulk of his submissions remain on the publisher’s desk and not in print. He also expresses some displeasure over the absence of remuneration. He does, however, find solace in the writing regardless of the unhappiness or displeasure he feels (Thoreau, 1854/1995, p. 14). Subsequently, Thoreau adds his thoughts about the textile industry. He speculates that the textile industry’s interest in the attire of man falls far behind its interest in the profits in the bank. He finds the system appears too much like that of England (Thoreau, 1854/1995, p. 21). I see two points to note regarding Thoreau here. He believes a labourer deserves remuneration earned, and he believes in public interest over profit. Those who make clothes need to have more concern for the needs of the wearer.

A few pages later in *Walden*, (1854/1995) Thoreau provides an accounting for building his house and for his income (pp. 38-63). He speaks to how one can provide for his own needs quite well from day labour, adding that he could meet his annual needs with only six weeks of work, and most people, if given the opportunity and encouragement, could do so for themselves; they could avoid remaining poor and dependant on the philanthropy of others (Thoreau, 1854/1995, pp. 38-63). The section on Economy provides a good understanding of Thoreau’s financial management ideas and beliefs on consumerism and practicality. A Thoreauvian school will bear Thoreau’s notions of functionality and minimalism. While Thoreau declares he can meet his needs

with six weeks labour, he more importantly says he can, from six weeks of work, procure forty-six unencumbered weeks with which to pursue his own interests.

The next section in *Walden* (1854/1995), *Where I Lived*, bears essential Thoreauvian ideals that will undoubtedly become manifest in a Thoreauvian school. Thoreau begins with “I went to the woods because I wished to live deliberately” (Thoreau, 1854/1995, pp. 72-73). What follows reveals an abandonment to living and learning. It leaps from these pages and must become central to any Thoreauvian school because it encapsulates the heart of Thoreau. Thoreau’s desire to deliberately confront life and living, to ask questions of it, to learn it, to live it, and not miss any of it will resonate throughout the learning processes in any Thoreauvian school.

In the next few chapters in *Walden* (1854/1995), Thoreau discusses literature and listening. He addresses authors, such as Plato, almost as contemporaries. The words read like a personal conversations with the authors. Thoreau also dwells on what he hears. He hears the birds, and the animals; he hears nature. A beauty exists in what he hears. The conversations of man often fall short of what they could be – men often lack or fail to take the time to listen to each other (Thoreau, 1854/1995, pp. 79-110).

The following chapters record Thoreau’s thoughts on seclusion and on the visitors who happen by during the time he lives at the Walden Pond. Thoreau expresses the joy he finds in the time he has by himself. The word he uses that intrigues me is *delicious*, as it occurs in the phrase “this is a delicious evening, when the whole body is one sense, and imbibes delight through every pore” (Thoreau, 1854/1995, p. 102). Thoreau finds life independent of others and things. I suspect boredom finds little room to root or grow in the Thoreauvian world.

Then, almost paradoxically and at the same time poignant, comes Thoreau's words regarding his love of society and interaction with people. He says, "I think that I love society as much as the next man, and am ready enough to attach myself like a blood-sucker for the time to any full-blooded man that comes in my way" (Thoreau, 1854/1995, p. 111). However, he then says "I am naturally no hermit, but might possibly sit out the sturdiest frequenter of the barroom, if my business called me thither" (Thoreau, 1854/1995, p. 111). The disclaimer at the end of Thoreau's statement seems a bit of an escape clause. Thoreau's time at Walden Pond does appear hermit-like to many, and his journals do not support long stints in any bar-room. The heart of this statement lies in the notion of the full-blooded man with whom Thoreau could engage in meaningful, deep, perhaps philosophical, discussion. His business would avoid fluff and gossip. Whereas Thoreau says he loves society, he also seems to set parameters on that. He continues in *Walden* (1854/1995) saying "I had three chairs in my house; one for solitude, two for friendship, three for society" (Thoreau, 1854/1995, p. 111). Thoreau's cabin is small. He does record that, on occasion, friends and conversation fill his wee home (Thoreau, 1854/1995, p. 111). The idea, I believe, goes back to Thoreau's enchantment with deep, meaningful dialogue. Such an intimacy will need to find its way into the classroom in a Thoreauvian school.

Thoreau's Conclusion in *Walden* (1854/1995) speaks volumes about the two-year experiment and Thoreau's values. He says "I left the woods for as good a reason as I went there. Perhaps it seemed to me that I had several more lives to live, and could not spare any more time for that one" (Thoreau, 1854/1995, p. 254). A few lines later he continues with, "I learned this, at least, by my experiment: that if one advances

confidently in the direction of his dreams, and endeavours to live the life which he has imagined, he will meet with success unexpected in common hours” (Thoreau, 1854/1995, p. 255). Thoreau calls his two-year excursion a success. He feels content and satisfied. But he wants to move on, live more, and learn more. Thoreau then offers some advice or perhaps shares some wisdom. He says that “however mean your life is, meet it and live it; do not shun it and call it hard names” (Thoreau, 1854/1995, p. 258). In other words, don’t complain about your life, live it.

The popularity and significance of *Walden* (1854/1995) tends to overshadow Thoreau’s other works, particularly as it pertains to his writing in this three year period. However, a number of other important writings from this period beg consideration. Thoreau publishes an essay, *Wendell Phillips* (Thoreau, 1845/1906, pp. 59-62), in which he defends the lecturer Wendell Phillips, a man who has the courage to speak what he thinks, even if those words run contrary to popular opinion. Thoreau finds Phillips words full of wisdom in that they challenge people to examine their traditions.

During the year 1846, Thoreau works on *A Week on the Concord and Merrimack Rivers* (1849/1961) in memory of his brother. 1846 also marks the first year of the great famine in Ireland (CFR, n.d.). Immigrants begin trickling into the United States, including many Thoreau meets around Concord and writes of in *Walden* (1854/1995) and his journals. Also, in 1846, The Concord Female Anti-Slavery Society, in which Thoreau’s family members participate, holds its annual fair and rally in a grove at Walden Pond with the preeminent speakers, Emerson and Hayden, using Thoreau's front steps as the stage (CFR, n.d.). The Thoreau family seems to harbour similar social values

to Henry David. They appear active participants in advocating for freedom and rights and responsibilities.

During this three-year period, 1845 to 1847, some events on the national and world stage undoubtedly affect Thoreau. One such event in 1846 sees President James K. Polk send U.S. troops to the Rio Grande and declare war on Mexico (CFR, n.d.). The poll tax that Thoreau protests and spends a night in jail for has its roots in Thoreau's opposition to this military action (TWWP).

The summary of the years 1845 through 1847 encapsulates what happens and weighs incalculably on envisioning a Thoreauvian school. I cannot say enough about the impact of *Walden* (1854/1995). It is enquiry. It is an experiment. It is a way of life. It speaks volumes about purpose and deliberateness. It speaks volumes about living life on one's own terms, and volumes on pursuing dreams and goals. A Thoreauvian school will need to embrace the essence of *Walden* (1854/1995). *Walden* (1854/1995) will ooze from everywhere and everything in a Thoreauvian school. But there is more to these three years than the highlights of *Walden* (1854/1995).

Not only does Thoreau demonstrate enthusiasm, vigour, scientific methodologies and academic rigour, he also addresses matters of economics and public interest during this time. While Thoreau records his self-imposed austere living expenses during his Walden experiment, I see that he chooses to lavishly spend more than two years of time his time in the endeavour. Thoreau spends his non-renewable resource of time on that which he values highly. Thoreau's views on public interest also retain a tie to time and money. He sees or believes that the goods and services one pays for need attending to more so than the profits in the bank. Thoreau's economic theories also extend to

envisioning how to empower the poor rather than leaving them dependant on charity. Economic matters need attention when envisioning a Thoreauvian school. As such, what Thoreau says and does is of import.

One of the central ideas that emerge from *Walden* (1854/1995) finds its meaning in the word *purpose*. Thoreau goes to live on the banks of Walden Pond on purpose. This deliberate abandon to living and learning, to living life on his own terms in pursuit of his own goals must form an essential part of envisioning a Thoreauvian school as well as a fundamental component of the curriculum.

Two other ideas find reaffirmation in Thoreau's writing during this time. He finds a beauty exists in what he hears – he hears the sounds of nature and the meaningful conversations of people. Hearing bears a connotation of attentiveness; careful, close attention to the sounds, the words, the thoughts, and the ideas. Consider the language Thoreau uses to describe the process of listening and of spending time in such a fashion. He calls one such time a “delicious evening” (Thoreau, 1854/1995, p. 102). It impacts envisioning a Thoreauvian school in part because a Thoreauvian school must become a delicious experience. A Thoreauvian school will help students access the hearing skills they require to unlock that which can become delicious.

In addition to hearing, relationship exists in Thoreau's experimental, experiential living. He says he has three chairs in his small cabin, which represents the three dimensions he sees in relationship: relationship with self, relationship with friends, and relationship with society. Thoreau's journal accounts of his affinity for love and friendship seem ubiquitous. Relationship becomes a key ingredient in all aspects of a Thoreauvian school.

The Walden time presents immense material for envisioning a Thoreauvian school; Thoreau's leaving Walden adds to it too. It speaks to more living and it speaks to more learning. It reaffirms purposefulness, deliberateness, and relationship. Thoreau's other activities during this time add even more to consider in this envisioning exercise. Thoreau's ideas regarding traditions and blind faith re-emerge when he defends Wendell Phillips. He advocates free speech and justice, and shows support in defence of family as they participate in the Concord Female Anti-Slavery Society.

The summary of The Formative and Discovery Years highlights a myriad of significant ideas and implications for envisioning a Thoreauvian school. During this period in Thoreau's life, his upbringing and education play a significant role in who the man becomes. Thoreau's upbringing sets the direction for his judicial sentiments. The core values one associates with education, reading, writing, thinking, and questioning find roots in Thoreau. He often leans on what looks like a liberal education, particularly the kind of liberal education one would see in a Harvard College graduate. As Thoreau matures, the choices he makes about what he believes and who he wants to become begin to emerge in the things he does and says. He chooses to immerse himself in a two-year experiment at Walden Pond. This cements an enquiry approach to learning in envisioning a Thoreauvian school.

Numerous other qualities surface in Thoreau that carry implications for a Thoreauvian school. Thoreau reveals a sense of humanity, a sense of humour, a practicality and a preparedness to learn whatever the world has to teach. He shows a measure of contentment which runs in a different direction to the emerging economic milieu of consumerism in his time. Thoreau's sincerity, integrity and honesty surface in

the social justice themes in his writing and his actions. In addition to the above, his appreciation for and keen interest in intellectual intercourse, his inclination to spend time thinking, and his recording those thoughts emerge as noteworthy for the task of envisioning a Thoreauvian school. Furthermore, and finally, the yearly analysis and summaries also bear mention of Thoreau sharing his appreciation for beauty, peace and tranquility amid loss, devastation and bewilderment. The Walden years of 1845 through 1847 provide a benchmark for an academic methodology and rigour that must shape the envisioning a Thoreauvian school.

The Emergent Social Justice Stance, 1848 – 1849. Thoreau publishes the first of the three essays in 1848 that eventually become *The Maine Woods* (1864/1993). In the Introduction to Moldenhauer's (2004) edition Paul Theroux says:

The Maine Woods is one of the earliest and most detailed accounts of... the American hinterland. Thoreau show[s] us how to write about nature; how to know more; how to observe, even how to live.... [H]e illustrates the powerful lesson of the truthfulness of dogged observation. (pp. xxiv-xxv)

While this comment speaks most highly of Thoreau and of this particular book, it reaffirms earlier observations about Thoreau's writing.

In Harding and Bode's (1967) compilation of Thoreau's correspondence (pp. 202-234), the year of 1848 suggests a continuing friendship and collaboration between Emerson and Thoreau. Thoreau also finds a favourable audience in H. G. O. Blake, and Blake's appreciation encourages and uplifts Thoreau. Communication between Thoreau and Horace Greeley documents Greeley's effort to find publishers for Thoreau's work,

get some remuneration for Thoreau from it, and Thoreau expressing his gratitude in return. Thoreau also begins communications with Nathaniel Hawthorne and accepts lecturing opportunities in Salem at Hawthorne's invitation. It appears that Thoreau remains busy writing and working at getting his writing into print but it also appears that the income from his writing endeavors remains meager. Thoreau's determination and fortitude resonate from these accounts.

Some events that occur during 1848 should also have an impact on Thoreau since they have roots in the social justice issues that stir within him. The first Women's Rights Convention occurs in Seneca Falls; *The North Star*, a periodical that opposes slavery, begins publication; the printing presses in Europe run *The Communist Manifesto*; and Mexico yields two-fifths of its territory (including California) to the United States (CFR, n.d.).

The important implications to consider for a Thoreauvian school drawn from 1848 seem to reaffirm the ideas from earlier years. Perhaps the brevity of new emergent ideas in 1848 best falls to Theroux's words when he underscores the value, quality and significance of Thoreau's work as it relates to "how to write about nature; how to know more; how to observe, even how to live" (Moldenhauer, 2004, introduction). What Theroux says serves to reiterate the observations to date. Thoreau's own correspondence reaffirms the value of friendship and civility in that he expresses his gratitude for the kindnesses shown toward him.

In 1849 significant Thoreauvian ideology emerges from his book, *A Week on the Concord and Merrimack Rivers* (1849/1961), and from his correspondence and journals. Harding and Bode (1958, pp. 235-252) write that publication of Thoreau's book *A Week*

on the Concord and Merrimack Rivers (1849/1961) ends up costing Thoreau money because of the lackluster sales (p. 235). The book, however, infuses a particular depth within its pages. It is not merely the story of an adventure. As Radaker (1987) says, this is “Thoreau's boldest attempt to merge the real and the ideal and to recognize the divine qualities of both body and mind” (p. 41). Thoreau ventures into what I think are foundational life questions that explore who we are, who we are in the world around us, and what is this world in which we live. These are not only life questions but also questions that prompt a scientific enquiry outlook for a Thoreauvian school. To illustrate, Thoreau records in *A Week on the Concord and Merrimack Rivers* (1849/1961) that:

The New Testament is an invaluable book, though I confess to having been slightly prejudiced against it in my very early days... it seemed, before I read it, to be the yellowest book in the catalogue.... It is hard to get the commentaries out of one's head and taste its true flavor. (Thoreau, 1849/1961, p. 72)

The endearment Thoreau expresses for Christianity's sacred literature carries some reservations. Thoreau resolves those when he adds “it would be a poor story to be prejudiced against the Life of Christ because the book has been edited by Christians. In fact, I love this book” (Thoreau, 1849/1961, pp. 82-83).

Two things that Thoreau says here resonate with what I am trying to capture. He finds value in sacred literature. And not just in the *Bible*, he finds and concurs with a number of different principles in a variety of sacred literature (Torrey, 1906, Vol. 2, p. 4). The other comment he makes identifies the challenge one faces when separating the

religious dogma in the indoctrination that occurs during one's childhood from the reading of the text. Thoreau fiercely tries to separate the religiosity from the literature, the superstition from the substance. Furthermore, Thoreau thinks, talks and writes about these things while on an adventure. The deep, meaty, philosophical world seems inseparable from life worth living.

In 1849 Thoreau and Hawthorne communicate as they did the previous year, and with similar outcomes (Harding & Bode, 1958, pp. 235-252). Thoreau's other correspondence also includes many of the same people as the previous year with many of the same themes. Additionally, Thoreau receives one letter from J. A. Froude, an English historian, who has the highest of praises for Thoreau. In a foreshadow of how the world will grow to appreciate Thoreau, Froude says "I have a right to tell you that there is no man living upon this earth at present, whose friendship or whose notice I value more than yours" (Harding & Bode, 1958, p. 248). That kind of affirmation, especially from an academic, must encourage Thoreau.

Thoreau (1849/1961) continues in a friendly yet philosophic vein in his writing. He broaches knowledge and wisdom (p. 153), truth (p. 155), friendship (pp. 325-360), and imagination (p. 365). And then I come to the world-changing essay.

In 1849, Thoreau publishes *Civil Disobedience* (1849/1906), a hallmark essay that challenges man to do right regardless of the cost. He considers the government's aim, from his observations, to be more about remaining the government in perpetuity than fulfilling its role as the government of the people. Thoreau sees that each self-serving step the government takes in that direction causes the government to lose more honour. Thoreau finds these selfish acts of the government prevent it from furthering any business

endeavours, from advancing settlement, or contributing to the education of the nation in any meaningful way. He also sees the relationship between power and selfishness ineffective. The government tends toward policies that rely on whatever seems more convenient, quick and easy. The subsequent laws reflect those convenient, quick and easy modes and not necessarily what is right or just. Thoreau (1849/1906) says “it is not desirable to cultivate a respect for the law, so much as for the right” (p. 358). From this sentiment Thoreau goes so far as to say to do right whatever the cost. He (1849/1906) illustrates this saying “if I have unjustly wrested a plank from a drowning man, I must restore it to him though I drown myself” (p. 361). He then says “people must cease to hold slaves, and to make war on Mexico, though it cost them their existence as a people” (Thoreau, 1849/1906, p. 362).

For Thoreau, the courage and character to do right form the backbone of any real man and any real nation. He finds such a man or such a nation a rarity. Thoreau says it is in the vast sea of unjust laws that the individual must take a stand. He must be ready to for the consequences, whatever they may be. Thoreau (1849/1906) brings closure to his essay dreaming of a “free and enlightened” (p. 387) society, a society that might be if people will stand against the injustices of the current one (pp. 355-387). History records the dreams of a number of such men since Thoreau - Dr. Martin Luther King Jr., Mahatma Ghandi, and Nelson Mandela to name a select few - whose actions have documented ties to this essay, and as such speak to the value this essay bears when contemplating a Thoreauvian school (Lenat, 2009).

The summary for 1849 recounts what becomes essential for a Thoreauvian school. The two major works of this year provide the bulk of the foundational ideas. I draw from

A Week on the Concord and Merrimack Rivers (1849/1961) that one needs to package life, joy, passion and purpose together along with thinking and working through the larger philosophical life questions. From *Civil Disobedience* (1849/1906) I expose justness in perhaps its most unfaltering form. This piece bleeds justness. It is a call to action.

In summary of what I call the The Emergent Social Justice Stance, I find what Thoreau says cements his position on injustice. He certainly reaffirms earlier thoughts and feelings, but this period and the publications of *A Week on the Concord and Merrimack Rivers* (1849/1961) and, more significantly, the essay *Civil Disobedience* (1849/1906) provide the rock from which the rest of the social activism in Thoreau's life emanates. Any school, in which the ideas of Thoreau constitute the foundation, must inculcate the principles of *Civil Disobedience* (1849/1906) and doggedly pursue and advocate for justice.

The Mature Manifestations, 1850 – 1862. One might think the findings in the years subsequent to *Civil Disobedience* (1849/1906) somehow anticlimactic. However, no grounds exist for such fears, and in the years that follow Thoreau produces remarkable work that contributes significantly to envisioning a Thoreauvian school. In 1850 Thoreau reveals life, everyday life in which he interacts with people, faces struggles like everyone else, and works to support himself.

Thoreau's most prominent correspondence for the year 1850 seems to occur with H. G. O. Blake in which the theme of friendship illuminates what friendship means to Thoreau (Harding & Bode, 1958, pp. 253-270). Urgent letters deal with Thoreau going, at Emerson's request, to a shipwreck in hopes of salvaging some valuables for their

mutual friend, Margaret Fuller, and gathering as much information as possible. Thoreau immediately responds to help his friend, which may speak to how much Thoreau values friendship. Other correspondence deals with writing, publishing and speaking engagements.

The content of one of Thoreau's journals that Torrey ascribes to 1850, but cannot confirm the actual composition dates, provides some clarity on Thoreau's religious beliefs (1906, Vol. 2, p.4). Thoreau says:

I do not prefer one religion or philosophy to another. I have no sympathy with the bigotry and ignorance which make... distinctions between one man's faith... and another's.... To the philosopher all sects, all nations, are alike. I like Brahma, Hari, Buddha, the Great Spirit, as well as God.

(Torrey, 1906, Vol. 2, p. 4)

Thoreau, reaffirming earlier observations, seems to want to get past religious dogma, while not trampling on others' beliefs. He wants to be a man of thought, truthfulness and sincerity.

Thoreau continues in his journal through to May and June of 1850 and, interestingly, records that he accidentally set the woods on fire. The responses to his unfortunate actions prove fascinating to him in the range that they take. Some find sport and amusement with his actions, others call him a "damn rascal" (Torrey, 1906, Vol. 2, p. 25). Thoreau feels some shame but seems to move on from this incident.

From this point onward, the bulk of Thoreau's notes, in some way, relate to nature but entertain a cross-weave of philosophy. In a moment of self-reflection at an intersection of philosophy and nature, Thoreau says:

I am sure that my acquaintances mistake me. I am not the man they take me for... I am something to him that made me, undoubtedly, but not much to any other that he has made! All I can say is that I live and breathe and have my thoughts. (Torrey, 1906, Vol. 2, p. 46)

This melancholy moment gives way only a few pages later in the journal when Thoreau writes about an encounter with two witty drunkards on a boat trip. He finds the pair like animals – more specifically pigs – but entertaining and seemingly intelligent pigs (Torrey, 1906, Vol. 2, pp. 49-50). This range of human emotion and experience that Thoreau records reveals a man other than curmudgeonly or hermit-like as some attempt to portray him (Sanborn, 1901/1969, p. 62). He embodies the full range of human experience, and what becomes noteworthy for this study is that he records it. That is the part that impacts the envisioning a Thoreauvian school. Each student will also undoubtedly have similar experiences, but discussing it, writing it, and learning from the experience will constitute one component of a Thoreauvian school.

Thoreau still finds the activities of man bothersome however. He says “man and his affairs, - Church and State and school, trade and commerce and agriculture, - Politics, - for that is the word for them all here to-day, - I am pleased to see how little space it occupies in the landscape” (Torrey, 1906, Vol. 2, p. 53). It seems that Thoreau finds the activities of man encroach on something of more value: nature. His writing then returns to primarily nature observations to the end of 1850.

In consolidating the Thoreauvian ideologies that surface in 1850, I find Thoreau’s humanity, and honesty about it, of worth. He says in *Walden* (1854/1995) that he “went to the woods deliberately” (pp. 72-73); he also says he wants “to get the whole and

genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion” (pp. 72-73). The phrase “publish it to the world” (p. 73) creates the platform for honest discourse and Thoreau stands squarely on that. He articulates his discoveries and his thoughts and subjects them to the scrutiny of the world. It appears a fearless position. He humbly gives the world his embarrassing moment of setting fire to the woods, and then the humorous incident with the drunkards. A Thoreauvian school will certainly encourage honest and open discourse and embrace every aspect of the human experience.

On the 2nd of January, 1851 Thoreau jumps right into the fray of New England life and the emerging American economic engine. He writes of an experience seeing an enormous factory that covers approximately three acres and contains just fewer than six hundred looms. He finds the immensity truly impressive. But Thoreau does not dwell long on it; he moves onto nature again and then inserts a thought on science. He says:

Science does not embody all that men know, only what is for men of science. The woodman tells me how he caught trout in a box trap, how he made his trough for maple sap of pine logs, and the spouts of sumach or white ash, which have a large pith. He can relate his facts to human life...

(Torrey, 1906, Vol. 2, p. 138)

Thoreau seems to push the idea that much wisdom and knowledge disappears or fails to find connection. This notion may further both the inherent value in recording that which one learns or experiences, and press for that knowledge and wisdom to relate to mankind in some meaningful way. Science needs to exist for more than just the men of science. The wisdom of the woodsman needs recording and consideration.

One of the longest single entries in Thoreau's journals to date occurs in April 1851, when he ventures into his thoughts on slavery. He finds immense injustice in the practice. He writes a short piece that bears resemblance to Swift's *A Modest Proposal* (1729/2008). In it, Thoreau writes of making a proposal to the government regarding making men into sausage (Torrey, 1906, Vol. 2, p. 176). He also believes that those who continue such injustice will eventually have to pay for it. He refers to the *Bible*, pointing to the verses in which Christ talks about how people treat the least among them (Torrey, 1906, Vol. 2, p. 175). Perhaps *incensed* best describes Thoreau's feelings at this juncture. Injustice kindles not just a spark but fuels a bonfire in Thoreau. A Thoreauvian school must find that which is right and just key in its composition.

Thoreau's writing in April continues on the themes of communication, friendship and love. However, in May he returns to primarily writing about nature. In June he records a lecture in Worcester, and a trip to Boston in which he talks with some men (seemingly educated) about nature and his explorations in it (Torrey, 1906, Vol. 2, p. 224). The pursuit of passions, not the pursuit of fun, which lay in enquiry, seems to form the basis for Thoreau's nature endeavours. The academic flavour or sense, arising from his journal regarding the meetings in Boston, suggests Thoreau's sojourns in the forests involve much more than mere escapism (Torrey, 1906, Vol. 2, p. 224). They are purpose driven.

While Thoreau does derive joy from his work, it bears a significance from a scientific point of view and from an educational perspective. To illustrate, in August 1851, a "flaming show-bill as big as a barn-door" (Torrey, 1906, Vol. 2, p. 367), entices Thoreau to attend a collection of exotic animals from Africa and various other places on

the planet. When Thoreau discovers the owners know nothing about the creatures they have on display, he endures the irrelevant song and dance, circus-like performance, but in response, rails on in disgust for two pages in his journal (Torrey, 1906, Vol. 2, pp. 367-369). Thoreau finds no significance in what these men do. Other than seeing what some exotic animals look like, nothing of value educationally occurs. I believe relevance and educational significance will be a matter of consideration for any work in a Thoreauvian.

Thoreau's next journal account speaks of the artisan and how he masters his trade, how he learns, and how he gains experience and expertise through practice and repetition. In describing tradesmen, Thoreau sees craftsmanship and pride in what tradesmen do. He also sees pride in how they care for the tools of their trade (Torrey, 1906, Vol. 2, p. 490). These words form a rare affirmation for such people. Thoreau must see joy in these men as they work, otherwise he would say their trades enslave them.

Thoreau's next poignant writing occurs in September of 1851 when he records his thoughts about Concorde's decision to "spend sixteen thousand dollars on a Town House, a hall for our political meetings mainly" (Torrey, 1906, Vol. 3, p. 25). He suspects the town spends as much on the education of children as other communities but questions why the profits from industry seem only to go to making more money – building bigger barns and such – and not for learning for adults. He says an investment in a library might be a wiser use of the town's money than on a building that sees relatively infrequent use (Torrey, 1906, Vol. 3, pp. 24-27). Lifelong learning emerges as a fundamental value for Thoreau. He also seems to suggest dismay with ignorance and frustration with the priorities of some. He finds fault in just making more and more money. Thoreau expresses some dissatisfaction, perhaps exasperation, with the community's

obliviousness to their “countrified” and “provincial” (Torrey, 1906, Vol. 3, p. 25) monikers. Thoreau believes an investment in the education of the people could overcome their short-sightedness, and propel them above their current self-imposed oblivion.

The theme of justice then returns in Thoreau’s writing. His journal entry on the 5th of October, 1851 records his assisting a fugitive slave en route to Canada (Torrey, 1906, Vol. 3, p. 37). The incident involves raising monies for a ticket for transportation, and the fugitive staying at Thoreau’s house, all the while avoiding the watchful eye of the police.

Then only a few pages later in Thoreau’s journal, what looks like gender bias surfaces as a potential and problematic issue. Thoreau laments that:

Some of my friends make singular blunders. They go out of their way to talk with certain young women... and take pains to introduce me to them. That may be a reason why they should look at them, but it is not a reason why they should talk with them.... I derive no pleasure from talking with a young woman half an hour – simply because she has regular features. The society of young women is the most unprofitable I have ever tried. They are so light and flighty that you can never be sure whether they are there or not there. (Torrey, 1906, Vol. 3, p. 116)

While these may appear to be derogatory and antifeminist views, one must consider the circumstances for women in Thoreau’s time. For example, limited educational opportunities exist for women in 1851, particularly in higher education. In 1851, while the abolitionist movement is in full swing, women’s rights movements remain in their infancy. History records the formation of National Woman Suffrage Association in 1869,

which is four years after the Civil War ends and seven years after Thoreau's death (CFR, n.d.).

On the 13th of November, 1851, Thoreau records what I find the single most useful statement upon which I build a case against the notion that Thoreau harbours gender biased tendencies or attitudes. He spends a number of hours in conversation with Miss Mary Emerson at Holbrook's. He finds her witty and vivacious; he admires her intellect and ability to engage in thought provoking conversation (Torrey, 1906, Vol. 3, pp. 113-114). What Thoreau appreciates is that Miss Mary Emerson thinks. She is not frivolous, flighty, gossipy, nor stereotypical. When Thoreau seems contemptuous regarding women at times, he appears equally so with men who do not think.

What Thoreau finds aggravating really has nothing to do with gender and everything to do with thinking and learning and personal growth through discussion and enquiry. The problem Thoreau faces seems very much like that which Mary Wollstonecraft addresses in 1792 in *A Vindication of the Rights of Women*. This early liberal feminist piece argues that the lack of education for women creates the appearance of inequity between the genders (Wollstonecraft, pp. 361-413). Little changes in the intervening fifty years. Women only achieve voting status in the United States in 1919. Thoreau's environment would not, and perhaps could not, foster Thoreau thinking, expecting or experiencing anything differently. However, Thoreau expresses delight when he does encounter Mary Emerson, who transcends the stereotypical woman of his times and who whole-heartedly embraces an evening of intellectual discourse. I propose that Thoreau need not bear disparagement for how he speaks regarding women. A

Thoreauvian school will not condone gender biases because it would see bias as a great injustice.

Thoreau's journaling continues in this vein, the value of thinking, over the next few days. In his plaintive account he, at one point, says "we should reverently watch for the least motions, the least scintillations, of thought in this sluggish world, and men should run to and fro on the occasion more than at an earthquake" (Torrey, 1906, Vol. 3, p. 119). He finds many stuck in a dogmatic world, afraid to think for themselves while clinging to ancient adages. An original thought possesses an allure for Thoreau like gold might for others. Indeed, this notion of thinking and the value of thought resurface time and time again in Thoreau's journals and must become prominent when considering the attributes and nature of a Thoreauvian school.

Numerous accounts exist that portray Thoreau negatively. Sanborn (1901/1969) recalls hearing "pugnacious" (p. 62). Mary Elkins Moller (1980) uses the word "misanthrope" (p. 1). Gross uses the adjectives "blunt," "outspoken," "combative," "cold and unimpressible," and "brusque" (Cain, 2000, p. 181) when he describes Thoreau. Thoreau acknowledges that his demeanor appears or feels gruff at times. But he does not apologize for his behaviour; he seems to ask that people accept him for who he is. He says:

My friends, I am aware how I have outraged you... seemingly treated... you unkindly.... I am under an awful necessity to be what I am.... It is not that I am too cold, but that our warmth and coldness are not of the same nature... That I am cold means that I am of another nature. (Torrey, 1906, Vol. 3, pp. 146-147)

Thoreau's statement on his seeming terseness lies in Thoreau recognizing and owning his behaviours, and standing up for what and who he believes he is. He does not demand that others change. He does, however, frequently challenge them on why they are the way they are and why they do what they do. I admire Thoreau's ability to remain true to his beliefs and values while resisting pressure to conform.

Courageous honesty, strong individualism, and the acknowledgment of differences become ingredients in Thoreau's kind of community. He wants and needs friendship; he places a priority on pursuing his desires; he works to support himself labouring and surveying for others; has deep conversations on weighty matters with those willing to engage with him; and he advocates for what he believes will make his community and world a better place. Thoreau does not go quietly. He stirs things up. Agitators often find themselves the target of unbecoming labels. So it appears with Thoreau. A Thoreauvian school might derive from the Thoreau of 1851 a penchant for teaching students to advocate for what they believe in, to express themselves honestly and courageously, to allow others the freedom to agree or disagree and not let that get in the way of relationship.

The gleanings from the journals of 1851 support a number of earlier observations and add some new hues. Thoreau seems to enmesh life and his approach to life with learning. In this year, the language in his writing suggests a belief in lifelong learning. A Thoreauvian school will promote the notion of everyone being a student in and of the world. Thoreau addresses what some might consider a gender bias. However, I find any inkling of gender bias a product of culture and educational opportunity; Thoreau is about thought and discourse, enquiry and learning. One subject that resurfaces again is that

which Thoreau considers crass or vulgar. He has little tolerance for such baseness. A Thoreauvian school will embrace all subject matter but utilize tasteful language. Other issues of importance for a Thoreauvian school that Thoreau reaffirms include friendship, social justice and freedom.

If not for the dates on the journals, the readings seem nearly indistinguishable between the years 1851 and 1852. Themes recur. To the end of 1851 and into 1852 Thoreau touches on a number of things briefly besides his staple of nature recordings. In one of the nature recordings he says it is “the first I have heard of, I must catch him and compare them” (Torrey, 1906, Vol. 4, p. 25) of a toad a farmer discovers in a field while working. The word *must* intrigues me. That kind of determination and that kind of commitment to the things of nature that captivate him must exist in a Thoreauvian school. And then Thoreau contemplates the cost of reckless behaviours after observing some workmen bash and crash, ever so thoughtlessly and dangerously, about their work in the woods (Torrey, 1906, Vol. 3, p. 187). He also writes of a couple of young women who borrow a dipper for some water, and then do not return it. His thoughts on thievery seem quite scathing (Torrey, 1906, Vol. 3, p. 198). He again broaches the subject of journaling and writing, and then spends considerable time recounting his thoughts on problems he encounters with friendship (Torrey, 1906, Vol. 3, pp. 217, 233, 258-264).

Thoreau finds himself at odds with different friends again. He seems to find maintaining relationships challenging but attributes much of the problems to “our constitutions, our geniuses, are different, so are our standards, and we are amenable to different codes” (Torrey, 1906, Vol. 3, p. 263). He sees his friends as having different standards and different rules and expectations of and for friendship. The hurdles Thoreau

encounters in his relationships form barriers he struggles with but never gives up on throughout his life. Thoreau finds a measure of peace with relational issues or at least a strategy to cope with the ebbs and flows in them in the form of humour. He says:

When I review the list of my acquaintances... and consider each one's excesses and defects of character, - which are the subject of mutual ridicule, astonishment, and pity, - and I class myself among them, - I cannot help asking myself "If this is the sane world, what must a madhouse be?" (Torrey, 1906, Vol. 3, p. 270)

However, when Ralph Waldo Emerson gives the eulogy at Thoreau's funeral all notions of relational problems fall silent to the accolades regarding the immense contribution Thoreau leaves behind in his literary works, his ideas, his ideals, and his unflinching determination to live his life to the fullest on his own terms (Bigsby, 1995, pp. 265-281). Challenging interpersonal relationships exist in every age and in every institution of man. It will not be otherwise in a Thoreauvian school. What will enable such a school to survive or even thrive will be the commitment to honesty, and the ability to acknowledge differences.

Thoreau's writing over the next several months of 1852 continues to record common themes: discussions with neighbours, nature, and literature. One item I find that Thoreau invests more time in, and which bears increasing specificity, occurs in his notes on nature. He records the dates that different varieties of local flowers appear with remarkable detail. Some have notes beside them indicating differences from the preceding year. His notes continue for several pages on flowers. He expresses some frustration for not being careful enough in recording the flowering of some bushes. The

next few pages record the arrival dates of the migratory birds (Torrey, 1906, Vol. 4, pp. 49-60). Thoreau's dedication to observation and documentation will undoubtedly have an impact on methodological practice in a Thoreauvian school: expectations for close scrutiny in scientific enquiry will be standard practice.

The journals continue the same themes until the 5th of July, 1852 when Thoreau adds one paragraph on sexual relationships. While it is ever so brief, it provides an insight into Thoreau's sensibilities. He says:

I know a man who never speaks of the sexual relation but jestingly...

What can be the character of that man's love? It is ever the subject of a stale jest, though his health or his dinner can be seriously considered. The glory of the world is seen only by a chaste mind. To whomsoever this fact is not an awful but beautiful mystery, there are no flowers in nature.

(Torrey, 1906, Vol. 4, p. 185)

Thoreau does not elaborate upon where this reverent sentiment grows from. However, he seems quite clear that he finds crudity and vulgarity offensive. From this brief passage I deduce that while all subjects garner opportunity for intellectual discourse, civility accompanies them.

Thoreau makes a brief comment on history in July. He finds a correlation between the telling of history and the recounting of war. He says from the records of wars and the daily newspapers one can read endlessly on "anecdotes... of monstrous events" (Torrey, 1906, Vol. 4, p. 267). Thoreau returns to expressing his thoughts on war again in later journals. In the continuation of wrestling with his thoughts, Thoreau writes a few words that I believe he wishes the whole world could aspire to. He says

“entertaining a single thought of a certain elevation makes all men of one religion” (Torrey, 1906, Vol. 4, p. 289). That insight and lofty idealism seem inseparable in the constitution of Thoreau.

In August of 1852, Thoreau returns to the topics of culture and education. Again he finds Concord’s investment in culture and adult education inadequate. While he finds education for children commonplace he says:

It is time that we had uncommon schools, that we did not leave off our education when we begin to be men. Comparatively few of my townsmen evince any interest in their own culture, however much they may boast of the school tax they pay. (Torrey, 1906, Vol. 4, p. 323)

Thoreau thinks that if men possess riches enough to boast of the taxes they pay, they should be rich enough to fund culture and education (Torrey, 1906, Vol. 4, p. 323). He sees no investment in arts, or culture, or intelligence: no wealth or treasure exists in money in his eyes. Thoreau finds his treasure in living and in wisdom.

When Thoreau continues his thoughts on what he finds important and rewarding, he says little profit lies in the pursuit of business or the preparations for this thing or that, but value and worth lie in time itself, time to live, to immerse oneself in the universe, and to soak that in. He concludes this piece of writing by saying it is “the great story itself that cheers and satisfies us,” (Torrey, 1906, Vol. 4, p. 433). Living life rather than living as slaves to jobs, or money, or whatever, seems to emerge from what Thoreau tries to say. The “powerful play” Whitman (1855/1995, p. 250), a contemporary of Thoreau’s, writes of in his poem *O Me! O Life!* is the same as the life Thoreau speaks of. Man lives only

once, and Thoreau and Whitman both advocate living it. This fits with earlier sentiments. It will see a Thoreauvian school encourage students to pursue their dreams, or to live life.

To summarize 1852's contribution to the envisioning of a Thoreauvian school, the writing reiterates the previous year with additional emphasis on learning to live life to the fullest, the value of education and culture, as well as friendship and history. Thoreau demonstrates through numerous pages in his journals that which warrants attention in a school: attention to detail and scientific enquiry become inextricable from Thoreau's methodology. The relational struggles Thoreau records attest to two things that will arise in the envisioning of a Thoreauvian school: one, relationship is a fundamental human need; and two, inasmuch as relationship seems ubiquitous, it takes work. Thoreau never gives up on relationship even in the face of innumerable obstacles or impediments. The relational nature of the human being must find appointment in a Thoreauvian school. In a similar vein, and comparable to Whitman, the way in which Thoreau tenaciously pursues life on his own terms, in pursuit of his passions must surface when designing a Thoreauvian school.

As 1852 ends and Thoreau's journals continue to the end of 1853, all but a dozen or so pages record in-depth interactions with nature. In the year 1853, Thoreau's communications deal with challenges he faces with publishers and publishing his work (Harding & Bode, 1958, pp. 291-314). Then Thoreau pauses to consider living simply. He says "the savage lives simply through ignorance and idleness or laziness, but the philosopher lives simply through wisdom" (Torrey, 1906, Vol. 5, pp. 410-411). What Thoreau says of importance lies in his statement that "the fact for the philosopher, or a nation loving wisdom, is that it is most important to cultivate the highest faculties and

spend as little time as possible in planting, weaving, building, etc.” (Torrey, 1906, Vol. 5, p. 411). Thoreau goes on to say that the pursuit of things or creature comforts enslaves men whereas enlightening man frees him (Torrey, 1906, Vol. 5, pp. 410-412).

Another journal entry I find particularly noteworthy in 1853 points to generosity. Thoreau borrows some money to help an Irishman bring his family to America. He finds, in his endeavours to assist this fellow, that he learns a great deal about his neighbours: some help, some will not, and some would if they were able (Torrey, 1906, Vol. 5, pp. 438-439). Few records surfaces, specifically, about Thoreau’s generosity. I suspect his benevolence comingles to some degree with his opposition to injustice. Earlier notations bear an account of Thoreau’s thoughts about the injustice of slavery. Similarly, earlier notations record Thoreau’s thoughts or allusions to economic injustice when voicing his aversion to profit mongering ahead of the public good in the textile industry. The Irishman in this situation takes Thoreau’s values to a global expression when Thoreau can and does do something to help a struggling man and his family. While the great potato famine ravages Ireland, opportunity abounds in America and Thoreau takes his place to bridge that gap for this particular man (Torrey, 1906, Vol. 5, pp. 438-439).

A number of ideological principles arise or find reaffirmation in this year of 1853, such as Thoreau’s admiration of honesty and integrity. The mainstays of a Thoreauvian school, inquisitiveness and the pursuit of knowledge, find reiteration. Thoreau demonstrates his knowledge of the physical environment in which he lives through the life he lives and the journals he writes. He studies and learns, and revels in discussions that further understanding. Thoreau’s sense of humour surfaces again this year. Through his retelling of a personal incident regarding clothing, Thoreau reveals a belief in not

following the crowd but, instead, listening to the voice of pragmatism. This account not only speaks to how Thoreau approaches interpersonal interactions but also to his values. Such beliefs and values will undoubtedly impact any Thoreauvian school.

Thoreau seems to have a more vocal presence in 1854. In *Slavery in Massachusetts* (1854/1906), he says slavery is wrong. It is wrong from every possible vantage point he can imagine. The slave, being the recipient of the offence, is innocent; that is, other men hijack his freedom. The judge in Boston, who deliberates on and pronounces the verdict of whether a man is actually a slave, is wrong. Any such decision that fails to recognize that a man is a man is wrong. The government is wrong to pass legislation and then continue to uphold those laws which propagate injustice. The military is wrong when it trains soldiers to assist the government with its infliction of injustice. But Thoreau says those responsible for injustice will pay in some way, at some time or another. Those transgressors will “become the laughing stock of the world” (Thoreau, 1849/1906, p. 394).

Thoreau also points at the shortcoming of the church and the utter failing of the press to seek justice. He then asks if there is a state or a government that sincerely seeks justice. Such a place would garner Thoreau’s allegiance; he says he cannot say the same for Massachusetts. This issue severely distresses Thoreau. He brings his essay on slavery to a close with an illustration, perhaps a metaphor. He contends that water lily flowers symbolize purity and beauty but they grow out of muck. While Thoreau seems fraught with turmoil, he reserves a minute bit of hope. He has hope for a better world and hope for justice. Hope and justice emerge from this essay as the qualities of everything

and anything Thoreau, specifically as it relates to envisioning a Thoreauvian school (Thoreau, 1849/1906, pp. 388-408).

Thoreau's journals in 1854 begin by looking at nature themes as well as literature, literature that delves into history somewhat. On the 19th of February he comments that "many college text-books which were a weariness and a stumbling-block when studied, I have since read a little in with pleasure and profit" (Torrey, 1906, Vol. 6, p. 130). This statement may read innocuously but it holds some value for a Thoreauvian school. Thoreau recognizes the difference in palatability between force-feeding and savouring. Such an awareness could or should impact teaching and hopefully student learning.

On the 6th of May, Thoreau's writing shouts what schooling needs to embrace. He writes that what one records or writes or tells must be alive. It must show how alive the speaker is. He says it matters not that, for instance, a planet explodes but it matters what happens with people. People write about people and their interactions with their world. Thoreau says:

I look over the report of... a scientific association... I am put off with a parcel of dry technical terms.... I cannot help suspecting that the life of these learned professors has been almost as inhuman and wooden as a rain-gauge.... They communicate no fact which rises to the temperature of blood-heat. It doesn't all amount to one rhyme. (Torrey, 1906, Vol. 6, pp. 237-238)

Thoreau presses for passion. What occurs in schools must stir the blood, get students engaged and enthused. Schooling must ignite passion in the students. The responsibility

for that lies with the teachers. They must demonstrate the behaviours they seek in the students.

On the 29th of May Thoreau departs from writing about nature to write about the nature of man. Thoreau laments the injustice he sees in Massachusetts and in slavery. Of the trial of an imprisoned slave, he says “it is really the trial of Massachusetts. Every moment that she hesitates to set this man free, she is convicted” (Torrey, 1906, Vol. 6, p. 314). On June 9th and again on June 16th, Thoreau writes in opposition to injustice and expresses his deep regret for the man the courts return to slavery (Torrey, 1906, Vol. 6, pp. 314-317). Again and again Thoreau expresses this conviction. This must emerge as a central theme for a Thoreauvian school.

Thoreau’s journals to the end of 1854 centrally record nature but he intersperses that with conversations, thoughts, some travels, and employment information (Torrey, 1906, Vol. 7, pp. 1-98). Merely six lines in the year refer to the publication of *Walden* (1854/1995). I only mention *Walden* (1854/1995) here to note its publication and the brevity of its mention in Thoreau’s journals.

1854 reconveys earlier messages, except that the conveyance occurs much louder and more intensely. For the envisioning of a Thoreauvian school, that message regarding social justice and ethics becomes even more central; a Thoreauvian school needs to be vigilant in its documentation of scientific enquiry. Thoreau also suggests that writers need to breathe life and relevance into what they say unlike those scientific writers he compares to pieces of wood because of their lifeless, dry terminology. Any Thoreauvian school will invigorate and challenge its students.

In February of 1855 Thoreau records a thought about his lecturing and his audiences. I can see the point he makes but I also believe shortcomings exist in his thinking, especially if it might apply to a school environment and to teaching. He says:

Many will complain of my lectures that they are transcendental.... "Can't understand them.".... A criticism true enough, it may be, from their point of view. But the fact is, the earnest lecturer can speak only to his like, and the adapting of himself to his audience is a mere compliment which he pays them. (Torrey, 1906, Vol. 7, p. 197)

Thoreau says he likes plain speech (Torrey, 1906, Vol. 3, p. 274), yet it seems that in his lectures his speech may not be plain enough. Some onus must rest with Thoreau in communicating what he thinks. In fact, room does exist to question Thoreau's response to the reception he receives from his audience. In a school classroom, the teacher cannot entirely blame the students if they fail to understand a lesson. One must take steps to ensure that the presentation of the lesson occurs in such a way that the students find it accessible.

Thoreau returns to recording a sentiment close to his heart on the 5th of November. He writes about living simply, noting that it appears that the most of society wants to, and wants him to, work a regular job and strive to ever increase the quantity of creature comforts. Thoreau finds fault with that kind of thinking. He thinks people live beyond their means and become slaves to their jobs just to keep up with the trappings of consumerism (Torrey, 1906, Vol. 8, pp. 7-8). However, only a few days later, on the 16th of November, Thoreau captures the awe and respect he has for his neighbour, Mr. Rice. Thoreau finds Rice different than the masses men who Thoreau believes live

beyond their means. Thoreau enjoys talking with Rice. He says Rice “lives so thoroughly and satisfactorily to himself. He has learned that rare art of living” (Torrey, 1906, Vol. 8, p. 26). Thoreau sees in Rice a man who enjoys life and loves what he does. Life for Rice “is a long sport and [he] know[s] not what hard times are” (Torrey, 1906, Vol. 8, p. 27). While Rice delves deeper into the industrious business of farming than Thoreau would ever do, he admires that Rice lives simply. Thoreau admires that Rice finds joy in his endeavours, and balances work and life. This kind of balance needs to find its way into the fabric of a Thoreauvian school.

A couple notions surface through the examination of Thoreau’s journals in 1855. Thoreau’s lectures fail to resonate with his audiences as he wishes they would. The issues seem to lie somewhat with accessibility. Thoreau may fire over the heads of many of those in attendance. Even though the audience may be unprepared for the exercise Thoreau tries to lead them through, the level of success falls short of what Thoreau hopes for. A Thoreauvian school will undoubtedly have high aspirations. It will however need to ensure that the students have the support they need to actualize and realize their goals. Additionally, a Thoreauvian school must have balance, balance between work and passion. Work and passions need to complement each other, as Thoreau sees in Rice, or the work needs to facilitate the pursuit of passions. Thoreau finances his passions through odd jobs, teaching, the family pencil factory, and surveying.

According to Harding and Bode (1958) an illness curtails some of Thoreau’s usual activities in 1855 but his health recovers or improves somewhat in 1856. They (1958) record that Thoreau resumes writing, walking, and lecturing (pp. 405-463). Thoreau’s humour comes alive again in a letter to one Calvin Greene. Thoreau’s

response to Greene's question about additional material to come reads "I cannot speak definitely at present, but I trust that the mine – be it silver or lead – is not yet exhausted" (Harding & Bode, 1958, p. 407). Friendly correspondence continues with Greeley, Blake, Ricketson, and a few others. The themes bear a similarity with earlier letters: walking, writing, some philosophy, lecturing, and literature. In one letter to Blake, Thoreau writes about how he enjoys Walt Whitman (Harding & Bode, 1958, p. 445).

In March of 1856 Thoreau writes a page on waning friendship. He recognizes that he and his friend are moving in different directions. What Thoreau says in his journals expresses an appreciation for the friendship to date, and then he wishes his friend well as their paths diverge (Torrey, 1906, Vol. 8, p. 231). Thoreau's journals record the ebb and flow in a number of relationships. This note seems to bear less emotional angst than earlier journals. It seems a more mature recognition of how friendships can change over time, whereas some of the earlier reactions exhibit a more flustered Thoreau. The maturity Thoreau demonstrates may serve a Thoreauvian school well when it comes to teaching relational skills.

So much of what Thoreau records in his journal revolves around nature. His defence of what he does illuminates what he thinks and feels about his life choices. On the 18th of October, 1856 Thoreau writes:

I see that my neighbors look with compassion on me, that they think it is a mean and unfortunate destiny which makes me to walk in these fields and woods so much.... My work is writing, and I do not hesitate, though I know that no subject is too trivial for me... the life is everything. (Torrey, 1906, Vol. 9, p. 121)

While I believe Thoreau enjoys his life and finds the pursuits meaningful; I also find a morose tone in what he says. I think he wishes others could understand what he sees in what he does. However, that wish does not deter him in any way from that which he believes he must be about. I believe that quality would gain traction in a Thoreauvian school. Regardless of public opinion, a man must chase after his rainbows.

Briefly to reiterate the notables for 1856, Thoreau approaches a declining friendship in a thoughtful, appreciative way. He enjoys his life and finds the pursuits meaningful, even though a sadness seems to colour the pages. Thoreau finds pleasure interacting with Whitman, the man and the author. I suspect Thoreau would see in Whitman a man who follows his own heart, dreams and aspirations, as Thoreau advocates. Whitman's writing, like what one reads in *Leaves of Grass* (Whitman, 1855/1995) for example, I think, would corroborate that pursuit of passion. As for the contribution to a Thoreauvian school, the significance lies in learning or teaching about what one values in life, embracing relationship, dreams and passions, and finding fulfilment.

The year 1857 seems like an extension of the prior year. Thoreau takes some relatively short trips, such as the one that furnishes the material for part of *The Maine Woods* (Harding & Bode, 1958, p. 486). The records include improvement in Thoreau's health, more excursions, and similar themes (Harding & Bode, 1958, pp. 464-500). In his journals of February in 1857, Thoreau returns to a recurring theme. He addresses blind faith. The traditional church experience, and what Thoreau might see as a conditioned response for peoples' positions on things, pushes him away from organized religion. His scientific approach to life runs contrary to a faith-based, particularly a blind faith-based,

approach to life. Thoreau seeks understanding. He asks questions, and he attends to the answers he finds. It is not the notion of a god or God that irks Thoreau; it is the satisfaction with ignorance in which many “infidels and skeptics” (Torrey, 1906, Vol. 9, pp. 237-238) choose to dwell, not to mention the desire they harbour that everyone else join them in their inanity, that vexes him. Emerson (1917) records a visitor who asks Thoreau, as Thoreau lay on his death bed, if he has made his peace with God, to which Thoreau replies “I did not know we had ever quarreled” (p. 117). I think Thoreau seems to say that the notion of being at odds tends to occur in the human realm. He does not have a problem with a god figure, his objections tend to reside in fabricated rules, dogmatics, superstition, and so on.

Thoreau then slides into thoughts on materialism. He believes it foolhardy for people to amass possessions or financial wealth when real riches depend upon that which resides within. Real wealth depends upon one’s thoughts and capacity to think and dream and pursue those dreams (Torrey, 1906, Vol. 9, p. 350). These thoughts then seem to merge into one philosophic ideology when Thoreau says:

How rarely I meet with a man who can be free, even in thought! ...I take my neighbor... out into the woods and invite him to take a new... view of things, to empty clean out of his thoughts...; but he can’t do it, he sticks to his traditions and his crotchets. He thinks that governments, colleges, newspapers, etc., are from everlasting to everlasting. (Torrey, 1906, Vol. 9, p. 362)

It feels like a particular angst infects Thoreau. People seem to be wearing on him. It looks like a time of gritting teeth and hair pulling. Thoreau eventually works through it.

He has the courage and honesty to write about it. Perhaps he finds a form of therapy in his writing.

While Thoreau often speaks of relational challenges, and finds himself with priorities that differ from the masses. He believes in science, in the scientific approach to discovery, and that learning needs to have a human component. On the 5th of November, 1857, Thoreau writes that he thinks men of science and philosophy err when they study observable fact in isolation from man. Rather, this phenomenon needs study as it relates to and impacts man (Torrey, 1906, Vol. 10, pp. 164-165). It requires a sociological component for study to bear meaning for man and a Thoreauvian school must have such a component.

The summary of 1857 really adds more hues than new information. Thoreau examines where his riches lie and reveals that they have virtually nothing to do with things and almost everything to do with the wealth of knowledge that lies all about him awaiting discovery. He finds blind faith abominable. Thoreau experiences frustrations again during this year but he manages to offset the frustration by focusing on that in which he finds joy and peace. These reaffirmations still hold a good measure of value for a Thoreauvian school. It will need to encourage examining those things people do out of habit or tradition to determine if those same things warrant continuation, fit some purpose, or contribute to the pursuit of a goal. What emerges from Thoreau this year begs a Thoreauvian school to identify, examine, and pursue the source of real wealth – Thoreau says it lies in wisdom and one can access it through scientific enquiry.

Early in January of 1858, Thoreau writes a statement that appears scathing and derogatory, perhaps even condescending. Thoreau writes of the value of man (Torrey,

1906, Vol. 10, p. 261). In some men he sees as much value as mould, life proceeding from one day to the next virtually devoid of any meaningful interaction. He then compares men to the squash in his garden. He asserts, “I would just as lief know what it thinks about God as what most men think, or are said to think” (Torrey, 1906, Vol. 10, p. 261). I think it shows that Thoreau sees much more potential in mankind. He sees a society who brings home a report card with a score of fifty-two percent and knows that that score falls far below the potential that exists. Thoreau would like to awaken people from their despondency and to see them rise to something closer to a real life than merely the base existence they seem content with. A Thoreauvian school will embrace living and pursuing that which challenges, that which causes and appreciates thought and excellence and passion.

Thoreau clearly articulates what he believes to be a closed-minded state of affairs in his New England home. He finds people unable to speak what they think, or ask questions regarding why things are the way they are. I would suggest he finds the mindset of New England, particularly that of the organized church, which dictates social mores, blasphemous. Thoreau says:

The last new journal thinks that it is very liberal... but it dares not publish a child's thought on important subjects.... There are plenty of journals brave enough to say what they think about the government... but I know of none... that dares say what it thinks about the Sunday or the Bible....

They are in the service of hypocrisy. (Torrey, 1906, Vol. 10, pp. 289-290)

Thoreau reviles closed mindedness and opposition to scientific enquiry. He stands on truth, honesty, openness, and understanding. Elevation and enrichment of the

mind and of life become the goals of Thoreau's pursuits and will become so in a Thoreauvian school.

On the 29th of August Thoreau records an interesting thought on knowledge. He writes of the challenges one faces when communication fails because of insufficient knowledge or language skills (Torrey, 1906, Vol. 11, p. 137). Thoreau explains that, after acquiring some basic understanding of the language of a particular field of study, his own "knowledge now becomes communicable and grows by communication. I can now learn what others know about the same thing" (Torrey, 1906, Vol. 11, p. 137). Thoreau seems truly happy with the newfound knowledge and the ability to converse with others about it.

A point worth noting here speaks to Thoreau's social inclinations, challenges or even impediments. He exhibits an enthusiasm for sharing this knowledge with others, which does not resemble reclusiveness or malevolence. Thoreau's social inclinations seek a particular niche and he seems to revel in the joy he finds there. Thoreau advocates finding joy in the process of and findings in enquiry. He encourages and promotes a love of learning, and he fosters a climate in which one can share that joy and learning with others on a similar educational journey.

A few months later Thoreau embarks on what reads like a rant. He seems very upset and uses language that begs challenge if not admonition. He says, "Preaching? Lecturing? Who are ye that ask for these things? What do ye want to hear, ye puling infants? A trumpet-sound that would train you up to mankind, or a nurse's lullaby?" (Torrey, 1906, Vol. 11, pp. 324-327). His tirade continues with, "Freedom of speech! It hath not entered into your hearts to conceive what those words mean... The church, the

state, the school, the magazine, think they are liberal and free! It is the freedom of a prison yard” (Torrey, 1906, Vol. 11, pp. 324-327).

One could easily challenge or criticize Thoreau for the way he writes some of this piece and other pieces in 1858. Some of what he says appears derogatory or condescending. It is one thing to call someone or an institution on their actions or stance, but Thoreau accuses New Englanders and their institutions, and specifically the Christian community, of disseminating fear and advocating ignorance in their efforts to subjugate freedom of expression and freedom of thought for the proselytization of existing dogmatic rules and superstitions. Thoreau sees this as a grievous injustice. He sees this as slavery. While Thoreau’s use of language in this instance may beg editing, his views on injustice become part of the mortar that holds all the Thoreauvian school bricks together. The theme of justice permeates Thoreau and as such must permeate any Thoreauvian school.

The year 1858, like 1857, largely reaffirms earlier documentation. Thoreau does draw attention to his discouragement with society’s complacency. He sees so much potential in people but laments the fact that so few raise themselves from their near comatose existences to become anything close to what they could be. Alternatively, when Thoreau encounters a likeminded fellow, he thoroughly enjoys the intellectual interaction. In 1858, Thoreau adamantly reiterates his position on free speech. All this material and all these ideas: complacency, free speech, the joy of learning and sharing with fellow learners, become threads in the fabric of a Thoreauvian school.

The year of 1859 stands out as a year that sees a very active Thoreau, and it sees a year in which the events that occur have a profound influence on Thoreau. Thoreau’s

father dies and Henry assumes responsibility for the family pencil factory (CFR, n.d.). While Thoreau seeks to and lectures frequently, he spends significant time surveying and running the pencil factory, and he still manages to continue to write in his journals. The events that surround John Brown fuel Thoreau's passionate response to injustice. Thoreau appears driven. However, signs of Thoreau's own health deterioration begin to become more evident. I suspect this frenetic pace Thoreau assumes has effects on him akin to the cliché of burning the candle at both ends.

On the 3rd of February, 1859 Thoreau records his father's death. He describes a sickness that finally takes John Thoreau in the middle of the afternoon after a two-year struggle with it. The son devotes a few pages to his thoughts, admirations and remembrances of the father (Torrey, 1906, Vol. 11, pp. 435-439).

A couple months later, on the 8th of April, Thoreau revisits the theme of injustice but in a different vein. He considers the plight of animals in light of the fur trade. He writes several pages on what he sees as profiteering by the Hudson's Bay Company and the Northwest Fur Company, the class of men that money and alcohol seduce, who rob the animals of their hides, and of the fashionistas in England whose taste in accoutrements exceeds their capacity to consider the impact of their repugnant ways (Torrey, 1906, Vol. 12, pp. 120-124). This approach to injustice with global dimension is about more than doing just what is legal; it is about doing what is right. Thoreau believes it right for an animal to keep its own skin instead of adorning some wealthy individual's head or collar while its skinless body rots in the sun on the banks of some river thousands of miles away (Torrey, 1906, Vol. 12, pp. 120-124).

In addition to addressing various forms of justice, Thoreau expresses some of his thoughts on education in 1859. I think the events of the year weigh on Thoreau in that I see a sense of discouragement or perhaps disillusionment in what he says. Thoreau believes in education but expresses concerns regarding its effectiveness. At this juncture, he does not provide any answers. Perhaps what he says is: education is important, but it is ever in need of review and scrutiny. It needs to become more effective, more relevant, and more real. Yet education is not all that Thoreau speaks of when addressing education. He contemplates the student and what the student brings to education. He contemplates the same regarding the teacher (Torrey, 1906, Vol. 13, pp. 67-68).

While what Thoreau says on education is of interest, what he writes about the John Brown saga will have more impact on a Thoreauvian school. In 1859, John Brown leads a catastrophic raid on Harpers Ferry. The authorities subsequently capture, try, convict, and sentence him to death. Thoreau wades into controversy, in his essay *A Plea for Captain John Brown* (1860/1973), when he says “I do not wish to kill or be killed, but I can foresee circumstances in which both these things would be by me unavoidable” (pp. 433-434). Thoreau places the stakes very high here. The issues rise to life and death significance. That is of importance and that will undoubtedly impact the envisioning of a Thoreauvian school.

The essays and lectures that grow out of the John Brown story see some of the strongest language Thoreau sets down or utilizes. He says “When a government puts forth its strength on the side of injustice... to maintain slavery and kill the liberators of the slave, what a... demoniacal force!... There sits a tyrant holding fettered four millions of slaves (Torrey, 1906, Vol. 12, pp. 400-402). Such words cut through all the rhetoric in

defence of slavery and injustice. Two things grow out of such passion and belief. The discussions in a Thoreauvian school will certainly be passionate, and such a school will advocate and teach students to furiously defend and pursue justice.

In reflecting on 1859, I see a Thoreau of passion, a man who rails at the government and his fellow citizens about justice, and somewhat shakes his head with a sigh of exasperation regarding education and the state of affairs in which he resides. A Thoreauvian school will also passionately embrace the pursuit of justice and the eradication of injustice. The teachings in the school will of necessity need to teach the values that would underlie justice and how to respond to injustice.

The year of 1860 sees a continuation of Thoreau's mindset in 1859. In *The Last Days of John Brown* (1860/1906), the impact John Brown has on Thoreau's own life becomes explicitly evident. He speaks of a mesmerisation he feels while in the middle of the affairs surrounding John Brown. Thoreau says Brown's death takes a few days to sink in and yet he finds John Brown lives. Bravery and conviction for what is right live on, in part, because of John Brown (Thoreau, 1906, pp. 441-450).

A number of other allures exist in Thoreau's life. His journals teem with his interaction with the natural world. Correspondence begins between Dr. Kneeland of the Boston Society of Natural History and Thoreau, which confirms the value of the nature work Thoreau does in and for the academic world. Thoreau publishes his essay and lecture, *The Succession of Forest Trees* (1860/1906), which becomes a significant contribution to science.

While Thoreau's essays and work as defender of justice elevates him to a position of perhaps some notoriety at first and then renown, Thoreau leaves a remarkable stamp

on the natural sciences and natural history worlds as well. However, what might have been or could have been left is not. Thoreau's health deteriorates and he finds he must abandon plans for a book on the American Indians, leaving only his eleven volumes of notes and research (CFR, n.d.). What Fleck (2007), the scholar behind and editor of *Selections from the Indian Notebooks (1847-1861) of Henry D. Thoreau*, captures in or from Thoreau's Indian Notebooks reveals how Thoreau approaches a study. Thoreau tries to learn some of the Indian languages, and he befriends some of the Indians who he finds most helpful as he tries to garner a better understanding of the Indian peoples.

From culture study, to scientific study, to literature, to justice, one sees a diverseness in Thoreau. The combination of this diversity of interest and the depth with which Thoreau delves into subject matter impacts a Thoreauvian school. What I see in Thoreau is an embracing of his world, albeit not agreeing with all that goes on in it, but really living in it and attempting to effect change for improvement. A Thoreauvian school will endeavor to instill such an approach to life.

In 1861 Thoreau sees Abraham Lincoln become President. In April of 1861, Thoreau sees the Civil War begin. Thoreau's health deteriorates, his tuberculosis deepens into consumption, and he writes that he travels to Minnesota with Horace Mann, Jr. in search of a climate that might help improve his health (Torrey, 1906, Vol. 14, p. 339). Thoreau's journals continue the nature themes as always (Torrey, 1906, Vol. 14, pp. 1-346). Thoreau's letters and correspondence in 1861 seem to bear a friendly tone (Harding & Bode, 1958, pp. 604-630). He writes newsy letters to Franklin Sanborn and Daniel Ricketson; he expresses appreciation for Ellery Channing's and Ralph Waldo Emerson's support for his travels to seek an environment that might help his health.

While Thoreau's health improves slightly he never regains fully. Harding and Bode (1958) say that as "Thoreau lay on his day bed.... He dictated a few letters... revised his lectures... Death by tuberculosis was in store for him; yet he awaited death with a peace of mind that impressed everyone.... He died... May 6, 1862 (p. 631).

A number of Thoreau's works find audience and publication in his last days or shortly thereafter. These works reveal still more about Thoreau and as such impact any envisioning of a Thoreauvian school.

The essay *Walking* (1862/1906) introduces or invites the reader into where Thoreau derives joy. This essay, also given as a lecture, leans on metaphors, humour and imagery as it tantalizes and entreats its audience. In this essay, Thoreau sets himself apart from the mass of men when he points out that most men work their day jobs while he often spends several hours a day hiking or walking in the woods. Thoreau can hardly wait to get out of his house and into nature. The jobs most men have, shut indoors in their shops and offices, seem like a sentence to Thoreau and he can hardly believe men willingly subject themselves to this internment day after day, month after month, and year after year. He finds housewives in an even more desperate state, joking that he would more than likely commit suicide within a few months because he could not endure what housewives do. Then Thoreau calls his audience to consider the extraordinary. He points to prominent historical figures: writers, philosophers, and inventors, and says these men grow out of ordinary stock and become extraordinary. Thoreau encourages man to reach inside himself, to allow that flame of passion to burn and to become what might be. Thoreau closes his essay with an image of something he sees as absolutely beautiful, and

then uses that image to encourage whoever might hear his words to live life and to live it fully (Thoreau, 1849/1906, pp. 205-248).

Thoreau also explores or contemplates in *Autumnal Tints* (1862/1906) what he sees as a topic that garners less frequent attention than it should in literature. Autumn in New England explodes with colour. The palpable beauty and the brilliance all but escape literary coverage, and the world misses out on a magnificent natural wonder. Thoreau's descriptive writing of what he sees provides immense fodder for study (pp. 249-289).

Thoreau ventures into the pastoral in his writing from time to time and captures peacefulness, beauty, and serenity. In *Night and Moonlight* (1863/1906), Thoreau points out that things look differently when looking from different perspectives. What one observes by moonlight appears differently when one observes it in the daylight. Thoreau advises his readers to pay attention to perspective (pp. 323-333). The sentiments of these two essays, while neither earth shattering nor profound, suggest a dimension a Thoreauvian school will need to consider. A Thoreauvian school will encourage students and staff to soak in the beauty of the natural world, to care for it, and to contemplate it as it relates to people and vice versa.

In an essay with perhaps more substance to it, Thoreau explores what he calls *Life without Principle* (1863/1906). Thoreau pleads with man to rise above his existence in a vegetative state, a condition he sees in the monotonous routines into which man often subjugates himself (Thoreau, 1863/1906). He asks if “we call this the land of the free? What is it to be free from King George and continue the slaves of King Prejudice” (Thoreau, 1863/1906, p. 476). Thoreau likens the way men go about meeting their needs to enslavement; man allows that which he thinks he must do to earn a living himself to

enslave him. Thoreau sees only death in that. While Thoreau does acquiesce to the need for some employment to sustain oneself, he says he only works enough to meet his needs. He briefly contemplates allowing his needs and wants to rise but considers the cost of selling his mornings and afternoon too steep a price to pay. He urges his reader to consider upon what principles one lives one's life (Thoreau, 1863/1906, pp. 455-90). Any school with Thoreauvian ideals will permeate *Life without Principle* (1863/1906) in all it does.

In reflecting on the Thoreauvian ideas in the Mature Manifestations section, I find Thoreau's work in eradicating injustice immense, his determination unstoppable. Such dedication to what is right must become a core value and an entrenched curricular component in any Thoreauvian school. Additionally, Thoreau discovers how to, or manages to, cope with relational issues more effectively as he matures. Relationship, and the implications it holds for mankind, warrants significant consideration within a Thoreauvian school. The mature Thoreau reaffirms his admiration of honesty and integrity, as well as his proclivity for embracing his dreams and passions, and finding fulfilment. He also stands tall for freedom of expression and freedom of thought. These must materialize in a Thoreauvian school in an engaging way. From culture study, to scientific study, to literature; from peacefulness, beauty, and serenity, and to justice in all its forms, students must be able to see and embrace these ideologies. Students will want to leave that which is merely ordinary and become extraordinary, to live life and to live it fully.

The Thematic Deliberation

While the garnering that precedes this section follows a relatively chronological order, what follows reaffirms my findings thematically. The significant themes that emerge from Thoreau's body of work have a profundity about them. A number of themes that might appear less significant than others still remain key ingredients in envisioning a Thoreauvian school. Humour, for example, in Thoreau often comes from the situations he finds himself in. Thoreau's correspondence to a friend when seeking employment captures a sample of his humour. Without employment he faces the problem of being unable to support himself and, in observing his dilemma, remarks that "this frostbitten 'forked carrot' of a body must be fed and clothed after all" (Harding & Bode, 1958, p. 19). This not only illustrates Thoreau's humour, it opens the door to reveal other themes that emerge from his body of work. The source of that humour is a letter to a friend. Thoreau's friendships and relationships hold a number of ideas that become key elements for a Thoreauvian school. A school will need to determine how it will teach, model and discuss the enigmatic, ubiquitous, phenomenon of relationship.

Thoreau is a man of principles, honesty and integrity. His resignation from one teaching position over discipline methodology illustrates his resolve when it comes to such matters. The choice or emphasis on curricular material will grow out of his educational ideologies. Emphasis falls on nature walks and discussion. If the nature walks for students in any way look like the walks Thoreau records in his journals, a Thoreauvian school must embrace scientific enquiry methodologies, detailed documentation, and vigorous discussion, all with a passion for growth in knowledge and understanding.

In my examination of Thoreau, I see him think, read, and write in an articulatory manner worthy of emulation. His mastery of the arts and crafts of his work stands remarkable. His depth and knowledge of literature, as one sees when he compares himself with *Rasselas*, helps him express beauty and illustrates the value of a liberal education. The value of literature ascends to a rather lofty position in an examination of Thoreau. Quotations from and allusions to an immense range of literature permeate Thoreau's work. It affects his thinking, his writing, his ideas about learning, and everything about him. Thoreau's dedication to a life of learning cries out from every work he leaves in some way.

Thoreau's pastoral writings capture joy and beauty. These grow out of his pursuit of his passions, his keen observation skills, and his remarkable writing skills. His other, often more recognized, lifework reveals the cornerstones of a Thoreauvian school. Out of the themes in *Walden* (1854/1995) comes Thoreau's commitment to a scientific enquiry approach to not only schooling but life. Thoreau's sense of honesty and abandon also emanates from this work. Purpose and determination also emerge from Thoreau's Walden experiment. The Walden experiment models Thoreau's purpose to live life to the fullest and in its rawest form, and it models his determination to publish his findings to the world, regardless of those findings.

Out of *Civil Disobedience* (1849/1906) comes a determination to stand up for what one believes, regardless of the consequences. A moral conviction lies at the core of this determination. Thoreau's sense of justice and abhorrence with injustice emerges from the pages of *Civil Disobedience* (1849/1906); the essays and lectures stemming from the affairs and interactions with John Brown cement those notions. Thoreau's

response to these issues is anything but passive. He lectures at every opportunity on the deplorability of slavery, and he spends a night in jail for his convictions. In one essay Thoreau goes so far as to say that he does not want to die nor kill but he fears that even that might occur.

The above serves to provide the foundational Thoreauvian ideas and elements to envision a Thoreauvian school. It is the product of a careful analysis and review of Thoreau's written work – journals, essay, lectures, and books. Any corroborating resources further the aims of this paper and elucidate Thoreau's thoughts on education, his school teaching, and his approach to learning and life both inside and outside the classroom. The major, broad overarching themes that emanate from the study of Thoreau's work and that drive this exercise draw primarily on Thoreau's absolute, unflinching views on injustice, his insatiable desire to learn, his meticulous attention to detail, and his love of intellectual discourse. Additionally, I would include Thoreau's unswerving character traits, his deep desire for meaningful relationship, his dedication to the pursuit of his passions, his affinity for nature, and his proclivity for living life on his own terms. This distillation from Thoreau's significant body of work in this chapter finds reification of these ideas, beliefs and values of Henry David Thoreau in the following chapter utilizing the UNESCO framework of the four pillars of education in the Delors Report (Delors, 1996a).

Chapter 3: The Dimensions of a School

The introductory chapter suggests that the Delors Report (Delors, 1996a) provides a framework that has adequate scope, depth, breadth, and flexibility to allow a clear and sufficiently detailed envisioning of a Thoreauvian school. This chapter incorporates the emergent foundational principles and precepts, ideas, beliefs, and values identified in Chapter two into an envisioning of a Thoreauvian school utilizing the four pillars - *Learning to Know; Learning to Do; Learning to Live Together; Learning to Be* - established in the Delors Report (Delors, 1996a).

Learning to Know

As it relates to the envisioning of a Thoreauvian school, the *Learning to Know* (Delors, 1996a) pillar primarily includes: what to learn, how to learn, and the necessity of opportunities to learn that which one needs to learn. To project what might characterize the *Learning to Know* pillar for Thoreau, I find I must look firstly at an inquiry form of education, which, according to The University of Manchester (2006), means students approach a subject with a mindset for researching and problem-solving issues. The environment for enquiry leans heavily on, with teacher facilitation, student involvement in and ownership of the issues, problems or questions at hand. Students access and utilize resources and acquire knowledge through a discovery process. The centrality of relevance and experience found in enquiry benefit retention and promote the pursuit of knowledge and lifelong learning. Thoreau's Walden Pond experiment serves as nothing less than a two year learning endeavour. This scientific and inquiry based approach seems central to Thoreau and his approach to life. A Thoreauvian school will undoubtedly embrace such an orientation.

While inquiry based instruction might form the basis for the method and process of learning, what to learn takes some interesting tacks. Because Thoreau's journals reveal he found ample things to study within walking distance of his home, a Thoreauvian school will also pay attention to what is literally at its doorstep (Torrey, 1906, Vol. 2, p. 437). One's surroundings teem with learning materials. However, as Thoreau did not confine his life to Concord, neither would a Thoreauvian school confine itself to study only that which is close at hand. Thoreau's journals point to other significant sources of learning materials, like his excursions and various libraries. A Thoreauvian school will always be mindful of and searching for resources to further learning and understanding. However, because of Thoreau's chosen lifestyle (working six weeks a year to unencumber forty six weeks to pursue his passions) a Thoreauvian school must be mindful of student interests and facilitate their pursuit of them.

Additionally, and perhaps because of Thoreau's education in classical literature, history and philosophy, I believe Thoreau would say the principles of what to learn must connect to the past. However, this connection to the past must inform the present and provide the impetus for further learning, for lifelong learning, as well as for *Learning to Do*, *Learning to Live Together*, and *Learning to Be* (Delors, 1996a).

The interconnectedness of the four pillars finds me writing about the *Learning to Know* (Delors, 1996a) pillar and talking about the other three at the same time. For example, in *Civil Disobedience* (1849/1906) and in the papers about John Brown, among others, it is clear that Thoreau would want students to learn about justice and injustice. However, the ramifications of learning about justice and injustice reach well into the

other pillars. Learning something cannot remain a book on a shelf in a student's mind; it must become a living, functioning, and contributing part of that individual's being.

Thoreau's values and belief system also impact what should be taught in a Thoreauvian school. These include: love and how that finds expression; an unflinching belief in that which is right, fair and just; and how that unflinching belief warrants universal application. In Thoreau's writings and his life, I discern a particular set of values and propose that those values establish a fundamental belief system or set of rules to guide both schooling and living. Thoreau's beliefs and values radiate from his writings and the records of his life. I believe love, justice, and honesty form the core values out of which most of Thoreau's other beliefs and values grow.

I see love propelling Thoreau on several fronts or evident in several ways. His journals record a myriad of thoughts regarding friendship. Chapter 2 documents that Thoreau often finds and expresses difficulty in or with relationship, but the time and effort he chooses to expend in and on relational matters seems significant. This love not only extends to friends and friendship, but to humanity itself. The roots of Thoreau's unflinching sense of justice begin here. A society in which a social class ideology exists will find a man like Thoreau running in the opposite direction. Thoreauvian ideology sees everyone in the classification of human being. Anyone who receives treatment other than as an equal member of the human race becomes a victim of injustice. A great bulk of Thoreau's lifework deals with just that issue. He addresses it in *Civil Disobedience* (1849/1906); he addresses it in the essays about John Brown, and in *A Life without Principle* (1863/1906). He addresses it in virtually every aspect of his life.

Not only do I see love in how Thoreau expresses how he cares about people, I find that his love extends to the natural world. Thoreau's journals teem with his experiences in and his love for nature. The beauty in the natural world Thoreau captures seems quite remarkable. However, the enchantment Thoreau finds in nature does not stop with how it looks or how it feels; his love for nature begs an intimacy. As one might know a friend intimately - know everything about that friend - Thoreau wants or needs to know everything he can about that which he loves. He needs to know nature intimately and spends a great deal of time in and studying nature. What he records contributes significantly to the natural history and scientific study of nature in New England. And just like a sense of justice develops for Thoreau in the human world, it crosses over into the natural world. Thoreau expresses his thoughts on animal rights, for example, when he states in effect that he believes it right for an animal to keep its own skin instead of adorning some wealthy individual's head or collar while its skinless body rots in the sun on the banks of somewhere (Torrey, 1906, Vol. 12, pp. 120-124). He expresses similar views when he contemplates the cost of reckless behaviours after observing some workmen in the woods thoughtlessly bash and crash, ever so dangerously, about their work (Torrey, 1906, Vol. 3, p. 187).

While I attempt to avoid creating a list of items in this pillar of what to teach, a number of specific ideas need to find their way into a Thoreauvian school. Justice – what is right, fair, honest, and equitable – needs audience in everything. Consider the ramifications of economic injustice. Economic injustice includes or extends to natural resources and man's environmental footprint, the consumer, the producer, the worker, and so on. Take for example when Thoreau speaks of getting a coat made. He tells the

tailor that he wants something “quite simple and honest” (Torrey, 1906, Vol. 6, p. 70). The journal reads humorously and simultaneously with angst. Thoreau seems staid and pragmatic in this account but the injustice that exists in it surfaces. The coat he gets does not measure up to his needs and expectations. In this instance, which may seem insignificant but it is not, Thoreau illuminates the need of the consumer versus the want of industry. Industry wants to make money; however, it seems the consumer must struggle with an ill-born product. The resources suffer inefficient use in the transaction, and the disharmony bears a form of economic injustice. Fashion and profit win; the customer and the resources lose.

The preceding speaks to Thoreau’s attention to detail and his ability to connect seemingly disparate phenomena. Unlike the woodsmen crashing about in the forest who do not see, are unaware of, or do not care about their impact on the environment, Thoreau recognizes how all too many economic activities waste resources, and how often one entity experiences gain or profit at the expense or suffering of the other. Justice - what is right, fair, honest, and equitable - needs audience in everything. Nothing escapes the inclusiveness of everything in Thoreau’s application of justice.

The application of justice requires honesty and truth. As with love, a universal application emerges. And again, nothing escapes this kind of scrutiny. Thoreau lays siege to religious organizations for their narrow-mindedness and intolerances. Chapter 2 relates the account in which Thoreau (1849/1961) pronounces, in *A Week on the Concord and Merrimack Rivers*, that “it would be a poor story to be prejudiced against the Life of Christ because the book has been edited by Christians” (pp. 82-83). In this Thoreau shows the challenge one faces in separating religious dogma from what the text really

says. Thoreau fiercely tries to separate the invented from the actual. He searches for truth and honesty. Thoreau's writings abound with such narratives.

Additional topic-specific or curricular dimensions emerge from Thoreau's bedrock underpinnings of love, justice, and honesty that would characterize a Thoreauvian incarnation of the *Learning to Know* (Delors, 1996a) pillar. Slavery in all its forms seems significant, but the words *in all its forms*, accentuates its nuanced significance. Thoreau considers anything that encroaches upon one's freedom, beyond necessity, a form of slavery. For example, the pursuit of material possessions could enslave an individual to a job just to pay for them. One will need to learn balance - how to balance meeting one's needs with the freedom to pursue one's dreams. As the Thoreauvian school teaches balance, it will also need to attend to the curricular topics in which students will learn about friendship, relationship, communication, humility, humour, beauty and even grief. The study of the human condition and the scope of it becomes quite a broad, diverse curriculum of study.

So far, one might think a Thoreauvian school is, for lack of a better term, a 'sociology school'. While a sociological vantage point is evident in Thoreau's observations and analyses of social interactions, structures, values, and beliefs, other dimensional aspects tend to colour a Thoreauvian school with a liberal education hue. A Thoreauvian school must reflect his immense depth in literature and history. For example, references such as those to *Rasselas* (Johnson, 1759/1976) and *Homer* (Thoreau, 1849/1961) metaphorically require a substantial background in literature. Thoreau expects his readers to understand the metaphors: to know that he expresses joy or happiness in the trek he writes of, and then the expression of concern when some of his

travels and adventures seem fraught with danger. A Thoreauvian school will endeavour to secure a similar literary wealth for every student.

The value of literature at this juncture seems immeasurable. Yet, the treasure chest contains more. Thoreau says that he derives much of his income from surveying and the family pencil factory. The knowledge of mathematics and science that empower Thoreau for the work he does suggests a significant depth of understanding in mathematics and science too. In addition to the sociological perspectives, literature, history, and mathematics and science, the importance of writing appears considerable. Thoreau's documentation of nature points at the value of writing detail. His works also provide evidence for writing about beauty and emotion. *Walden* (1854/1995) and *Civil Disobedience* (1849/1906) contain the stuff that can change lives and can change the world. The scope, power and craft of Thoreau's writing in these two pieces alone are remarkable. A Thoreauvian school will spend considerable time teaching the art, craft and skills of writing.

In light of the above, the *Learning to Know* (Delors, 1996a) pillar for a Thoreauvian school builds what looks like a liberal education on the foundational values of love, honesty, and justice. Those values become evident in teaching that includes a sociological tack, a study of history and literature, learning skills in mathematics, the sciences, writing and the arts.

Learning to Do

What can be grouped under *Learning to Do* (Delors, 1996a) seems to grow out of and quite naturally fit with the *Learning to Know* (Delors, 1996a) pillar. This pillar shouts practicality. Thoreau brandishes his own version of

practicality and offers some ideas through his writings about what might fall under the pillar of *Learning to Do* (Delors, 1996a). What Thoreau might propose regarding this pillar emerges as clearly through examining what he does as what he writes.

People usually meet their basic needs of food, water, clothing and shelter with skills that fall under the umbrella of this pillar. Thoreau reveals that he understands this. He remarks, when seeking employment, that “this frostbitten ‘forked carrot’ of a body must be fed and clothed after all” (Harding & Bode, 1958, p. 19). One cannot escape the reality Thoreau speaks of. In reading Thoreau, one sees a professional writer and lecturer. However Thoreau’s predicament, as a professional writer and lecturer, is that the correlation between his professional activities and compensation is weak indeed. In reality, surveying, the family pencil factory, and day labour jobs supply the income Thoreau needs for his sustenance. Therefore, and not surprisingly, Thoreau advocates sufficient employable skills to sustain oneself. A student must learn those kinds of basic skills; and a Thoreauvian school will value and teach such employable skills.

However, the mere skills of employability to sustain the body fall far short of where a Thoreauvian school will venture, and where the UNESCO framework points. Delors (1996a) pictures a work world with a dynamic and context as encompassing as a worldwide stage. Such an environment requires cooperation, collaboration and communication skills, and I believe Thoreau provides how to create that with his essay *Civil Disobedience* (1849/1906). *Civil Disobedience* shows the world how to communicate. It holds up a beacon of justice and calls humanity to it. It reveals the injustices of tyranny and asks people to hold each other and themselves accountable.

Living out the sentiments in or of *Civil Disobedience* (1849/1906) shows and thereby teaches the world how to cooperate, collaborate and communicate.

Furthermore, beyond the weighty *Civil Disobedience* (1849/1906), other dimensions exist for consideration under this pillar. Thoreau's inquiry approach to life suggests that a Thoreauvian school needs to teach learning how to learn along with and as a part of a scientific approach to learning. One form of that occurs in Thoreau's experimental living at Walden Pond. In *Walden* (1854/1995) Thoreau recounts how to live frugally, how to build a cabin, how to garden, as well as how *not* to do a number of things. Experience seems to be a good teacher, and Thoreau's experiences have much to teach.

Within *Learning to Do* (Delors, 1996a), Thoreau would include the skills one associates with observation. He would say that to learn how to recognize or to observe is an invaluable skill. To illustrate: Thoreau says he finds men become slaves to the pursuit of worldly gain (Torrey, 1906, Vol. 8, pp. 7-8). Men become slaves to their farms and cows and businesses and all else that they attach themselves to. And then he says "most men lead lives of quiet desperation. What is called resignation is confirmed desperation" (Thoreau, 1854/1995, p. 7). One must learn to observe or recognize whatever is going on, and then choose to, and be able to, do something about it.

While not everyone will agree with Thoreau's level of frugality, what Thoreau presents in *Walden* (1854/1995) regarding financial management has merit. He speaks to how he can provide for his own needs quite well from day labour, adding that he could meet his annual needs with only six weeks of work, and most people if given the

opportunity and encouragement could do so for themselves (Thoreau, 1854/1995, pp. 38-63). The section on economy provides a good understanding of Thoreau's financial management ideas and beliefs on consumerism and practicality.

A Thoreauvian school will most likely bear some of Thoreau's notions of functionality and minimalism due to a prioritization for fields of passion. While Thoreau appears thrifty with financial resources, note that he lavishly spends two years of time for his Walden venture. This pursuit of passion compels a Thoreauvian school to also consider teaching students how to live. Thoreau's desire to deliberately confront life and living, to ask questions of it, to learn it, to live it and not miss any of it must resonate throughout the learning processes in any school that bears an association with his ideologies. Again, I cannot say enough about the impact of *Walden* (1854/1995) on a Thoreauvian school. It is inquiry. It is an experiment. It is a way of life. It speaks volumes about purpose and deliberateness. A Thoreauvian school will embrace the essence of *Walden* (1854/1995) and the *Learning to Do* that inhabits its pages.

Identifying what is desirable to include under the *Learning to Do* (Delors, 1996a) pillar does not end with *Walden* (1854/1995). Thoreau offers more. In three other situations, through his actions, one sees Thoreau respond, and his responses model and thereby teach how to mitigate life situations. In his journal entry on the 5th of October, 1851, Thoreau records assisting a fugitive slave en route to Canada. Chapter 2 discussed the incident in which a slave stays at Thoreau's house, Thoreau secures monies for the ticket for transportation, and both men simultaneously avoid the watchful eyes of police (Torrey, 1906, Vol. 3, p. 37). His actions reaffirm his beliefs.

Similarly, in Thoreau's 1853 journal, Thoreau records something noteworthy on generosity. Thoreau borrows some money to help an Irishman bring his family to America. He learns a great deal about his neighbours and their level of willingness to help (Torrey, 1906, Vol. 5, pp. 438-439). Thoreau's values find global expression when he helps this struggling man and his family (Torrey, 1906, Vol. 5, pp. 438-439).

The third illustration contemplates Thoreau's actions in response to John Brown. Thoreau (1860/1973) wades into controversy, in his essay *A Plea for Captain John Brown*, when he says "I do not wish to kill or be killed, but I can foresee circumstances in which both these things would be by me unavoidable" (p. 135). To reiterate earlier comments, Thoreau places the stakes at a life and death level of significance. This speaks to conviction and commitment. That is of importance and will undoubtedly impact the envisioning of a Thoreauvian school. The essays and lectures that grow out of the John Brown story vibrate with passion and emphatically express Thoreau's views on slavery and injustice. The discussions in a Thoreauvian school will certainly be passionate, and the defence of justice will appear most enthusiastic. Passion, defence and enthusiasm are words of action. A Thoreauvian school must inculcate how to respond, how to be active, and how to defend and pursue that which is right and that which is just.

Framed within a Thoreauvian interpretation, the *Learning to Know* (Delors, 1996a) pillar has roots in the values of love and justice; it seems the *Learning to Do* (Delors, 1996a) pillar finds its genesis in the same values. Thoreau recognizes that basic human needs exist and one needs the skills to procure employment to satisfy them. But it seems that Thoreau's emphasis for *Learning to Do* points at involvement and contribution to mankind. He seems to emphasize learning how to do, doing the things

that make the world a better place, and learning how to live a meaningful, fulfilling life. A Thoreauvian school will foster a love of life, for living, and for how to do that. Furthermore, this pillar shouts practicality and Thoreau writes about how he meets his own basic needs and suggests how the poor might meet theirs. But the nuances that bear elucidation lie in those practicalities that have a purpose driven quality about them in that those basic needs are not just basic needs. For Thoreau, meeting ones needs means living in such a way so as to enable one to pursue one's passions. For Thoreau those passions include, among other things, his exploration of nature, writing, and social justice. A Thoreauvian school will empower students to meet their needs and pursue their passions.

Learning to Live Together

Addressing the *Learning to Live Together* (Delors, 1996a) pillar seems to be somewhat enigmatic because of the immense range in Thoreau's social deportment. Not everyone likes Thoreau, including those of his own era as well as those of the generations since. Thoreau's own journals record some disconcerting comments. One instance occurs on the 5th of November in 1855 when he writes that it appears most of society wants him to work a *regular* job, when it appears to them that he spends most of his productive time lollygagging in the woods (Torrey, 1906, Vol. 8, pp. 7-8). Elsewhere, Thoreau records another incident where he accidentally sets fire to the forest, which prompts some to call him a "damn rascal" (Torrey, 1906, Vol. 2, p. 25). Additionally, when Thoreau makes a statement like "the society of young women is the most unprofitably I have ever tried" (Torrey, 1906, Vol. 3, p. 116), he does little to endear half of the planet's population to his views. Furthermore, and referring to earlier documentation, when Sanborn (1901/1969) records words like "pugnacious" (p. 62),

Elkins Moller (1980) uses words like “misanthrope” (p.1), and then Gross uses words like “blunt,” “outspoken,” and “combative,” (Cain, 2000, p. 181) Thoreau’s aggravating or irritating interactions appear pervasive.

But Thoreau is defensible. Thoreau himself admits to his own social challenges. Owning his behaviours models one component of how to live together. Thoreau asks his contemporaries to allow him to be who he is. Such thinking creates an atmosphere in which people with differing views, behaviours, cultures, and so forth can co-exist with some measure of harmony. The envisioning task for this pillar draws on Thoreau’s rock solid beliefs about justice and how people ought to treat one another.

The essays *Civil Disobedience* (1849/1906), *A Plea for Captain John Brown* (1860/1973), *The Last Days of John Brown* (1860/1906), *The Martyrdom of John Brown* (1860/1973), and *Life without Principle* (1863/1906) unflinchingly attest to how people should treat each other or live together. Key examples and illustrations in *Civil Disobedience* (1849/1906) challenge people to do what is right regardless of the cost. Thoreau challenges the government for what he finds selfish in the way it prevents furthering business endeavours, advancing settlement, and contributing to the education of the nation in any meaningful way. Thoreau shuns policies that rely on whatever seems merely convenient, quick and easy. He sees that laws often reflect modes of expediency and not necessarily what is right and just. Asserting that “it is not desirable to cultivate a respect for the law, so much as for the right” (Thoreau, 1849/1906, p. 358), Thoreau goes so far as to advocate doing right whatever the cost. He illustrates this saying “if I have unjustly wrested a plank from a drowning man, I must restore it to him though I drown myself” (pp. 361-362). He then continues with “people must cease to hold slaves, and to

make war on Mexico, though it cost them their existence as a people” (p. 362). Thoreau brings closure to the essay dreaming of a “free and enlightened” society (p. 387), a society that might come to be if people will stand against the injustices of the current one (Thoreau, 1849/1906, pp. 356-387).

Mankind choosing to live as Thoreau advocates in *Civil Disobedience* (1849/1906) is an inspiring vision for the *Learning to Live Together* (Delors, 1996a) pillar. A Thoreauvian school will exist in that vision; it will bear a genetic tie to *Civil Disobedience* (1849/1906) and stand as a beacon for the precepts in that document. However, even though *Civil Disobedience* (1849/1906) commands attention, what Thoreau writes regarding John Brown also carries immense weight and demands consideration. Thoreau wades into controversy, in his essay *A Plea for Captain John Brown* (1860/1973), when he states “I do not wish to kill or be killed, but I can foresee circumstances in which both these things would be by me unavoidable” (p. 135). This contributes to the *Learning to Live Together* (Delors, 1996a) pillar in pointedly reminding us that the John Browns of the world need and deserve respect - and the opportunity to speak, not to hang by the neck until dead. When someone identifies an injustice, the task becomes addressing the issue not murdering the messenger.

The essays and lectures that grow out of the John Brown story see some of the strongest language Thoreau uses, as when he calls the government in the United States a “tyrannical force” (Torrey, 1906, Vol. 12, pp. 400-402). Thoreau goes on to explain his thoughts and feelings regarding injustice, and particularly surrounding the events and circumstances with John Brown. The insensitivity of some human beings toward others irritates Thoreau immensely. Thoreau brings closure to his rant with “there sits a tyrant

holding fettered four millions of slaves. Here comes their heroic liberator; if he falls, will he not still live?" (Torrey, 1906, Vol. 12, pp. 400-402).

Such words cut through all the rhetoric in defence of slavery and injustice. Two things grow out of such passion and belief: one, the discussions in a Thoreauvian school will certainly be passionate and, two, the pursuit of justice furious. While I believe Thoreau wants and believes in peace, the road there may be bumpy. *Learning to Live Together* may not be easy.

In a different vein, the notion of a multiculturally minded Thoreau emerges from living with, learning about, from, and documenting American Indians. The existence of Thoreau's eleven volumes of notes itself suggests, even corroborates, the notion of a multicultural Thoreau (Fleck, 2007). Additionally, Thoreau's thoughts on religious beliefs reaffirm how he will approach teaching how to live together on the planet:

I do not prefer one religion or philosophy to another. I have no sympathy with the bigotry and ignorance... To the philosopher all sects, all nations, are alike. I like Brahma, Hari, Buddha, the Great Spirit, as well as God.

(Torrey, 1906, Vol. 2, p. 4)

These sentiments provide solid footing for envisioning a Thoreauvian school under the pillar of *Learning to Live Together* (Delors, 1996a), specifically as it relates to a spirit of respect for the values of pluralism and mutual understanding.

Further examination of Thoreau's work and life reveals aspects of interdependence, learning to manage conflicts, and peace. I see Thoreau's view of interdependence on a relatively small scale, but this deduction also leans on the time of Thoreau's world. In Thoreau's time the forces of industrialization and globalization,

interdependence, and especially the economic influence of capitalism, although certainly evident, seem pubescent. But, even in his era, Thoreau offers caveats against capitalism. He cautions against becoming a slave to consumerism. He also notes self-sufficiency in, for example, American Indian culture (Fleck, 2007).

Thoreau might approve of interdependence as it exists in community: the baker bakes; the farmer farms; and the publisher (supposedly) publishes. However, where interdependence exists on a larger scale, possibilities for injustice abound. Thoreau steps into interdependence when, as he records on the 5th of October 1851, he assisted a fugitive slave in escaping to Canada (Torrey, 1906, Vol. 3, p. 37). This incident could be viewed as illustrating interdependence racially, socio-economically and culturally, but for Thoreau it merely addresses an injustice. I see conflict resolution and peace together in the same package with interdependence for Thoreau. Chapter 2 records numerous instances of Thoreau's issues and problems with relationship. I find him honest and brave in the way he writes about the challenges he faces. I see him struggle all throughout his life with such matters. But he never gives up. Thoreau also never gives up in his quest of the eradication of injustice.

The above examples from Thoreau's body of work suggest never giving up on conflict resolution. Peace cannot exist without conflict resolution. And peace cannot co-exist with oppression. The task of eliminating injustice from the planet and securing world peace seems an overwhelming, monumental, perhaps even impossible, mission. Thoreau does not quit. In envisioning a Thoreauvian school, developing problem solving skills and conflict resolution skills become standard curricular fare and invaluable ingredients in the instilling a passion for participating in a quest for justice and peace.

A Thoreauvian school will inherit an attribute from Thoreau that will contribute to the actualization of the principles of this pillar. That attribute is fortitude. Thoreau's *never give up* attitude for that of import appears in full measure. Envisioning a Thoreauvian school causes me to applaud Thoreau for where I see him stand regarding the pillar of *Learning to Live Together* (Delors, 1996a). He never gives up. He never quits. Such determination will lead to making the world a better place.

Learning to Be

The pillar *Learning to Be* (Delors, 1996a) holds great promise when envisioning a Thoreauvian school. *Be* captures essence. A Thoreauvian school will aim to capture the essence of Henry David Thoreau; but this pillar is not about Thoreau's essence. In that regard this pillar is about helping students exercise good judgement, be responsible and become independent. It is also about learning, thinking, interacting, beauty and joy. I see in Thoreau a man who aspires to get at all a human being can. Again, I refer to *Walden* when Thoreau asserts "I went to the woods because I wished to live deliberately" (1854/1995, pp. 72-73). The essence of Thoreau that lies in this statement must inextricably infuse any envisioning of a Thoreauvian school.

But it is more than that. What Thoreau says here addresses a number of the elements of this pillar. I see Thoreau's personality. I see Thoreau exercising good judgement, responsibility and independence. Thoreau desperately seeks to learn and better understand life. He prepares for his Walden excursion and manages all his affairs self-reliantly. He communicates what he learns to the world. The world gets to see the beauty Thoreau sees and the joy he experiences. I expect that Thoreau wants people to love life as he seems to. In various writings Thoreau records his finding or experiencing

joy. He finds delight, for example, in “the trivial matters of fishing and sporting” (Torrey, 1906, Vol. 1, p 163). He enjoys reading natural history; he says he “should like to keep some book of natural history always by me as a sort of elixir, the reading of which would restore the tone of my system and secure me true and cheerful views of life” (Torrey, 1906, Vol. 1, pp. 305-307). Thoreau also expresses the “delicious” joy he finds in the time he has by himself when he says “this is a delicious evening, when the whole body is one sense, and imbibes delight through every pore” (1854/1995, p 102). Thus a Thoreauvian school will advocate students emulate the kind of living Thoreau sought. This is not to say that every student should build a cabin on the side of some small lake and live on whatever rudimentary groceries can be grown there. It is, rather, an imploration for every student to become a student of life, to learn all that life has to teach and to share those findings with the world.

Perhaps a few lines from the movie *Dead Poet Society* (Haft & Weir, 1989) can describe or capture what might be labelled a ‘romantic’ dimension. One of the main characters, teacher and mentor John Keating, says to his students during a poetry class:

We don't read and write poetry because it's cute. We read and write poetry because we are members of the human race and the human race is filled with passion... But poetry, beauty, romance, love... these are what we stay alive for. (Haft & Weir, 1989)

I believe Keating captures the romantic sentiments similar to those Thoreau writes of in *Walden* (1854/1995) and in some of his essays like *Autumnal Tints* (1862/1906). However, I also see a balance to Thoreau’s romanticism. *Civil Disobedience* (1849/1906) and the essays that express Thoreau’s thoughts regarding John Brown seem

far from romantic. They do show another side to Thoreau and provide the necessary balance for envisioning a Thoreauvian school in terms of the *Learning to Be* (Delors, 1996a) pillar.

While Thoreau provides romantic sensibilities of love and passion, and balancing ideologies of justice, education and learning, he sees a commonality in people when others often see differences. That commonality emerges in Thoreau's religious beliefs:

I do not prefer one religion or philosophy to another. I have no sympathy with the bigotry and ignorance which make transient and partial and puerile distinctions between one man's faith... and another's... To the philosopher all sects, all nations, are alike. I like Brahma, Hari, Buddha, the Great Spirit, as well as God. (Torrey, 1906, Vol. 2, p. 4)

Thoreau seems to want to transcend religious dogmatism. Thoreau seems a man of thought, truthfulness and sincerity. He encourages others to know what and why they believe what they do. He encourages others to know what and why they act the way they do. Thoreau admires men who know who they are and why they do what they do – men like his neighbour Rice, who knows himself and pursues his dreams through his farming.

Thoreau clearly articulates what he believes to be a closed minded state of affairs in the New England he calls home. He finds people unable to speak what they think, or to ask questions regarding why things are the way they are. I believe he finds the mindset of New England, particularly that of the organized church which dictates social mores, blasphemous. Thoreau thinks the narrow-minded subjugate free speech. As for the press, he says "I know of none, widely circulated or well conducted, that dares say what it thinks about the Sunday or the Bible. They have been bribed to keep dark. They are in

the service of hypocrisy” (Torrey, 1906, Vol. 10, pp. 289-290). Thoreau reviles close-mindedness and opposition to scientific inquiry.

The repression that infuriates Thoreau diametrically opposes the commonality he sees among human beings. All peoples deserve the opportunity to be fully human and experience all that life has to offer. Thoreau sees past the differences that blind others. He sees every person as an individual. He is all about truth, honesty, openness and understanding. A Thoreauvian school will undoubtedly reflect and embrace open discussion, scientific inquiry, and all that which gives life. While the elevation and enrichment of the mind and of life permeate Thoreau’s writings and the way he conducts his life, he would be the first to insist that any ‘romantic’ notions or ideologies must be balanced in a well-rounded Thoreauvian student through possession of a measure of autonomy, the exhibition of good judgement, and the acceptance of responsibility. That same student should cultivate memory and reasoning, appreciate beauty and savour that which provides joy.

Chapter 4: Summary and Conclusion

I set out to envision a Thoreauvian school by taking Henry David Thoreau's ideas, as I find he articulates them in the broad body of his written works, and then formulate a school which accurately and concretely reflects his ideas. In other words: What would a Thoreauvian school look like? This concluding chapter summarizes the preceding information and analyses, reflects upon the theoretical envisioning components, and draws out major conclusions.

In bringing this investigation to an end, I believe I must endeavour to remain true to what I see in the man whose ideas I am exploring. That leads me to consider what I believe Thoreau might do or say at this juncture. I believe Thoreau would write about it. He would write all about why he would undertake, and what he learned from, such an enterprise - just as he did when he went on his two-year excursion to Walden Pond. In *Walden* (1854/1995) he records his reasons for going to Walden Pond and his reasons for leaving. He encapsulates the myriad of his thoughts and activities over the two year Walden experiment.

I speculate, over the next few pages, taking some literary licence and attempting to emulate the literary style of *Walden* (1854/1995), writing as if Thoreau himself were writing or speaking. I believe that he might say something to the following effect.

The Thoreauvian Allocution

If I were to or had created a school, then, at the end of my time in it I would probably conclude that I created this school because I wanted to learn what the world has to teach and then publish it to the world. I have found such a peace and joy in what I have discovered in this natural world that I wanted to help others discover that world for

themselves. My life has been spent learning and furthering my understanding of how the natural world works, and how man works in that natural world.

What I wrote in *Walden* bears a remarkable similarity to my beliefs about and the purpose and vision for this school. I do what I do deliberately. So much value and meaning lies in the exercises of schooling when that schooling is deliberate. I cannot prescribe someone's life, but I can help them garner the tools needed to discover life. I believe a richness lies in the experience. And I believe the better equipped one is to explore for oneself, the richer and deeper the meaning of those experiences can become. For example, I spent a great deal of time in study. That world of literature from my studies now affords me a vast breadth and depth of understanding. From the experiences and imaginations of others, I possess a treasure trove with which to compare my experiences. My studies afford me the tools to articulate that which I find. I can record and share my story with the world.

Borrowing heavily from my contemporary Mr. Whitman, I paraphrase his words to capture what I think about here in my situation with this school, and so I say: I am here. Life exists. I have an identity. There exists a great and powerful play in which each of us gets to contribute a verse. And as for my verse, I will create one, and I can and will record it (Whitman, 1855/1995, p. 250). My time in study has equipped me. Study or education can and does equip us. Education gives us life. Consider man without reading, writing, figuring, and communicating. Consider thought confined to bread and water and salt. We are members of the human race. We overflow with passion. We know love and beauty. Knowing depends upon a lifetime of learning; schooling and education contribute significantly to knowing.

I have found at the same time that, while learning, living life and pursuing passions, this world can be hard and difficult. The physical world presents its innumerable challenges, but the world of man presents even harder and more challenging ones. This does not mean one should escape the world of man. No, one must learn how to be in this world, to live in it, to live together in it, and savour the best parts of it like love, friendship, beauty and passion. One must strive for and learn how to make it a better world for everyone, a world free of injustice. I doubt if this one school can change the world so, but it could change the world so for some. With time, perseverance and education, man might be able to learn to live together. In the meantime, our forked bodies need to be fed and therefore this school must also teach its students how to do that which will sustain them.

I have found that, in the current milieu, many folks find differentiating between wants and needs problematic. The pressure to satisfy wants seductively appears at every turn. That temptress lies in wait, waiting to enslave whomever she can catch and manacle to her economic injustice. While I have found that I can provide for my own needs quite well from only six weeks of day labour per year, I am not so daft that I do not understand that many will not choose to live as I do. On the other hand, there are admirable men like Mr. Rice whose work and passions seem inseparable. My writing and lecturing has not generated the revenue necessary to provide my basic needs, so my passions need supplementation from other sources. Day labour and surveying have served to meet those basic needs. Regardless, young people need to acquire skills for employment. People need to be able to do something. All manner of trades and occupations are learnable. One can learn about those trades and occupations and, with

practice, become equipped with in the necessary skills for employment. Pride and joy, as well as a sense of accomplishment, can come from what one does. I do not advocate any profession or occupation over that of any other. My hope is that no one becomes a slave to a job. It seems a tricky balance. Schools need to address both well as they endeavour to teach the value of work and provide the opportunity to equip our students with employable skills.

Yet doing encompasses more than providing for one's needs, as important as that is. Doing holds a sense or quality that requires action. Do this. Do that. Doing this or that requires action. One must act. Additionally, we do not exist in isolation. We find ourselves interacting. One cannot merely do for oneself; one must do his part collectively. For example, one must speak out against injustice. This form of doing goes past the self. It rolls into living together.

In addition to knowing and doing comes perhaps the most formidable task a school must embrace. A vast and diverse number of people inhabit this planet. Living together with any measure of harmony seems to have been somewhat illusive, as our history books attest. If we ever hope to survive as a species or even see this planet we occupy survive, we must learn to live together. What I have seen in my short life causes me to have great hope and at the same time gives me cause for great sorrow. I live in a country founded on the principle that all men are created equal. And yet in that same country, John Brown hanged for advocating for that very principle and for seeking its realization. I find encouragement in seeing the slave trade ending, even though it has been a long and painful process. Slavery is a grievous injustice. But slavery and injustice exist in many forms. Success in living together will elude us until an eradication

of injustice occurs, until mankind can see all men as equal. No man can exercise power or superiority over another man just because he can. There will always be men who have more money than others, men who are stronger, or faster, or have been blessed with any number of skills, or talents, or whatever. These differing attributes contribute to each man's uniqueness. We must realize that, if we are to learn to live together, none of these makes us any better than anyone else.

Teaching students how to live together seems a daunting task. The modeling for living together that the world has provided to date looks rather bleak. The advances in technology seem to have given us more and better ways to kill each other. But we must not lose heart. Technology has also provided many great benefits – think of the impact of the invention of the printing press. I had the great fortune to make technological improvements in the pencil at my family's pencil factory. The surveying I do depends on the use of technology. Man's curiosity and pursuit of knowledge will continue to further technological developments. There will be great inventions; and there will also be inventions that increase man's destructive capability. While some inventions will make living together more challenging, others will cause mankind to cheer collectively, like it has, for example, with the work of Edward Jenner in developing a vaccination for the prevention of Small Pox.

When I think of living together what comes to mind is that some of my most rewarding experiences have grown out of love and friendship. Some of what has been most perplexing for me also lies in relationship, and in community. The rewards of relationship far outweigh the pain or turmoil experienced when friendship wanes. Some might consider living together on earth an unattainable, utopian dream. Perhaps the

world will never get there. But moving closer to a just world, closer to harmony can occur. As in individual relationships, there will be setbacks; but relationships do not just happen, they take work. A Thoreauvian school will stand tall in teaching all that which supports living together.

I fear the impression of a Thoreauvian school I have created so far looks like an exercise in exhaustion. The notion captured in the word *be*, should resolve that. Consider the words *to be*, not just exist, but *to be* – an existence contemplated, savoured, enjoyed, filled with a richness and lived-out dreams. I had the great privilege of spending time at Walden Pond. There were luxurious times of solitude in which I could just be. I spent time with my thoughts and dreams. Immense value lies in the ability to just be. Immense value lies in contentedness that seems to escape many as they place their happiness in things or appearances. Happiness does not live there. It comes from within.

Respect of and for individuality belongs in the teaching of the words *to be*. I have the right to be. The ideas central to the words *to be* also contain a quality that extends beyond the self. You have the right to be. We have the right to be. The world has a right to be. A responsibility lies in ensuring the actualization of those rights. This concept, embedded in *to be*, extends from each one individually to a collective *be* encompassing all manner of family, community, country and so on. A level of interdependency also exists in the words *to be*. This interdependence not only includes humanity, it includes the natural world, the plants, the animals, and the air and water. It is in this interdependence that we see how all we are and do gets tied up with everyone and everything else. The study of being needs to develop a respect for the interdependencies and the complexities of occupying a space on this planet.

Conversely, one cannot do all this alone. I have found that some causes and projects, as worthy as they are, are better done by others. I will do what I can do. I believe a school can and will make a difference. Students will learn about the world, who we and they are, and how we got to where we are. They will know how to discover more about the natural world and the human world. They will know some and they will want to learn more. Students will engage in doing what is right, whether that be weeding out unjust laws at home, trampling on the injustice of poverty in a famine stricken portion of the world, or attending to other needs they see as they arise. I foresee students embroiled in making this world a better place for everyone. Peace and harmony cannot coexist with injustice, I see students engaged in the fight to eradicate injustice. And I see students savouring all this life has to offer, at peace with themselves, while persevering in the hope that the world and all men may someday enjoy all that they have the right to. And so, if I had or were to create, dedicate and run a school, I would do it pursuant to the vision and ideals I have set forth here.

Denouement

I began this thesis stating that linking theory and practice stands as a foundational and recurring theme in educational discourse, and that this study contributes to the discussion through an examination of the ideas of Henry David Thoreau. Accordingly, I scoured Thoreau's broad body of written work chronologically, and then thematically, to uncover ideas that have relevance for education. From these, I inferred specific implications for schooling which were then juxtaposed on the four pillars of education referenced in the Delors Report (Delors, 1996a). Finally, what I have labelled a Thoreauvian Allocution respectfully brought closure to this investigation with a

speculative articulation of what Henry David Thoreau himself, in the words and the voice he may have used, might have pronounced on this subject. Through this process, I have drawn together a vision of a Thoreauvian school rooted in the ideas, beliefs and values that emerge from Henry David Thoreau's body of work.

The investigative approaches employed illuminated a school that resonates with me personally and professionally as a teacher. The picture that emerges is a school that strives to equip its students for life. Perhaps at the heart of the matter is the realization that each student has a life that only he or she can live. Others may walk alongside for a time but each person must learn to live his or her own life. It is in this sense that each life is in essence a life of solitude. A Thoreauvian school would encourage living that life to the fullest, in the pursuit of one's own dreams and passions. A Thoreauvian school would endeavour to equip the student for such a life.

Students in such a school would enquiringly study maths and sciences, not in a fashion unlike that Thoreau used for surveying, developing technological and production advancements in the family pencil factory, and pursuing his passion for natural history. They would study history and literature to gain an understanding of and appreciation for where mankind has come from and what people have aspired to. Students would study art and craft in, for example, writing in which the student should acquire a proficiency that others may want to emulate. The study and use of technology would focus on how it might serve, as opposed to enslave or addict, our pursuits. Students would learn community and solitude, collaboration and independence. These community and collaboration components facilitate living on a planet shared with other people, all other species, and limited resources. The solitude and independence components facilitate

reflection and joy in the world in which one immerses oneself. A measure of balance exists among community and solitude, collaboration and independence.

Balance for a Thoreauvian student considers, for example, community as it relates to everyone in it. Injustice cannot live there. A Thoreauvian student will consider the value of solitude and the quiet, still places to where one can retreat to contemplate, savour, listen and rest. In solitude, the deafening, drowning effect of the machinery of the world disappears, and life flourishes. In collaboration, the shared portions of people's passions experience a synergistic development. In independence, one finds self-reliance and satisfaction in one's own accomplishments.

In a Thoreauvian school, a student's education will be an equipping for and a pursuing of an existence contemplated, savoured, enjoyed; an existence filled with richness, lived-out dreams, and contentedness. The environment created will be an active one, with students engaging in and interacting with in the natural world. Thoreauvian students will learn from and act out of deliberateness within a truly broad and diverse curricular and pedagogical spectrum as they procure an understanding in history, enrich their minds with art and literature, empower themselves with skills in mathematics and the sciences, and master an array of pragmatic and employable skills. Simultaneously, Thoreauvian students will be learning to differentiate between wants and needs, and adopting an active role in social responsibility. Such a school will nurture and respect each student's individualism and solitude, even as it facilitates his and her life-long journey of exploration and discovery in Learning to Know, Learning to Do, Learning to Live Together, and Learning to Be.

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