

QUOTATIONS FROM GEORGE AND ANNEMARIE ROEPER AND OTHERS ABOUT THE ROEPER SCHOOL

Assembled by Marcia Ruff

ABOUT ANNEMARIE ROEPER

“One morning I had picked up Annemarie for a meeting we had at the Birmingham Campus. I told her there was a surprise – a shiny, new elevator that would permit us to avoid our mutual nemesis – the stairs. When we got to the elevator, I entered the access code. We got on...the door closed...and Annemarie, looking straight ahead, asked, ‘Does everyone have the code?’ I sensed I was entering dangerous territory, but I pressed on. ‘No,’ I said, ‘I think the elevator access is limited.’

“Without missing a beat, Annemarie informed me that such a policy was misguided, and that the students could not learn responsibility unless they were entrusted with both the code and an explanation of the issues surrounding the elevator’s use.

“This was one of those moments when my immediate reaction was something like, ‘Doesn’t this woman ever let up?’ But, of course, I knew she was incapable of ‘letting up.’ It was who she was. To *her*, that elevator, shiny or otherwise, was a classroom.” (*Doug Winkworth, Roeper Board Chair Emeritus, at Annemarie’s memorial, 2012*)

“Annemarie and others have quoted psychologist Helene Deutsch’s assertion that the gifted had a love affair with the world. Annemarie was truly gifted, and she shared that love on the smallest and largest levels, both as a friend and as the founder of a school where many of us finally found a home.” (*Dan Jacobs, Roeper Teacher, at Annemarie’s memorial, 2012*)

“Annemarie’s ability to be fully present and to provide a sanctuary for the soul, to provide an opportunity for all masks to be dropped and to listen with integrity allowed a deep connection to be formed.... Her legacy includes her insistence that the life of the emotions is an essential part of the life journey.” (*Michèle Kane, Ph.D., gifted education scholar, at Annemarie’s memorial, 2012*)

“A phrase that I think also expresses my mother’s orientation is to ‘replace ambition with curiosity.’ This doesn’t mean you don’t want to grow and get somewhere, but when we get blindsided by ambition, we lose sight of what’s around us. Keeping sight of what’s right here and now is another important learning you bring to the kids. And my parents were led by love. Love is really what’s it’s all about, and love is what you were all talking about. Love is what we bring to the kids. Letting

yourself be led by love is really the heart of the matter." (Karen Roeper, George and Annemarie's daughter, "Lessons from Annemarie," *Keeping in Touch*, Vol 12:3, Spring 2019, pp 3-10)

"Annemarie taught me to listen, to dig deep, to dig really deep. But she also stood back. She never told you you made a mistake, but instead said, 'Hey, let's have a cup of tea. How do you think that went?' She'd help you find those pieces. There was never a judgment; everyone was a community and had your back. Annemarie was courageous and bright and – one thing people often don't realize – she was very funny." (Colleen Shelton, *Roeper Teacher*, "Lessons from Annemarie," *Keeping in Touch*, Vol 12:3, Spring 2019, pp 3-10)

ABOUT GEORGE ROEPER

"We all knew, even by third grade, that there wasn't going to be a right answer. And we could certainly feel from the way that Mr. Roeper listened that each of our opinions was of great interest and value to him. But it was shown to us in his responses that we should wrestle with these dilemmas not just with our minds but with our hearts. Mr. Roeper seemed to push not at our cleverness but at our souls." (Ruth Seymour '72, in her eulogy at George's memorial service, 9/24/92)

"George Roeper was kind and wise and the most empathetic person I have ever seen. Talking with George was unlike talking to anyone else. It was as if he had known you forever, better than you knew yourself; it was as if he were listening for whatever was there behind the words, waiting to be understood.

"What is most remarkable about George's educational legacy is that George saw education as the defining act of what it means to be human. Educational theory for George was the theory of everything: psychology, philosophy, politics, history, and science were all drawn together in a vision of identity and relationships. Who we are, how we relate to each other, and how we take care of our world form the nexus of the Roepers' education vision. For George, the act of education was to imagine a fairer, freer, more compassionate world and then cause the collision of the world one had imagined with the world in which one lived." (Chuck Webster, *Head 1990-98*, in *Roeper Record*, Spring 1997, p 1)

"He was a peaceful man whose presence gave many, many people the courage to be themselves." (AMR, private conversation with Marcia Ruff, 2010)

CREATIVITY AND ART

"We may look at creativity as an attitude and it is this attitude we have to foster in children so that they are ready to accept productions of novelty, either their own or of others. It is an attitude of open-mindedness which is the best preparation for a changing world, that permits easy detachments from existing concepts and yet requires a definite commitment to a 'deep need to understand something, to master a technique, to render a meaning,' as J. S. Bruner says in his new book, *On Knowing*." (GAR, "Learning and Creativity," 1962)

"Creativity is the ingredient capable of changing the world." (GAR, "Learning and Creativity," 1962)

"We see over and over again that gifted children need opportunities in all areas for creative expression and for physical activity. If we are to do them justice, we must find ways to provide them with these opportunities.... It is my belief that gifted children need these opportunities more than other children, and that their needs are more intense and, in some ways, different. Gifted children are often filled with an enormous need to express themselves beginning at a young age. They fantasized a great deal, they dream about a lot of things, they speak well, their vocabulary is good, but often they need different areas to express their feelings. Gifted children need art, music, photography, movement and drama.... Creative and physical opportunities are a necessity for gifted children. They often can't function or develop who they really are without them." (AMR, *summary of the symposium "Relating the Physical Environment to the Needs of the Gifted and Talented Child in Creative Arts and Physical Education,"* Nov 11, 1979)

"Art, music, drama, dance, creative writing, poetry – opportunities for self-expression – pervade every level of the Self-Actualization and Interdependence (SAI) model. They are part of the overall framework. They allow children to feel capable of making an impact on their surroundings and to feel accepted and understood by both adults and children. They enable children to express parts of their real "Selves." Opportunities for self-expression exist in every classroom. Naming them all together does not minimize the emphasis on each one and the different importance they have for each child. The arts represent self-expression, beauty, imagination, creativity and coherence. They are integrated into every activity in the SAI model. They are part of the means for the child to make the world his own. Through the arts, the concepts of beauty, imagination, and individual creativity become realized. They are part of the manner in which the individual and the institution find ways to share their essence with parents and others. They are a

manifestation of the child's unique "Self." (AMR, *Educating Children for Life*, 1990, pp 92-93 in 2006 edition)

COLLABORATION

"The participatory approach was based on the principle that everyone who would be affected by a decision would have the opportunity to be involved in the process which led to the final decision." (AMR, "The Administrator in the School for the Gifted," *Roeper Review*, 9:1, 1986, pp 4-10)

"No one is too small to contribute, nor too big to listen." (Saul Hansell '80)

CONFLICT RESOLUTION

"My husband, George Roeper, used to have a saying that seems to put it all in a nutshell. He used to say, "If there is a problem, sit together on one side of the table and put the problem on the other side" and then try to understand each other. I think that that would be a very good model for Roeper School and the world." (AMR, "What the Roeper Philosophy Has to Tell Us About Dealing with Political Disagreement," 2004)

DIVERSITY

"I have this pointed out in my last graduation speech in June for our 8th graders. I tried to impress on the 8th graders to be not only tolerant of differences among people, among cultures, among religions, not only to accept these differences, but actually to look for them, seek them, find differences and try to understand them. It is certainly tempting and comforting to look only for people who are like you, who go to the same club, to the same fraternity, to the same church. But it also very limiting, and nurtures a closed society, a closed mind and maybe a closed future. However, the search for the differences in the world and the effort to understand them will prepare a fertile ground for abundant creativity. Intelligence only helps to make use of it." (GAR, "Changing Concepts of Giftedness," 1962)

"To the extent that the equation 'humanness equals whiteness' is accepted unconsciously by whites, any attempt on their part of helping an oppressed group results in trying to make them white. In order to become truly human, we must

accept and understand and incorporate the similarities among all human beings and realize that one of the basic similarities must be the ability to accept our differences. No goal exists unless it is implemented. Our task then must be to create an environment that helps all children and adults to accept all differences and likenesses among human beings as basically human and to learn about them all." (AMR & GAR, *school brochure, 1971*)

EARLY CHILDHOOD EDUCATION

"If we wish to initiate intellectual development on the nursery level, we do not just want to teach content at an earlier age. Initiating intellectual development means developing capabilities young children already have in regard to joy of discovery, to thinking things through, to advance ideas, to find solutions. We do not want to push children; we want to develop what they are capable of. Pushing a child means expecting something of the child for which he is not ready." (GAR, *"The Importance of Initiating Intellectual Development in Early Childhood," 1963*)

EDUCATIONAL GOALS & APPROACH

"We shall learn that the happiness of each one of us grows out of the creative give and take of our common life. What this really means must be experienced; it can only be hinted at by mere words.... Let us imagine that we are all on a ship. Now a ship only sails when the captain, the officers, the sailors, the engineer and the stokers are on the job, each at his place doing his duty. Every member of the crew on a well-run ship is happy when she sails and makes port despite rough seas and stormy weather. Each one is not merely satisfied with the fact that he is clothed, sheltered and fed, but is gratified by the realization that he himself has been a factor in the successful navigation of the boat.

"That is the way I think that our community should be run. Our school is in a sense a ship. Everyone must realize that the smooth sailing of our craft depends upon him. You are not passengers, you are the working crew.....When you really become a working and feeling member of our community, a new and different source of happiness will be opened to you....For if you do not genuinely feel that other people exist, and that they have joy and suffer like yourself — if the only thing that is real to you is your own pleasure and pain, then every loss and disappointment that you suffer is felt more sharply than it need be. It will be a great step in our growth which each one of you will take when suddenly your eyes will

have become open to the fact that you are not the only center of the world." (Max Bondy, *Address at the Beginning of School*, Windsor Mountain School, 1940)

"There are two main groups in the world today. The mass individualist and the individualist. The first only feels happy in a crowd and has not learned to think things out for himself or have a personal objective. The second is purely concerned with his own welfare and seeks his own particular happiness and independence. We shall try to help produce a third type, the person who wishes to be inwardly independent and has learned to form his own opinion but has nevertheless discovered the true meaning of community — the person who can think for himself but feels with the community." (Max Bondy, *Address at the Beginning of School*, Windsor Mountain School, 1940)

"Our main task is to help children know themselves and find a right way of living." (Gertrud Bondy, *Memoir*, 1970)

"A positive attitude toward life, recognition of the dignity, rights and needs of one's fellow men, patience born of an understanding of the complexity of modern problems, knowledge and emotional acceptance of one's own potentialities and limitations, are among the character ideals of the Windsor Mountain School. To prepare our students for an active and positive role in our rapidly changing social world, we strive to develop in them an inner security and capacity for adjustment so that they may retain their courage and individuality regardless of changes in their material and social positions." (Max and Gertrud Bondy, *list of objectives for their students in the 1940 catalogue for the Windsor Mountain School*)

"Since the inception of the schools and their many years of experience, the Roepers have believed that a well-adjusted personality is the basis for every adjustment, whether in school groups or to life in general. It naturally follows that the ability and interest of children in learning and studying is dependent upon this well-adjusted personality. It is because every child reacts to the outside world or his environment emotionally in his own particular way, the Roepers feel that real education consists not only of group teaching, but also of the deeper understanding and consideration of the individual child." (From 1944 promotional material for the school.)

"There is no academic learning without emotions having a part in it; there is no teacher-student relationship without emotions having a part in it." (GAR, *Teacher-Student Relationship in the Learning Process*, 1955)

"I told parents already last year even before this project started operation that there would not be any radical changes. The philosophy of the school will remain the same. We still try to see in every child the human being first as we always did. Personality education and the emphasis on human values still has priority above everything else because we know that also in gifted child education the adjustment to the realities of life itself is a greater determining factor for success than the talent or intelligence itself. The psychological understanding of children, gaining insight of the motivation of their behavior is still paramount in our approach." (*GAR to the PTA, 5-21-57 – at the end of the first year as a school for the gifted.*)

"Education for all, yes. The same education for all, no." (*GAR, "New Trends in Education," 1957*)

"Maybe the most important thing we have to do with our children is to make them ready to adapt themselves to change." (*GAR, in a faculty seminar on the Philosophy, 1963*)

"Our school tries to develop a person who will be able to cope with the modern world, enjoy as many facets of it as possible and contribute to it actively, constructively and creatively. This requires a person who is emotionally secure, aware of his own abilities and his place in a large, complicated and ever-changing world, a person who reacts in a flexible, broadminded and intelligent manner to the whole complexity of modern life, and who is able to communicate his thoughts and feelings." (*AMR, "The Educational Method of City and Country School and its Application in the Preschool Program," 1965*)

"Nothing is more worthy of research, understanding, and improvement than the means to encourage children to achieve full development as creative, intellectual beings for the satisfaction of their own and mankind's aspirations." (*GAR, mission statement on resume, 1968*)

"Let us talk about our tasks. We prepare our youngsters for college. This is a matter of course. But I consider preparation for college as half of our job. We also want to help our students to be amply prepared for this world in a social and human sense. We want our youth to have values, to understand their values, and to help them uphold their values...Regardless which way the country is going politically, to the right or to the left, youth will challenge the older generation and our institutions. We should not delude ourselves. Our youth will not become less verbal and less articulate, nor will they become less informed. The trend is

inevitable, and I would say we would not even want it any other way.” (*GAR to the PTA, 1968*)

“The happy child is one who daily looks forward to coming to school because there he finds teachers who respect him as an individual, where he is bound to makes mistakes and learn from it, where he searches for the unknown and the unseen.” (*GAR, “Brief Statement,” 1969*)

“I hope our school will help youngsters to make a difference in the future; to change what has brought on war, violence, hate, hypocrisy, corruption in our society, and instead shape a new society committed to an awareness of the needs of fellowmen of all races and beliefs, to an openness which does not allow clandestine manipulation, to an intolerance of solving conflicts by force – yes, committed to taking the future into their own hands to build a better world.” (*GAR & AMR, school brochure, 1971*)

“Facilities demonstrate philosophy. Our philosophy of education is a commitment to the gifted child, to understand his needs, and to provide a humanistic community and global environment for him.” (*GAR, summary of the symposium “Relating the Physical Environment to the Needs of the Gifted and Talented Child in Creative Arts and Physical Education,” Nov 11, 1978*)

“I will always recall a second grader’s letter to George Roper in the celebration of the 25th Anniversary of Roper School. When asked to tell what he liked best about Roper, the learning, the philosophy, the meaning, he simply wrote, “What I like about Roper is it’s so full of wonderful.” So may be all our educational institutions.” (*Charles Blessing, at the symposium on “Relating the Physical Environment to the Needs of the Gifted and Talented Child in Creative Arts and Physical Education,” Nov 11, 1978*)

“For someone who is new to Roper, one of the school’s most salient characteristics is that unique combination of fierce respect for the school’s history and the values for which it has stood through the years, and the capacity to also embrace its need and ability to be better – and the determination to make it so. There is something about the strength of these feelings, as they exist in children and adults, which does not come gradually to a newcomer – it is transferred in an instant.” (*Pam Dart, in her column “From Pam” in RCCS, October 1980, her first year as Head*)

"Our goal as educators was to help children learn how to participate in their own destiny." (AMR quoted by Constance Shannon, "Hand in Hand," *Advanced Development Journal*, Vol 1, Jan. 1989, pp 27-40)

"Humanity has made two promises to its children. The first is to prepare a world which accepts them and provides them with opportunities to grow and create in safety. The other is to help them develop their whole being to the fullest in every respect. Education is the vehicle through which we try to keep these promises." (AMR, in *Educating Children for Life*, 1990, p.12 in 2006 edition)

"The most promising situation is when the entire school, the overall learning environment, reflects the respect and empathy for each individual self of any of its members: students, teachers, administrators, support personnel." (AMR, in *Educating Children for Life*, 1990, p. 68 in 2006 edition)

"Roeper's mission is to create and continue a strong community based on a passionate commitment to the integrity of the individual, who is interconnected and interdependent with all other individuals and, indeed, all life on Earth.

"...It is our hope that your years at Roeper give you the opportunity to develop and value your unique Self, giving you an inner richness and the ability to see the beauty of this Earth and the uniqueness of others. We also hope that it develops in you the desire to expand the experience you have had here to include those with whom you will live and work in the course of the life extending in front of you. In that case, your life will be rich and rewarding, as was ours. Our thoughts and feeling are with you." (AMR, *Commencement speech on behalf of herself and George, who was too ill to travel to the ceremony, June 1992*)

"It is not a terribly complicated notion to assume that educational material is learned more enjoyably and more effectively when it is related to a value system. The notion that learning is more significant in the context of understanding one's self and making changes in one's world is very powerful, but hardly complicated.

"The notion that an educational system's structure, decision-making process, and attitude are as critical as its program content is also not a terribly involved idea. That children learn more successfully and more effectively from respect, encouragement, and challenge than from fear or neglect is hardly earthshaking news, and that children are constantly generalizing and building intuitions about the data in front of them is almost a psychological truism.

"But what is striking and terribly important is how seldom these basic, accessible notions about learning and life are held together, practiced and protected by an institution.

“As I listened to people speak about how consistent and clear their association with George was, I was struck again, not by the eloquence or complexities of our educational model and our philosophical legacy, but by how unusual it is to live those relationships individually, and especially, institutionally. It is a privilege to be part of an institution that continues to make learning simple, important and connected, and most of all, defines learning by articulating what it means to be human.” (*Chuck Webster, Roeper Head of School, at the memorial service for George Roeper, Sept. 20, 1992*)

“I would like to be able to convey to you the feeling, the emotional background, the dream, as well as the understanding of the philosophy and the psychology which is the foundation of the Roeper School and how our approach to children is central to our philosophy.

“I would like to paint a picture which lets you look beyond the specific task, as members of the board, teachers, parents, and students, to the history, the changes, the tremendous passion which lie behind our life’s work and that of my parents before us. This school was much more than a school to us; it was conceived not just as an education institution: It was the concrete result of our dream, it was an expression of our hopes for the world. It grew from our awareness of the soul of the individual. We were aware of the enormous creativity of human beings as well as the ongoing difficulties of coping with the need for sharing the planet. We wanted to help human beings with fulfilling their own destiny and make a positive impact on the world. After living through the Holocaust, it became of utmost importance to help develop human beings to grow up to create a better world.

“We had a vision, and this vision is the framework for all we did. This vision found expression in the creation of an environment for the young person who is trying to find his place in this confusing world. To allow the freedom for growth and learning within the emotionally and intellectually supportive community structure. It was education for life in its totality which included education for college as one of the options but never allowing it to inhibit the personal dream and pattern of the child’s growth. It includes a vision of the world outside of us and how we can incorporate it and make an impact on the world. This was the overarching purpose consistently pursued in all our endeavors.” (*AMR, “Philosophy Reflections,” 1998*)

“Prescient in its design, the mission of The Roeper School was groundbreaking in 1942 and is especially relevant in the aftermath of September 11 as an institution dedicated to teaching the values of basic human rights, membership in a global community, and awareness of self. The curriculum fosters a compassionate

environment in grades pre-K to 12 that seeks to form students into curious and socially responsible citizens and respectful adults.... The Roeper School is an institution that not only educates our children but challenges them to take hold of their future and design a truly multicultural and peaceful society." (*Carl Levin, US Senator, Entered into The Congressional Record, 3 June 2002, in honor of the school's 60th anniversary*)

"If you really love yourself, then you will love life itself, and you won't want to harm or hurt others. If your Roeper education has led you to love yourself, and with that to love your community and your world, then you will be fulfilling the task that we've been hoping for." (*AMR, Founder's Address at Commencement 2007*)

"The basic principle of an SAI school is serving the needs of all members of the community, including teachers and support staff, as well as children. This definition of community is especially important to gifted children due to their level of awareness and drives, which amplifies such specific characteristics as their sense of isolation, sense of justice, and the fact that they are global and universal thinkers." (*AMR, I of the Beholder, 2007, p. 99*)

ENVIRONMENT

"We know that a young student's environment has a powerful impact upon him, upon his ability to maneuver, and upon the breadth of his notion of identity." (*GAR, "Brief Statement," 1969, p. 5*)

"The school has a campus-type facility consisting of several buildings and playgrounds, with new ones being added as needed. In order to get from one building to another, it is often necessary to walk for a few minutes, climb a steep hill, walk through snow and rain. Every part of the environment contributes to the learning milieu. Living with nature and beauty is a constant reminder of the rhythm of life and global interdependence and our place within it. The landscape around the school becomes an integral part of the program for the whole community." (*AMR, Educating Children for Life, 1990, p. 74 in 2006 edition*)

FREEDOM/RESPONSIBILITY

"There is another value which we cherish. It is the freedom of choice and decision-making in a democratic community like our school. Many people who come to

our school like and even admire the freedom at our school, the lack of regimentation, the minimum of stiff formality. This kind of freedom makes much greater demands on discipline. Freedom requires responsibility for decision-making. Where there is freedom, there is responsibility. To act with responsibility in a free environment is much more challenging and demanding than in an environment where the thinking is done for you and where the responsibility for action does not rest with you." (GAR, *graduation speech, 1964*)

"To do things the way they were done in the past will not help our youngsters face our changing times. The ability to recognize, choose, and invent options, the ability to decide, to learn how to learn – all this will better equip our youngsters for the future...

"...In the past, practically all commitments were made for the student. A commitment made for somebody else turns into an imposition. It is the most significant feature of our whole approach that the student can make the choice. It is hard for the student to feel a moral obligation toward a commitment which was made for him. It is difficult for a teacher to hold the student morally responsible for a commitment the student did not make. But the moment the student makes a choice, he is morally committed, and it is the teacher's task to help the student to stick to it...Free choice and commitment are inseparable. Choice in itself is of not much benefit. Choice with commitment to implementation makes choice meaningful." (GAR, *adapted from "Open Education, Open Program, and Commitment," 1972*)

GIFTEDNESS

"Giftedness is a blessing a child is born with and is not the product of any effort the child could be credited with. If a child is blessed with giftedness, it is also bound to an obligation to make use of it to nurture and develop it for the benefit of himself and of society." (GAR to PTA 5-21-57 at the end of the first year as a school for the gifted)

"If the teachers and parents give brightness and talent too great a prestige value, then the children tend to have a distorted concept of themselves and begin to think that they are fine boys and girls because they are ahead in their academic work...I would like to ask parents to guard their children against using this school for gifted children to heighten their prestige in the neighborhood." (GAR to PTA 5-21-57 at the end of the first year as a school for the gifted)

"The truly gifted person is one who is capable of revising what is known, exploring the unknown and constructing new forms." (GAR, *"Changing Concepts of Giftedness,"* 1962)

"The gifted have a tendency to see the whole picture, to see the whole person, to see interdependence and to see that all areas are important and that one cannot exist without the others." (AMR, *summary of the symposium "Relating the Physical Environment to the Needs of the Gifted and Talented Child in Creative Arts and Physical Education,"* Nov 11, 1979)

"At this time, I'd like to talk for a moment about the gifted adult. People don't stop being gifted when they graduate, they don't stop being gifted when they fall in love, when they pick a job, when they have children. They don't stop being gifted when they are confronted with the problems of the world, with the possibilities of war or whether they will register for the draft. Whatever they are being confronted with, their giftedness is part of that confrontation. They bring to this all the qualities that identified them as being gifted when they were children. They also bring to this all the qualities that identified them as human beings – the questions, the sensitivities, the reactions they have as human beings and as gifted.

"I do think that being a human being comes first. In fact, you can't separate it. The gifted person is an individual who reacts in a certain way. If we looked at all human beings as special individuals who each have their own individual reactions, we wouldn't be so concerned with the gifted as individuals. I think that because we're human beings we're individuals, and because we're individuals we're human beings. I don't think we should ever separate that." (AMR, *panel discussion at a conference entitled, "Surviving in a Non-Gifted World,"* Nov 30, 1980)

"The gifted child's emotions and intellect are different from those of other children his age; they are not ahead or advanced. And they can only be understood if they are examined as a unit, for giftedness cannot be defined in separate categories, such as intellectual giftedness, creative giftedness, or physical giftedness. These categories always act upon each other, although some may be more apparent in individuals than others. In short, giftedness is a greater awareness, a greater sensitivity, and a greater ability to understand and to transform perceptions into intellectual and emotional experiences." (AMR, *"How the Gifted Cope with Their Emotions,"* *Roeper Review*, 5:2, 1982, pp 21-24)

“The gifted child’s search for meaning goes in all directions.” (AMR, *“The Early Environment of the Child: Experience in a Continuing Search for Meaning,”* in *Gifted Young in Science*, p. 121, 1988)

“What is true for all human beings is even more apparent in gifted children. The specific characteristics of the gifted lead them more often to be in conflict with their environment. They bump up against outside expectations because their deepened cognitive understanding leads to an emotional urgency.” (AMR, *“Giftedness is Heart & Soul,”* California Association for the Gifted, 2000)

Gifted children have greater awareness, a larger horizon, react emotionally to that which they know and experience more than others.” (AMR, *“Giftedness is Heart and Soul,”* California Association for the Gifted, 2000)

“Giftedness includes heart and soul and is not limited to intelligence and achievement.” (AMR, *“Giftedness is Heart and Soul,”* California Association for the Gifted, 2000)

“I am driven to work with gifted children because they are not limited by what they see.” (AMR, *private conversation with Marcia Ruff*, 2006)

HINDSTRUM

“What is Hindstrum? Only a City & Country boy and girl knows. It is a mysterious, yet very real but hidden, secret place way back in our woods, well concealed by ragged underbrush, tangled twigs and twisted limbs coming down from dead trees. Underneath all this dense, knotted jumble is a tiny, dirty creek – not roaring through the maze of dead wood, not even whispering, just muddying most of the time.

“This secluded, sheltered spot has vital and profound meaning to everyone who has gone through City & Country. Why? Because here an exploring mind finds a paradise of animal life with creeping turtles, croaking frogs and swirling, gliding salamanders. Creative ingenuity has a marvelous chance to build a picturesque bridge, an earth-filled dam, only to be swept away again and again; or to set up a branch-walled hut hovering precariously balanced over the scanty creek.

“This is Hindstrum, and Hindstrum is everything that youthful, creative imagination desires; everything that dreaming fantasy conjures up.” (GAR, 1965 *yearbook*)

HUMAN DEVELOPMENT

“While growing from the inside out, we find out who we are entitled to be.” (AMR, *letterhead for Roeper Consultation Service*)

“Children need their dreams before they need their skills.” (AMR, “*Across Time and Space*” film, 2002)

“The growing child has one overarching task which determines all his behaviors, actions and reactions: to make cognitive, emotional and physical sense of this world, and to find a place in it which will accommodate his unique self, his own inner agenda.” (AMR, “*Sexual Development in Gifted Children,*” *Counseling and Guidance, Vol. 6, Issue 3, Winter 1997, published by NAGC, Washington, DC.*)

“A child’s greatest need is the need for a trusted adult.” (AMR, *personal communication, 2010*)

HUMANISM

“Humanism is a philosophy which believes in Man’s capacity to improve human relations; to have life regulated by justice instead of power, which is divisive, which causes people to hate each other, fight each other, yes – destroy each other. Power tries to force people to be intolerant of other beliefs, to be intolerant of contrary opinions. It is human to ponder, to question everything as to its truth and validity and to judge matters with honesty and an open mind. It is the beauty of democracy which makes use of that which is human: to raise issues, to discuss, to argue, to debate. I hope you leave this school with a mission. Beware of the enemies of humanism. Try to defend this school and its philosophy as a fortress of humanism. Do not only defend it but fight for it.” (GAR at *Junior-Senior Dinner, 1981*)

“We founded Roeper with a humanistic approach. That basically means that all life is valuable, and that one person isn’t better than any other.” (AMR, *interview with Observer & Eccentric newspaper, Sep 27, 1982. “Educators Fight Nuclear Arms Race.”*)

INDIVIDUALISM

“We have tried to teach you and educate you to live as individuals. We value the individuality of a person. There is not one person in the world who is exactly like another person. They look differently, they feel differently, they think differently. We respect them all. The variety is remarkable and bewildering at the same time. The variety of individuals makes life enchanting, radiant and adventurous. This is why we want to nurture individual differences, foster your individual talents, treat you as an individual, and respect your individuality.” (*GAR graduation speech, 1964*)

INTERDEPENDENCE

“We have always strived toward contributing to education in general and also to the surrounding community in particular. It is our hope, today, that this symposium will generate new ideas which will contribute to the field of education not only in our own local areas of Oakland County, but in metropolitan Detroit, the state of Michigan and across the country.” (*GAR, at the symposium on “Relating the Physical Environment to the Needs of the Gifted and Talented Child in Creative Arts and Physical Education,” Nov. 11, 1978*)

“It is my belief that one cannot think of any educational process or the needs of individuals in isolation. We can only understand the gifted child in relation to other children who in turn can only be understood in terms of developmental phases and in relation to other human beings who can only be understood in relation to the moment of history we live in, and this in relation to the world as a whole. What to do with the child? How to educate him or her? also depends on the state of the world, on our expectations of the future and our hopes for the future.” (*AMR, introduction to her Oakland University graduate course on the young, gifted child, Summer 1981*)

“Take care of yourself, take care of each other, and take care of this place.” (*Mariann Hoag, Commencement 1982*)

“We need to try to feel the world – its beauty, its sorrow, its suffering, its conflicts. This means the planet and everything on it – the plants, the animals, the environment, and the people.” (*AMR, “Empathy, Ethics and Global Education,” Understanding Our Gifted, Volume 1, Issue 6, July 1989*)

“Roeper’s mission is to create and continue a strong community based on a passionate commitment to the integrity of the individual, who is interconnected

and interdependent with all other individuals and, indeed, all life on Earth. (AMR, *Commencement speech on behalf of herself and George, who was too ill to travel to the ceremony, June 1992*)

"The concept of interdependence says that we can only survive if we understand that we depend on each other. It means realizing that there is not one cause and effect but many, that every action has many reactions, and that our past, present, and future, our thoughts and actions are all interdependent with every facet of the world around us." (AMR, *"Global Education: Education Towards Self-Actualization and Interdependence," Roeper Review, Vol. 15, No. 4, 1993*)

"We don't look at the school as an island unto itself; we see it in relation to what goes on around it and the times in which we live. One must draw the consequences for education and for children from the state of the world." (AMR, *quoted by Constance Shannon, "Hand in Hand," Advanced Development Journal, Vol 1, Jan. 1989, pp 27-40*)

LEADERSHIP

"For this leadership is not based on the authority vested in the power on the top of the hierarchy but rather on the confidence of the community in the expertise and goodwill of the leaders. It requires the skills to establish open communication and respect in the constituency, as well as their legitimate participation in decision-making. Only those who are affected by a decision experience its consequences and therefore should participate in reaching it in some form and to the extent that they are able. It includes the obligation to be continually aware of the rights of each individual and maintain a balance between all of those individual rights.

"It requires leadership which sees the members of the community as models for the children and sees the living environment and the overall atmosphere as part of the educational program for the child. It includes a commitment to mutual responsibility and therefore a realistic system of mutual accountability and evaluation. Such a philosophy can only function if it is expressed in the attitudes and feelings of the members of the community. These can only grow and develop if the governmental structure represents the philosophy. It includes a commitment to a pluralistic society, which means that the constituency, the leadership and the staff represent all racial, religious, and economic groups. It means carefully working toward a goal, which diminishes economic restrictions as far as realistically possible." (AMR & GAR, *"Philosophy of Roeper City and Country School," 1981*)

“A question asked of Annemarie by a Roeper 6th grader: ‘What do you think is the secret to being a good leader and what can you do to improve as a leader?’
“Annemarie's response: ‘I believe that the question is not the most relevant one to ask. Perhaps you should ask what needs to be fixed or accomplished and how you should undertake what needs to be done rather than focusing on being a leader for the sake of being a leader. Sometimes one needs to be a leader, sometimes a follower, and sometimes a collaborator, depending on which role accomplishes the goal of making the situation or community better. Focusing on what is beyond one's self usually is the best path to finding oneself and finding one's proper role in the community.’” (*AMR, personal communication, with Marcia Ruff, 2011*)

LIFE AFTER ROEPER

“One might argue that living in such a community does not prepare one for the so-called real world, which is in most part competitive and not cooperative. However, people who grow up in a cooperative world where they feel supported and respected develop a positive self-image and an understanding of who they are and their strengths and potential as well as weaknesses. They develop an understanding that even though they live in a competitive world, they will not be defined by it. These people will be able to cope with it better, bringing with them more internal and external resources than anyone who has never had a chance to make an impact and whose self-image depends only on climbing the ladder of success.”
(*AMR, Educating Children for Life, 1990, pp. 39-40 in 2006 edition*)

PHILOSOPHY

“Our Philosophy of Education is a Philosophy of Life. We do not limit our goals to education for college or to earn a living or to become a lawyer or a doctor; we are concerned with the whole impact of life on the young person and the impact he will make on society. Ours is a philosophy of basic human rights for all. It is a philosophy only if its implementation becomes the first priority in every decision we make, either large or small. It means that we believe that institutions and traditions must be in service of human rights and not vice versa. It means considering and protecting the rights of the individual, those in the minority as well as the majority. It means responsible involvement with humankind....

“What commitment does this require for the adult – both parent and teacher?

1. A complete commitment to justice rather than power.
2. Making equal human rights for all people a priority.

3. A willingness to allow the child to participate in the shaping of his own destiny and to consciously prepare him for it.
4. To prepare this future generation to deal with the unknown. This preparation includes learning basic academic skills, learning of concepts, and motivation for learning.
5. To view the needs of each child independently of preconceived notions of educational methods."

"In order to believe in justice, the child must be raised with justice. In order to trust others, he must be trusted. He must be expected to understand, not only to obey. As he develops controls from within, outer controls must recede. In order to shape his own destiny, the child must learn the process of interaction with other people -- a process based on justice, not power, and he must learn the process of decision-making along with all academic skills and concepts." (*AMR and GAR, "A Restatement of the Philosophy of the School," 1969*)

READING

"Children will always know the value of words if they grow up in an environment where conversation is considered a joy and an art, as well as a means of communication and growth; where conversation is used as a way to express feelings and well as thoughts; and where children are included in this speech community." (*AMR, "The Teaching and Learning of Reading," Roeper parent communication, 1976*)

"Reading has always been at the center of my life, for it is one of my greatest sources of pleasure as well as learning. The acquisition of reading is an integral part of the development of the whole person." (*AMR, "The Teaching and Learning of Reading," Roeper parent communication, 1976*)

"In all education we are confronted with a two-pronged task. We have to help the child grow best in relation to self, as well as in relation to society. The child is only a truly integrated human being if we succeed in both." (*AMR, "The Teaching and Learning of Reading," Roeper parent communication, 1976*)

SELF-ACTUALIZATION AND INTERDEPENDENCE (SAI)

"The self-actualization and interdependence (SAI) model views human beings as independent decision-makers, driven by a necessity to be true to themselves. It

embraces the core of who they are and their striving to actualize emotionally, cognitively, consciously and unconsciously, as well as physically. All of these aspects clamor for a place in the world and stem from each person's unique Self. The Self is the "I" of the beholder. It is the place from which we see and interpret the world and ourselves." (AMR, *"Giftedness is Heart & Soul," California Association for the Gifted, 2000*)

"I think we prepare children better, especially in the gifted movement, because we believe in self-actualization. We believe that your gift belongs to yourself. You are living in an interdependent world; therefore, you could and should be using your gift for others. But that is up to you, and you are not owned by anybody else. The more self-actualized you are, the more you can cope with the world because you don't necessarily accept its judgment. You may have difficulties, or find yourself in opposition to others, but that doesn't define you or destroy you." (AMR, *quoted by Constance Shannon, "Hand in Hand," Advanced Development Journal, Vol 1, Jan. 1989, pp 27-40*)

SOCIAL JUSTICE & POLITICS

"When I was at school as a student, we talked about the new things, the coming things, and sat in armchairs discussing how to reform the world, how to fight Hitler and the Nazis, but we did not do anything about it. We did not go out in the street and demonstrate for what we believed in, we did not go out and parade, arguing against dictatorships. We did not go out to the slums to help the poor; we did not help to teach the deprived. We only talked about it...There is a vast difference between talking about it and doing something about it. * It is easy to sit comfortably in the armchair and discuss these questions, but it takes courage to initiate action, to show leadership and make people listen to you." (GAR in *graduation speech at Windsor Mountain School, 1968.*)

(*This sentence has been paraphrased for use on a school T-shirt as: "There is a vast difference between talking about what we believe in and doing something about it.")

"In order to believe in justice, the child must be raised with justice. In order to trust others, he must be trusted. He must be expected to understand, not only to obey. As he develops controls from within, outer controls must recede. In order to be able to shape his own destiny, the child must learn the process of interaction with other people – a process based on justice, not power, and he must learn the process

of decision-making along with all academic skills and concepts." (AMR and GAR, *"Philosophy of the School,"*1969)

"On the first day of the new school year, all the teachers in one private school received the following note from their principal:

Dear Teacher,

I am a survivor of a concentration camp. My eyes saw what no man should witness:

Gas chambers built by learned engineers.

Children poisoned by educated physicians.

Infants killed by trained nurses.

Women and babies shot and burned by high school and college graduates.

So I am suspicious of education.

My request is: Help your students become human. Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmanns.

Reading, writing and arithmetic are important only if they serve to make our children more humane."

(Cited by Haim Ginott, in Teacher and Child, 1972, p. 317)

"Inherent in the Roeper Philosophy is a love for all human beings and an understanding for their opinions and their needs. I have always believed that there are golden moments where our philosophy can express itself particularly strongly within the Roeper community. This conflict is such a moment. The real issue at this point, which is expressed in the conflict at Roeper School, as well as in the country and throughout the world, is the fact that we don't know how to cope with our conflicts. It doesn't really matter which side of the conflict we are on if we cannot find a way of resolving it together." (AMR, *"What the Roeper Philosophy Has to Tell Us About Dealing with Political Disagreement,"* RPC Address, Nov. 1, 2004, on the occasion of fierce disagreements within the Roeper Community during the Bush-Kerry election.)

"The goal of Roeper School, as well as the whole world, should be to find ways to resolve conflicts, not to win the argument. I believe that this requires a different world view, a view which honors all living things and doesn't divide the world into good and evil but sees the human needs of all; a view that recognizes that we are forced to share this world, whether we want to or not." (AMR, *"What the Roeper Philosophy Has to Tell Us About Dealing with Political Disagreement,"* RPC

Address, Nov. 1, 2004, on the occasion of fierce disagreements within the Roeper Community during the Bush-Kerry election.)

“If we can find, inside of Roeper School, ways to cope with our conflicts, not by pretending they are not there but by looking at them, trying to understand each other’s deep emotions, and then finding solutions, then we are fulfilling the task of Roeper School.” (AMR, “*What the Roeper Philosophy Has to Tell Us About Dealing with Political Disagreement*,” RPC Address, Nov. 1, 2004, on the occasion of fierce disagreements within the Roeper Community during the Bush-Kerry election.)

“The answer to the question of politics and the Roeper philosophy is that the Roeper philosophy believes in passionate involvement in the affairs of the world, while never forgetting that everybody one deals with is as much a human being as oneself and deserves consideration, tolerance, and understanding.” (AMR, “*What the Roeper Philosophy Has to Tell Us About Dealing with Political Disagreement*,” RPC Address, Nov. 1, 2004, on the occasion of fierce disagreements within the Roeper Community during the Bush-Kerry election.)

VALUES

“You can enjoy life best if you develop your own particular interests and abilities, and you can serve society best if you have done just that.” (GAR graduation speech, 1964)

“While I look at you, a thought flashes by: What are you going to be like in 10 years from now? You may be married, you will have a job, you may have children. You may have been immensely successful, you may have failed. Regardless, you will have an outlook towards life that is open-minded, progressive, more understanding and accepting of differences among human beings. You'll be intolerant of ruthless, inhuman cruelty and I hope intolerant of violence of any kind. You will feel passionate about justice and rights of the individual and fight injustices, racism, and narrow-minded bigotry. You will not be ignorant and indifferent about these matters. These are vital issues to you and you know quite well where you stand.... You belong to a generation that is less compromising than the previous one. You are less pragmatic, more idealistic, and more concerned about the world around you. If our school has contributed to this outlook towards life, we will be satisfied and feel the school served an important purpose. Of course, it is taken for granted that we also hope for the full development in use of

your talents and capabilities. However, I think this is less predictable than your likely attitudes towards life." (*GAR address to first graduating class, 1969*)

"We have always looked at the person foremost as a human being and that means far more than rejecting prejudice regarding race, creed, or socio-economic background. It also means to live by trusting each other, being able to confide in each other, to be open to each other and to be open-minded, to rely on each other, to respect the individuality and humanness of each other, to accept differences without value judgments, and to see each other truly as equals....This may strike you as platitudes, and yet an honest implementation gives it far more significant meaning and makes our school different." (*GAR to the PTSA, 1974*)

"I am a citizen of the world." (*GAR, 1983 or 1984, addressing the students on the last day of school. It was at a time that the Reagan Administration and others were talking about the Soviet menace and speculating about the possibility of nuclear war. George was commenting on the accompanying waves of patriotism, in which people were declaring that they were "American" citizens, or "Soviet" citizens. George, on the other hand, declared his global allegiance. Recollection by Patrick O'Connor '78*)

"We always felt that students must be educated with a clear concept of values. They see the world constantly in conflict; they need to see what motivates these conflicts and the methods of solving them. It seems to me it is always a question of power. That is why this country and other countries always arm themselves to the teeth, because they think it is power that regulates the world instead of justice. We feel youngsters ought to be educated with a clear conception of justice and not let matters be resolved by power.... This concept goes into our daily lives, too, in human relations. Youngsters must ask themselves if the decisions they make or that are made for them are based on justice or on power." (*GAR, quoted by Constance Shannon, "Hand in Hand," Advanced Development Journal, Vol 1, Jan. 1989, pp 27-40*)