

p. 33 "authority is granted to people who are perceived as authoring their own words, their own actions, their own lives, rather than playing a scripted role at great remove from their own hearts. When teachers depend on the coercive powers of law or technique, they have no authority at all."

p. 37 "we collaborate with the structures of separation because they promise to protect us against one of the deepest fears at the heart of being human -- the feat of having a live encounter with alien 'otherness', whether the other is a student, a colleague, a subject, or a self dissenting voice within. We fear encounters in which the other is free to be itself, to speak its own truth, to tell us what we may not wish to hear. We want those encounters on our own terms, so that we can control their outcomes, so that they will not threaten our view of the world and self."

p. 41 "the way we diagnose our students' condition will determine the kind of remedy we offer"

p. 51 "if we regard truth as something handed down from authorities on high, the classroom will look like a dictatorship. If we regard truth as a fiction determined by personal whim, the classroom will look like anarchy. If we regard truth as emerging from a complex process of mutual inquiry, the classroom will look like a resourceful and interdependent community. Our assumptions about knowing can open up, or shut down, the capacity for connectedness on which good teaching depends."

p. 54 "knowing of any sort is relational, animated by a desire to come into deeper community with what we know.... Knowing is how we make community with the unavailable other, with realities that would elude us without the connective tissue of knowledge. Knowing is a human way to seek relationship and, in the process, to have encounters and exchanges that will inevitably alter us. At its deepest reaches, knowing is always communal."

p. 57 "Be not afraid" does not say that we should not have fears -- and if it did, we could dismiss it as an impossible counsel of perfection. Instead, it says that we do not need to be our fears, quite a different proposition."

p. 65 "at the same time, we were made for solitude. Our lives may be rich in relationships, but the human self remains a mystery of enfolded inwardness that no other person can possibly enter or know. If we fail to embrace our ultimate aloneness and seek meaning only in communion with others, we wither and die. Other-directedness may serve us well in certain roles or at certain stages of life, but the farther we travel toward the great mystery, the more at home we must be with our essential aloneness in order to stay healthy and whole."

p. 95 "the hallmark of the community of truth is in its claim that reality is a web of communal relationships, and we can know reality only by being in community with it."

p. 104 "truth is an eternal conversation about things that matter, conducted with passion and discipline."

(The above quotations come from Parker Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (Jossey-Bass, 1998)