

Classroom Report

In the Interest of Life-Giving Mathematics: Putting Vitality at the Center

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ABSTRACT: This article describes a mathematics unit designed and implemented at a rural Appalachian school in the U.S. The unit was developed together with a diverse and international cohort of mathematics education interlocutors, collectively reflecting on the work of Rochelle Gutiérrez, allowing it to shape the real task of mathematics teaching with students. The author serves as the head of curriculum design and implementation at the school—an educational institution unapologetically engaged with a goal of *not* doing mathematics education like it is done in traditional settings. By focusing on the vitality of holistic pedagogy, this article illustrates the radical potential of mathematics curriculum design and implementation.

KEYWORDS: *life-giving mathematics; the politics of mathematics education; vitality; sourced design pedagogy*

Introduction: A Brief History

There is no question that mathematics holds incredible power in a culture that privileges the intellect. Rochelle Gutiérrez remarks that, “[B]ecause of its perceived purity, we assume mathematics should be the basis for how we think about the world and what is important. Currently, mathematics operates as a proxy for intelligence” (*political conocimiento*; 2018a, p. 18). Since the 1700s (and perhaps earlier), this has been the status of mathematics in the U.S., and it has since become even more entangled in systems of oppression, inequity, and discrimination. For instance, up until 1850, Harvard only accepted white, well-resourced men, and even so, that year the university was pressured by white students to revoke the initial acceptances of the first Black

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male applicants (The Journal of Blacks in Higher Education, 2022). In 1726, this school, reserved only for the elite, hired its first professor of mathematics; the university subsequently added arithmetic as a prerequisite for admittance (Willoughby, 1967). This prompted secondary schools to follow suit and begin teaching it as well, thus inspiring the beginnings of a top-down influence on the status of mathematics in education.

In 1926, mathematics was included in the early versions of the SATs, which were originally designed as an aptitude test inspired by the racist science of the IQ test—a culturally-identified measure of success and brilliance, which led to wide-spread attempts at eugenics. This was also at a time when science falsely declared that race was a determiner of intelligence, thus paving the way for discrimination in higher education and other vehicles for social and economic mobility that continues to this day (Rosenberg, 2020).

In the 1950s, Sputnik I, the Cold War, and the Space Race ignited fear that fueled the money-driven push for more mathematics in all facets of education—from Pre-K to college. In 1958, President Eisenhower’s administration implemented the National Defense Education Act (NDEA), which increased both funding for math and science education and, more importantly, the political power of the U.S. (Kosar, 2011). Now, standardized testing, which includes at least one section for mathematics, provides huge profits to corporations like NCS Pearson—over 500 million dollars (IncFact, 2022)—and has become one of the sole factors by which a public school’s success is measured, a requirement that disproportionately affects school districts that primarily serve Black and Brown students (Rosales & Walker, 2021). Given that the modern education system was born from a patriarchal structure that privileges white men with socioeconomic resources like those at Harvard, we can see how the current system continues to uphold mathematics as a gatekeeper to opportunities, which perpetuates the inequities we see today.

The Case Study: Springhouse Day School

As the lead in curriculum design and implementation at the Springhouse Day School, a 4-year program for teens ages 13–18 located in rural Virginia and dedicated to creating and engaging in vitality-centered, life-giving educational design, I often find myself fielding questions about math from community members or prospective families. “What about Algebra?”, “Will my child have the math prerequisites for a degree in medicine?”, “If you don’t offer traditional math classes, how do your students get into college?” I would wager that these questions originate from a place of fear—a symptom of the cultural pressure around success and how we tend to equate that success with “good at math/STEM.” As Gutiérrez would put it, “Society perpetuates the myth that there are some people who are good at mathematics and some who are not” (2018a, p. 18). And with nearly three-quarters of our learners’ families receiving some form of tuition assistance, it could be argued that the emphasis society tends to place on economic mobility and wealth plays into those fears.

Yet mathematical ability is but one facet of the human capacity, and, at Springhouse, we are interested in an exploration of wholeness; we claim that all skill areas are worth investigating—not just those housed in the realm of quantitative literacy. We do not strictly silo typical school subjects like science, language arts, history, and math; rather, learning is interdisciplinary and holistically skills-based, which can automatically cause some anxiety among people who are used to traditional education and its predictable structures. If education is a way to pass down essential values, skills, and knowledge to the younger generations, Springhouse aims to do this in service to a vision of regenerative, life-giving culture. To put it simply, we are committed to education that brings us alive, that inspires us and encourages us to get uncomfortable in service to learning, and that is rooted in place (see Figure 1).



Figure 1. Springhouse learners and staff.

Unfortunately, mathematics has all but had the life sucked out of it in the mainstream education system—the use of pacing guides that lead to the rote memorization of formulas and procedures, a detachment of mathematical problem-solving from relevant, real-world experiences, and a narrow focus on teaching to the test. Teachers (and students themselves) endure unnecessary amounts of pressure to make sure their students perform well on regular standardized tests that hold the carrot above the mouths of school officials while simultaneously keeping the stick within reach. We at Springhouse are uninterested in perpetuating this relationship with mathematics, so we decided to experiment with a different approach.

In the early days of Springhouse, which is heading into its ninth year and thriving, math was pulled out as its own class while most other offerings were interdisciplinary. We, too, fell into the fear-based trap of needing to demonstrate to others that our school and its curriculum were “valid” and our students would be “successful” in the eyes of society. After a couple of years and a refining of our mission and vision, we realized that this approach to mathematics was not aligned with who we are as a learning community. So, for the past several years, we have been participating in an educational experiment, which includes living into curricular designs that further integrate mathematics in life-giving ways.

This led me, as curriculum designer (with a background in mathematics education), to embark on a year-long deep dive into mathematics, which included pulling together an internationally-connected working group of adults and teens, engaging in research and study, and ending in an all-school (staff and teens) mathematics exploration.

Preparation: Connecting Mathematics Fanatics from Across the Globe

The Invitational Email: Gathering a Collective

I wrote an invitation email to gather a collective of educators with which to read, reflect, and plan this unit. The email read as follows:

As you may or may not already know, Springhouse is a living, breathing example of a vitality-centered learning community. We are dedicated to offering learning opportunities that are *relevant* and *life-giving*, and this effort is in constant evolution. Since the early days of Springhouse, the integration of mathematics has felt clunky. We have siloed it, taught it by the typical subjects (i.e., algebra, geometry, etc.), individualized it by project. We've wrestled with questions such as: What is essential math knowledge for 7th-12th graders? What is necessary for and beneficial to our teens?

This is where you all come in. There is a need for a deep, intentional exploration of math itself and where its place is in an interdisciplinary, vitality-centered curriculum—a need to look at it through the lens of curiosity, *not* of fear or obligation.

Though the outcomes of this exploration are unknown, one thing is certain: We are *not* interested in doing math the way it is currently being taught in mainstream educational settings—siloed and with emphasis on content, testing, college prep, and a rigid progression. Nor are we interested in simply adapting current approaches just so we can include math in our curriculum. We are interested in asking questions like:

- “Why math?”
- “What does it mean to do math?”
- “What is legitimate as math?”
- “How important is it to be right? What is right? Says who?”

We are interested in experimenting with ways in which we can more holistically integrate life-giving mathematics into an interdisciplinary curriculum like Springhouse's.

The Result

This email landed in the inboxes of educators, teen learners, and professionals from across the world ranging in age from 17 to 73 that had various connections to Springhouse and mathematics education. Less than a dozen accepted the invitation and about half that regularly attended our working group sessions. It was this dedicated crew—a few seasoned female math educators and curriculum designers from Utah, Maryland, and Virginia, a couple math teachers from two different schools in Kenya, and an 11th grader from Springhouse—along with enthusiastic guests from places like Indiana, Colorado, and the Ukraine, that created the main hub of a network of math fanatics who supported this Springhouse endeavor.

We met every 3-4 weeks for a few months in this constellation, studying and discussing topics like the history of mathematics in the United States (Waggener, 1996), the political nature of mathematics and mathematics education (Gutiérrez, 2018a), mathematics as a tool of social justice work in and outside of the classroom (Raygoza, 2016), Gutiérrez's work around “rehumanizing” mathematics (Gutiérrez, 2018b), the ways mathematics has been weaponized as a means to oppress (Dingle & Yeh, 2021), and the questions posed by the Seattle Public Schools in their Math Ethnic Studies Framework. Eventually, members of a core group were invited into meetings with math facilitators based on their specific areas of expertise to offer guidance and consultation as we planned and executed our math classes. One of these collaborators, a math enthusiast and educator from Utah, decided to base her current research on Springhouse's approach to mathematics, and she even made her way out to the Blue Ridge Mountains to visit and participate in a class she had been helping support from afar. After learning more about what we were experimenting with in regards to mathematics education, she exclaimed, “It takes courage to lead learning like this—kudos to you!”

Preparation, Part 2: Starting with Ourselves

Throughout the trimester (and for some time before it began), the facilitators of each main course, which included an older teen learner, met regularly to brainstorm, troubleshoot together, and support one another. It was clear that, in order to do things differently with mathematics, we needed to be aware of the preconceptions we each held when it came to teaching and learning math. How do we individually relate to numbers and our own schooling experience with them? For some of us, there was joy, playfulness, and curiosity; for others, fear, anxiety, hesitation, and disempowerment were the prevailing patterns. And yet still for others, there was a sense of superiority and confidence. The diversity of experiences in the group were notable, but there was a common theme: power. Mathematics holds power in each of our lives for various reasons, a mirror of the power it is given by our larger culture.

These consistent conversations offered us a touch point amidst the, at times, challenging experiment we were in, and it also allowed us to stay connected to how the cultural narratives around math continued to have power over ourselves and our learners. One day, a facilitator mentioned that she was often hearing the phrase “I’m stupid” when learners were running up against challenging algebra problems. These learners held beliefs around math and around themselves in relationship to math that were deeply ingrained. This facilitator said that, as someone who has had a tumultuous relationship with math, she found herself relating to these struggling learners, and she remarked how helpful it was to now be able to see herself in them through the lens of compassion rather than judgment. Her own self-critical perspectives were shifting as a result of our larger math exploration and, subsequently, gained confidence in herself and her learners.

By the end of the trimester, it was clear that something was shifting in the ethos of our group. We always began our meetings with some form of embodied practice (taking a moment to breathe in stillness, guided movement or stretching, etc.) as well as a check-in question that invited reflection and the voices of everyone who was present. During one of our last meetings, I asked: If you are an algebra equation, what is the variable that awakens in you when you facilitate math learning? Responses ranged from the magician, explorer, and astronomer to curiosity and wonder. When asked to reflect on what they had learned throughout this math exploration, their responses inspired me and gave me deep hope:

- “It’s okay to not know.”
- “My curiosity extends into math.”
- “I learned more about my expectations that are often subsurface, but really have a strong grip and end up getting in the way of my facilitation.”
- “I deeply trust the flow of life that I belong to and get excited about emergence.”
- “I am a mathematician.”

If we are to change the narratives that our young people hold around mathematics, we must first begin by taking inventory of, understanding, and rewriting our own.

The Experiment: A Life-Giving Math Exploration in Rural Appalachia

At the Springhouse Day School, learners generally learn together in mixed-age (usually spanning two to three grades), developmentally appropriate cohorts for their main courses, which typically meet around 6 hours each week to ensure depth within the exploration. They also focus on a relevant, interdisciplinary phenomenon that requires our collective attention—the 2020 presidential election, the body in isolation, LGBTQ+ studies, the ecology of Appalachia, the

science of addiction. During the final trimester of the 2020-21 school year, this phenomenon became a school-wide exploration of mathematics – the language itself, our relationships to it, and its historical and cultural significance. This included the main courses as well as small group and whole school discussions.

Pre-Assessments

Prior to the start of this exploration, we wanted to gather as much information as we could about current learner perceptions, capacities, and experiences with mathematics in order to inform our instruction. However, we wanted to approach this with care and support, since mathematics causes a considerable amount of anxiety (Luttenberger et al., 2018). We decided to conduct pre-assessments in small groups, each with a trusted adult; all adult staff also completed the pre-assessments, since the entire school was exploring mathematics together, and the adults did not consider themselves exempt from this because of their age or position. We all had something to learn.

These pre-assessments, inspired in part by the work of Sonja Beeli and Annegret Nydegger (Kelly et al., 2018), aimed to plant the seeds, even before courses began, of a new way of approaching math – one that places greater emphasis on exploration, curiosity, and creativity while building confidence and trust in one's capacity. We began by creating math history timelines, mapping our experiences with mathematics since birth (see Figures 2 and 3).

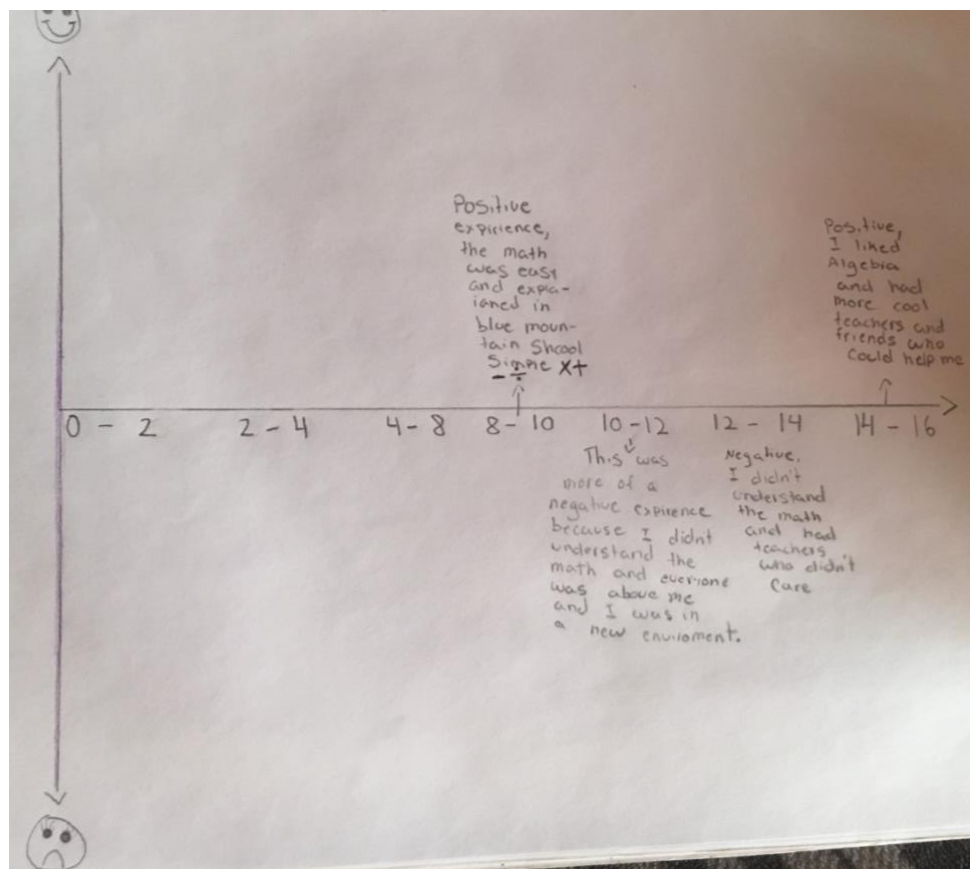


Figure 2. An example of a teen learner's math history timeline.

This allowed learners and staff alike to reflect on the culmination of experiences—negative and positive—that informed how they approach math now. Some learners were relieved to discover that others have had similar experiences as them, and many found solace in knowing that

several of the adults have struggled and continue to struggle with math. These maps, as well as other parts of the pre-assessment process, also offered an opportunity to celebrate successes and positive math memories.

The subsequent aspects of the pre-assessment, completed at later dates, included a list of various math problems in no particular order ranging from graphs and imagery to linear equations, fractions, and standard operations. Learners and staff would indicate whether they felt confident in their ability to solve the problem, could potentially solve it with some difficulty, or they were not confident in their ability to solve it. Later, everyone was given an opportunity to solve the problems with which they felt most confident. Staff noted that engaging in these assessments with the learners brought up emotions and memories that provided fodder for helpful self-reflection prior to jumping into facilitation.

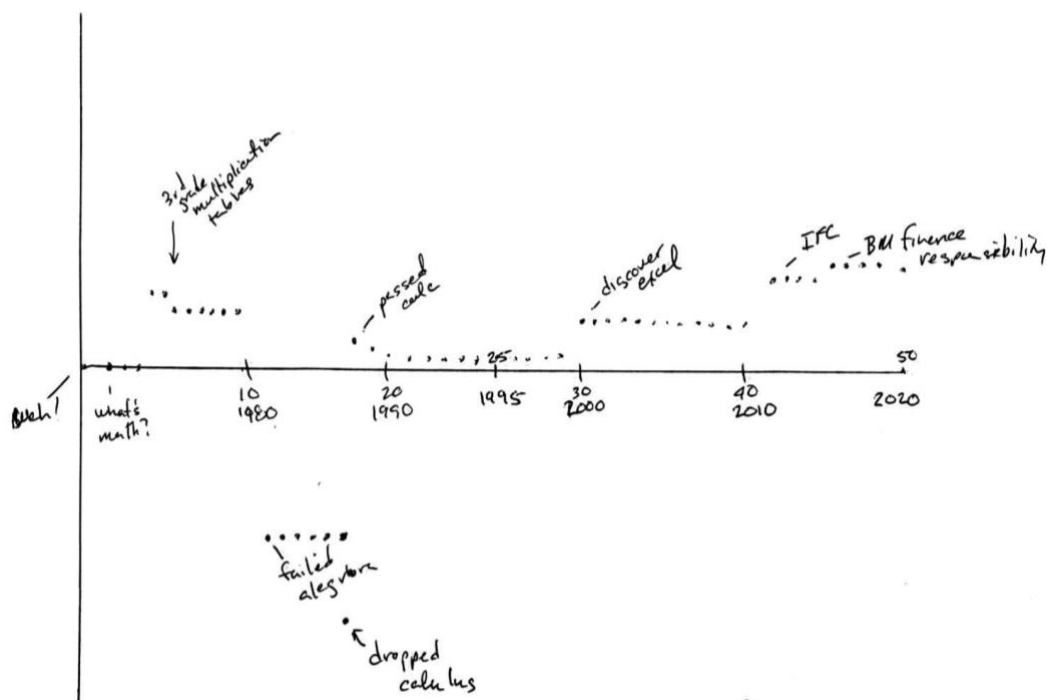


Figure 3. An example of an adult math history timeline.

In the interest of including the body in this exploration, an embodied pre-assessment—solving math problems with movement, using manipulatives, and working with the Earth—was included in our planning. However, due to COVID-19 and time constraints, these never came to fruition. That being said, the intention to include the body in our courses remained.

All-School Mathematical Inquiry

Another unique aspect of this school-wide exploration were the small and large group conversations intended to break down math myths, bring in cultural narratives and math history to analyze, and invite questioning around mathematics. These discussions were inspired by the Seattle Public Schools Math Ethnic Studies Framework, which poses thought-provoking inquiries around mathematics: Who has the authority on mathematical knowledge? What is considered “real” math? Who holds power in a mathematical classroom? What fears do we have about math? Where does power and oppression show up in our math experiences? When do I know/feel like I’m a mathematician?

These conversations included exercises like drawing what comes to mind when you hear the word “mathematician,” finding themes in the depictions (i.e., typically white men, glasses, professional clothing), and then looking through photos of diverse mathematicians throughout history; rating “real” math examples from a list that included things like a conch shell, the rhythm of the waltz, and an algebra equation; reflecting on graphs that show race gaps in math SAT scores; and analyzing our preconceptions about what it means to be “smart.” Learner insights from these discussions included, “Math is not the end all be all of correctness”, “I didn't know numbers could be manipulated so much”, “Math is inherent in the human capacity”, and “Is math a noun or a verb?”

Main Courses

Three main course explorations emerged from surveying learner interest: Physics and space, the history of numbers and number systems, and algebra. As part of the experiment, learners were able to rank their choices and were sorted accordingly. The results of such an experiment presented some facilitators with classes whose ages ranged from 12 to 18; what they witnessed, however, broke down common misconceptions we hold around mathematical ability, expected progression, and grade-based explorations. For instance, mathematical ability did not directly correlate with age, and there were times when 7th graders assisted 11th graders with complex math problems.

Springhouse’s approach to facilitation—one which sees all of us as learners and does not require the facilitator (or teacher) to always be the “expert” in the room—also allowed for the adults to exhibit a range in mathematical ability. An 11th grade learner, for instance, co-facilitated the course on the history of numbers with a Springhouse staff member, and she learned about number systems while also teaching about them. In the physics exploration, there were, at times, four adults assisting in the learning—the two main Springhouse co-facilitators (both of whom had not mastered the content), a physicist Zoomed in from Colorado, and a guest math educator from Utah—offering a diverse range of adult resources. Many of the teen learners, especially those that struggled with the math, were relieved to have an adult beside them who was also grappling with the complexity of the problem while also knowing that a physics “expert” was in close proximity. In fact, learners noted the following in their feedback form at the end of the trimester:

- “[I was grateful that he] learned along with us.”
- “[I was grateful that he] is learning alongside us, and is very humble about it.”
- “[I was grateful for the physicist’s] knowledge of the topic and how willing she was to explain complicated things in a way I’d understand.”
- “[I was grateful that the physicist] really helped me understand a lot of the problems, and I am so grateful for how much she worked with me and explained things in so many different ways so I could understand, it was really helpful!”

Since the intention of these courses was to offer life-giving math explorations rather than ensure learners absorbed all of the content for a specific outcome (i.e., a standardized test, passing an exam to move on to the next level, receiving a high enough GPA to graduate, etc.), requiring all facilitators to be experts in everything the course explored became less essential. Additionally, this approach allowed space for individualized learning where, for instance, those that needed extra time with foundational math concepts could do so while also benefiting from the excitement, awe, and inspiration of an exploration of space and complex equations or the history of numbers.

Not Your Typical Algebra Class

One of the courses sought to approach a traditional math topic from a different, wider perspective. Springhouse’s Founding Visionary, Jenny Finn, and Generative Development Lead,

Sarah Piper Pollock, co-facilitated an algebra course that stretched everyone’s understanding of mathematics and themselves.

“What I love about the language of numbers is that there is an expansiveness, and then there’s also a very linear, finite nature to the language,” Jenny says during an interview I conducted with her and Sarah Piper in the summer of 2021, a few months after wrapping up this trimester-long exploration:

And having to learn about boundaries within wholeness and limitlessness, I think, is also another powerful thing that we might miss in algebra teaching. Algebra is the relationship between the sum of the parts and wholeness. *And so, it’s a great opportunity to explore things like diversity and unity, individuality and commonality, where you can’t force two things to be the same. There are limits.* (Jenny Finn, 2022, personal communication)

The primary focus of Jenny and Sarah Piper’s course was an exploration of the language of algebra—they used worksheets and algebra apps and problems on the board like many other algebra classes. What, then, made it a life-giving endeavor? What sets it apart?

The thing that feels different than a conventional algebra course is that *we were using the self as an example* by [having the students] focusing on themselves and understanding their wholeness and all the parts that they have within them. That feels very different. (Sarah Piper Pollock, 2022, personal communication)

One of the main projects of the class involved learners gathering data on how they move through their days. Learners explored different variables, like time spent on social media, whether they spent more time in solitude or with others, what they eat, or their varying emotional or physical states, and shared their findings with the larger community during a Celebration of Learning event at the end of the trimester (see Figure 4).

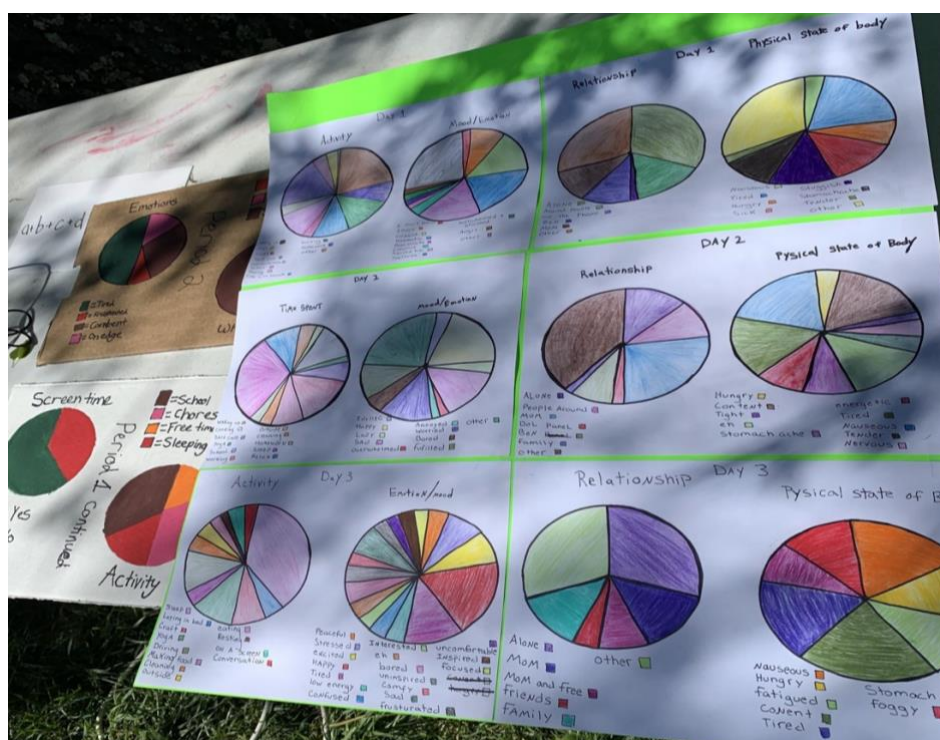


Figure 4. Learner final projects at the Celebration of Learning.

Jenny and Sarah Piper found that learners were more engaged when the learning was relevant to themselves and their lives. Approaching algebra as both a numerical language *and* a tool for reflecting on various facets of themselves in relationship to their wholeness provided an opportunity for teenagers to discover more about themselves, widen their perspectives beyond “I’m just x ” (x meaning an artist, rebellious, shy, angry, too much, etc.), and engage in meaningful introspection.

Putting True Curiosity First

An engaging project, however, didn’t solely make this course life-giving. Traditional mathematics education is often motivated by specific outcomes; learning at Springhouse takes a different approach. “Sadly, the fine point for me is that the difference is that *it was really about learning*,” Jenny contends. She continues:

It was really about being curious about something and taking the time to explore it—not as the means to an end, not as the means to, ‘Oh, we’re going to get a credit in Algebra.’ That’s not how our curriculum works. *In the way that we outline learning, curriculum and assessment invite true curiosity and learning versus ‘This is a means to an end.’* For me, it was that we really wanted to explore what algebra is and means, both the language of numbers and how it applies beyond that, which led at least me, and many of us I think, into a real appreciation for the beauty of this language of algebra. (Jenny Finn, 2022, personal communication)

In their end-of-trimester reflections, learners articulated their thoughts on math, the class, and their definitions of success, all of which support Jenny’s own insights. One learner said:

I think proficiency in these skills to me is *being able to see how math works in the way of numbers, but also just in life*, like how we talked a lot about the whole of ourselves. I also think that part of success is being able to not be scared of [math].

Similarly, learners’ math goals after this course included “continuing to experiment with different variables and data...to learn something really valuable to me regarding my health and body”, “do more math and *see how it relates in my life*”, “practicing math outside of school—this doesn’t have a deadline because it’s continual”, and “look deeper into why two negatives equal a positive when multiplied/divided; I am so close to knowing why and I will have the time this summer to find out.” Now, how many teenagers do you know that are excited to practice math during their summer break?

Creating a Safe Place to Learn

As co-facilitators, Jenny and Sarah Piper also took the time to create a learning environment where learners felt safe enough to make mistakes, to not know, and to experiment with different possibilities – a crucial component of any math classroom where anxieties around being right and feelings of failure abound. This involved both adults showing up authentically with their own doubts and fears.

“I was really upfront with the learners from the beginning about my own math anxiety and fear,” Sarah Piper recalls. She continues:

And I think it really was helpful to share my vulnerability like that and to have them know and witness that I’m trying. I’m working through it with them, and I’m facing that fear with them. It’s okay to have that fear around math, but it’s not stagnant. We’re here to work through it. We don’t just give up because it’s scary; we’re going in together. I definitely did not feel like an expert in algebra. (Sarah Piper Pollock, 2022, personal communication)

Once again, learner reflections exemplified the effects of creating a space to learn in which everyone feels safe, supported, and set up for success. Learners' celebrations of themselves included "I exceeded my expectations for this class. I came into this class doubting myself and now I can do math comfortably", "I met my expectations by not letting my fear of not knowing stop me and because I was okay with exploring new ways to view math", and "I can do algebra confidently after years of being afraid of it!"

The Vital Role of Adults

"We literally *did everything, including the worksheets, along with them,*" Jenny says. She continues:

And I think what that does is keep the adult in the class awake and alive with the material. We are part of the exploration. *When we [as facilitators] decide we're diving in, we're undoing something in education that is terribly problematic* and continues to perpetuate a disempowered youth culture and an adult culture that lacks humility and doesn't take care of their vulnerability. (Jenny Finn, 2022, personal communication)

Jenny's emphasis on the role of the adult in a learning environment is not a new concept. Educators and scholars like Parker Palmer and bell hooks have also stressed the importance of teaching as one's true self and actively committing to one's own well-being and self-actualization in order to empower one's students. As aforementioned, this idea is central to Springhouse's approach to education, as is our mission of placing vitality at the heart of learning and of ourselves. "The adults matter in a design very much," Jenny urges. "Without their willingness [to commit to their own personal growth], in at least conventional systems, not much is going to change."

Springhouse staff are each devoted to their own personal development, which includes meeting weekly as a group to engage in introspective and relational work together, having a mentor/s for guidance and perspective, and each committing of our own accord to personal practices that keep us honest, in touch with our bodies, and awake to our lives. This commitment is a way we prevent burnout while engaging in the rigorous daily work of changing culture through education.

A School Culture Dedicated to Vitality

Gregory Cajete (1994), Tewa author and educator, writes about the need to transition conventional education toward education "for Life's Sake" and to consider more "viable forms of education." He expresses the following ideas about education in his book *Look to the Mountain: An Ecology of Indigenous Education*:

In Tribal education, knowledge gained from first-hand experience in the world is transmitted or explored through ritual, ceremony, art, and appropriate technology. Knowledge gained through these vehicles is then used in everyday living. Education, in this context, becomes education for life's sake. Education is, at its essence, learning about life through participation and relationship in community, including not only people, but plants, animals, and the whole of Nature. This ideal of education directly contrasts with the dominant orientation of American education that continues to emphasize objective content and experience detached from primary sources and community. This conditioning, to exist as a marginal participant and perpetual observer, is a foundational element of the crisis of American education and the alienation of modern man from his own being and the natural world. In response to such a monumental crisis, American education must forge educational processes that are for Life's Sake and honor the Indigenous roots of America. A true transition of today's American educational orientations, to more sustainable and connected foundations, requires serious

consideration of other cultural, life-enhancing, and ecologically viable forms of education.
(p. 26)

I posed this excerpt to Jenny and Sarah Piper with a question: How might this exploration of algebra and life-giving mathematics in rural Appalachia offer hope for realizing Cajete’s vision for education.

“Since this math exploration was situated in a [school] culture that exists to take care of, protect, and foster life, it’s going to be different. That matters—the culture, the water we’re swimming in, matters,” Jenny says.

The water we’re swimming in at Springhouse is really our vision—regenerative culture now—through education that brings us alive—not what makes us happy, not everything we want it to be. The question is, *Is this bringing us closer to our life?*” (Jenny Finn, 2022, personal communication)

Living into that question is possible; I experience it every day at Springhouse, whether it be experimenting with mathematics education, setting healthy boundaries with teenagers, or trying something new in my facilitation. Orienting education around learning “for Life’s Sake” is challenging, countercultural, extraordinarily beautiful, and desperately needed, and Springhouse is an imperfect example of what that can look like.

The Future: Next Steps for Mathematics at Springhouse

We at Springhouse don’t claim to now have the perfect approach to mathematics education. In fact, the exploration continues with ongoing conversations between learners and staff. I personally still have many questions about how best to integrate mathematics into an interdisciplinary, vitality-centered curriculum. All I know is that experimentation, trust, and deep listening will be needed as we continue to put life at the center of all that we do.

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