

## THE DAYTON AGENDA

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### CHRISTIAN COMMUNITY IN ACTION: BRUDERHOF SCHOOLS

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*The Bruderhof communities in the United States have organized their own private schools with a distinctly Christian philosophy of education, adding to the interesting mix of American private and religious schools. Rooted in early 20th century German pedagogy, romanticism, and shared responsibility, Bruderhof schools represent the essence of a pluralistic environment in which citizens can choose to educate their children in ways that are consistent with their personal philosophy and at the same time supportive of the good of the entire society. This article explores the Bruderhof educational philosophy as exhibited in their communities and their schools.*

*Tell our story. Tell how we educate the whole child in our communities. We encourage them to live the words of Christ's Sermon on the Mount.*

With these words, Georg (a pseudonym), the principal of a Bruderhof school, captured the essence of the educational philosophy of the schools organized by his community. This article will address three basic questions about this little-known Christian group that has grown in the United States over the past century. Who are the Bruderhof? How have they organized their schools? Finally, how do these schools illustrate and embody the tenets of Christianity?

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mix of American religious education. Since their arrival in the United States in 1954, the Bruderhof have founded seven communities with schools that include kindergarten through eighth grade as a minimum; the students then go on to local public high schools. Most of the schools are in New York State and are growing and prospering.

The Bruderhof live in communities, where all property is owned and managed by the community; where dining, praying, and educating are performed in common; and where key decisions about life and membership are voted on by the members. Much like an Israeli kibbutz, land, property and industrial production are owned by the Bruderhof, and even their teachers are not paid salaries but work in schools as their contribution to the life of the community. The philosophy of the Bruderhof schools in the pedagogy of Friedrich Wilhelm August Froebel (1782–1852), a German educational theorist and creator of the now universally accepted concept of “kindergarten,” through which children can engage in productive play that allows them to learn about the world. The Bruderhof philosophy is also rooted in romanticism, and shared responsibility, as described by Eberhard Arnold (1883–1935), German Christian philosopher and founder of the Bruderhof (Arnold 1935 [1976]). This article explores the Bruderhof in their communities and their schools, through their history, beliefs and practices, and current education philosophy.

### **Methods**

The purpose of this research was to explore Bruderhof schools in the context of their communities to understand more fully the educational benefits for teachers and students. This case study involved the following standard qualitative research methods:

- Observations were conducted over a period of 6 months in two current Bruderhof communities, both located in the Hudson Valley in New York State. Observation data were gathered both in the schools and in community activities, such as communal meals and social gatherings.
- Interviews were conducted with the following major stakeholder groups within the two communities:
  - Teachers and administrators,
  - Parents in the community,

- Parents from outside the community who had enrolled their special needs child in the Bruderhof school,
- Middle students who were educated within the community,
- High school students who were enrolled in the local public schools, and
- College students who lived in the community but attended outside institutions.
- Artifacts and documents from the Bruderhof community were also examined, including historical documentation of the formation of the community, and the writings of Johann Arnold (1976 and 2000), current Elder of the Bruderhof.

All field notes and other data were coded and analyzed for common trends of philosophy and procedures, in an attempt to determine “themes and constructs derived from the interactions between settings and people” (Miles and Huberman, 1994, p. 301).

### **Historical and Philosophical Foundations**

The Bruderhof grew out of the political and social unrest in Germany after World War I. Malcolm Muggeridge (Hutterian Society of Brothers & Yoder, 1984) noted that, “What lost the war for Germany in 1918 was not just an imperial dynasty and a military command structure; it was a civilization, the proud self-confidence of middle-class urbanity” (p. 15). Disillusionment with the breakdown of this civilization gave rise to the German youth movement. Some young people turned to the nihilism of the 19th century German philosopher Friedrich Nietzsche, but others sought new social constructs to replace those that had failed. Among these new organizations was the German Student Christian Movement, a group of Anglo-Saxon young people seeking to revitalize the Protestant faith while remaining outside of formal church structures.

In this environment of change and reform, Eberhard Arnold founded his first Bruderhof community in 1920 in Sannerz, Germany. He based the organization of this settlement on his synthesis of the Sermon on the Mount combined with a philosophy of Christian communalism. Arnold had a long-abiding interest in the writings of early Christian writers, specifically Tertullian, who wrote during the second and third centuries, c.e. and was

considered to be a Father of the early Catholic Church, and Augustine, noted Christian philosopher who lived during the fourth and fifth centuries as well as Francis of Assisi, twelfth century Italian mystic. He was a prolific writer and theologian, who had links to two twentieth century theological figures: Martin Buber, the Austrian-Jewish translator, and educator, whose work emphasized such theistic ideals as religious consciousness, interpersonal relations, and community, and Karl Barth, a Swiss theologian who opposed the Nazi regime. However, in seeking a more committed Protestantism than Arnold had encountered in Germany, he turned to the Hutterian communities in North America, who were descendants of the Anabaptist movement in Europe in the 16th century. In philosophy and organizational structure, the Hutterites matched Arnold's concept of the ideal Christian life.

Luther's rejection of Catholicism had opened the door for more radical interpretations of Christian belief and worship, that is interpretations going to the roots of Christian origins. In the 16th century, some Christian sects rejected the religious establishment and the concept of infant baptism, hence the designation *Anabaptist*. These groups were also pacifist in philosophy. Jacob Hutter's Anabaptist groups in Moravia followed a commune pattern that he called *Bruderhof* (roughly translated as "house of brothers"). Arnold emulated the communal prototype established by Hutter, the German Anabaptist leader during the sixteenth century, when Europeans were breaking away from the Catholic Church. In 1930, he visited all the existing Bruderhof communities in the United States and Canada—"In December 1930, the (Hutterite) congregation at Macleod, Alberta welcomed him into their membership and commissioned him as their missionary to Europe" (The Hutterian Society of Brothers & Yoder, 1984, p. 19). Sixty years later in 1990, the Hutterites severed their formal relationship with the Bruderhof because of differences in philosophy and theology.

After his stay in Canada, Arnold returned to Germany to continue to build his community in the 1930s; but the pacifist nature of the Bruderhof was antithetical to the Nazi movement. Arnold, fearful of his group's position in the rapidly changing Germany, addressed one of his worship meetings with cautionary words, "We seem, to our horror, to be standing on the brink of a catastrophic judgment. It is so close that it can be averted only through

God's direct intervention" (The Hutterian Society of Brothers & Yoder., 1984, p. 25). A Gestapo break-in at Sannerz in 1933 led the Arnold Bruderhof to flee to England. Eberhard Arnold died in 1935, but his Bruderhof continued to follow the model he had provided and sought to establish a combined German-English colony in 1936. However, the onslaught of World War II forced the Bruderhof members to leave England rather than face the possible internment of the German members of the group. They fled to Paraguay, where they remained for the next 20 years.

The years in Paraguay were difficult both physically and spiritually for the group as it sought to establish its identity within the Hutterite orthodoxy. In Paraguay, the Mennonites, who belonged to the same tradition, provided temporal and spiritual support for the fledgling group. Eberhard Arnold's wife, Emmy (1885–1980), survived him for the next 45 years and was a strong force within the community as it sought to redefine itself in Paraguay. Emmy continued to advance the educational philosophy that formed the core of the group's identity. Heine Arnold, son of Eberhard and Emmy, took over as head of the Bruderhof community, which no longer had settlements in Europe and existed only in Paraguay at that time. However, in 1954, in response to requests from pilgrims who had visited them in Paraguay, the elders of Bruderhof traveled to the United States. This visit prompted them to move their center of operation to Rifton, NY, in the upper Hudson Valley. In the past 53 years that single community has grown into ten communities, most of which remain in the Hudson Valley in New York.

### **Growth of the Bruderhof in the United States**

As of 2006, seven of the ten Bruderhof communities in existence are located in the northeastern United States, throughout New York and Pennsylvania. Of the remaining three, two are in Great Britain and one in Australia. In each Bruderhof, families and single men and women live and work together and follow the prescriptions of Jesus Christ in the Sermon on the Mount. Members of the Bruderhof communities profess belief in the love of brother and enemy, nonviolence, and service to others.

Each of the *Hofs* is a self-contained community that plays a specific role in the economic structure of the larger Bruderhof organization. The community as a whole runs three businesses that

support the community at large. Community members take traditional vows of poverty (all property owned in common), chastity (fidelity to single or married state), and obedience (adherence to the community elders' directives). Therefore, all proceeds earned by the workers in each of the businesses support the upkeep and maintenance of all the community's structures and material needs.

Two of the businesses directly relate to the needs of children. The first, Community Playthings (<http://www.communityplaythings.com/>), produces wooden children's toys available for sale through a catalog. Requests from neighbors of one of the Hofs led to the development of a second business, Rifton Equipment (<http://www.rifton.com/>), which constructs adaptive equipment for children with special needs. School districts throughout the United States use Bruderhof furniture and devices for both mainstream and adaptive classroom situations. The Bruderhof explain that the businesses are manifestations of their commitment to the well-being of children.

Community Playthings and Rifton Equipment are more than just businesses to us. They are expressions of our faith and our love of all children, including those with special needs. We're glad to make products that help bring happiness and joy.

—Bruderhof Community at Rifton, *Rifton Equipment Catalog* (2000, inside cover)

Plough Publishing (<http://www.plough.com/>), the Bruderhof's third business endeavor, publishes a compendium entitled, *Sing through the Day: Eighty Songs for Children* that the children use for practice during the school days and for performances.

When the Bruderhof arrived in Rifton in 1954, they were a community of 37 people, 11 of whom were children. Within 1 year, their number had grown to 150 people. Many families with small children joined at that time. At the time of this research, there were approximately 401 Bruderhof families in the world, most (325) in the United States. Table 1 outlines the demographics for Bruderhof families and their schools in the United States. Pre-kindergarten through 11th grade (the years of Bruderhof schools) enroll a total of 675 children in their seven sites. Five of these sites are located in the Hudson Valley in New York State. Ten non-Bruderhof students also attend their schools, of whom eight are

**TABLE 1** Bruderhof Communities in the United States

Community name/Location	Date founded	Families, N	Children, Birth-Grade 11, N	Children, Pre-K-Grade 11, N
Woodcrest Rifton, NY	June 1954	65	142	90 (K-9)
New Meadow Run Farmington, PA	July 1957	61	171	130 (K-9)
Maple Ridge Ulster Park, NY	May 1985	55	177	177 (K-11)
Catskill Elka Park, NY	April 1990	50	142	114 (K-8)
Spring Valley Farmington, PA	June 1990	59	145	100 (K-9)
Foxhill Walden, NY	November 1998	17	25	11 (K-8)
Bellvale Chester, NY	July 2001	18	38	53 (K-9)
Totals	—	325	840	675

K. Kindergarten.

students with special learning needs or challenges. Most Bruderhof high school students attend local public high schools, but one of the communities has expanded its school beyond ninth grade. Their schools are evolving in response to the changes the communities perceive in the local public schools.

### **Bruderhof Schools**

The Bruderhof is an educational community, both humanly seen and in the sense that every one of us has to be taught by God. That process is never finished.

—The Hutterian Society of Brothers & Yoder, *God's Revolution: The Witness of Eberhard Arnold* (1984, 156).

These words of Eberhard Arnold, spoken at a members meeting of the Rhon Bruderhof in Germany in 1932, crystallized the educational philosophy of their founder and characterizes the beliefs of members of the community today. All Bruderhof members strive to learn more about God and their relationship to that Supreme Being and each other. At the core of this quest for the development of all members of the group is the care and teaching of the children. The Bruderhof believe that all adults must help the children grow in the midst of a loving adult community based on the tenets of Christ's Sermon on the Mount and a spirit of true brotherhood. Mothers of newborn children routinely work in the daycare center to tend to the needs of their babies as well as the older toddlers of the community.

From pre-kindergarten until at least eighth grade, Bruderhof children stay in the local community school, which is staffed by Bruderhof members who have been trained as teachers. Arnold had warned that "Only wise men and saints are fit to be educators," but he further advised that teachers can be effective if they become childlike themselves and enter into the child's sense of wonder (Arnold, 1976, p. 13–17). The Bruderhof train their own teachers in a complex apprenticeship-based program that conveys the basic philosophy of hands-on experiences combined with a love of nature.

### *Curriculum*

Bruderhof education has its roots in the works of Freidrich Froebel, who originated the first kindergarten in Germany. Together with



his contemporary Maria Montessori, Froebel turned the attention of 20th-century educators to the needs of young children and the ways to cultivate their natural sense of wonder. As noted previously, after Eberhard's death in 1935, Emmy lived for 55 years, traveling with the group to Paraguay and then to the United States, where she remained a stable force in the establishment of Bruderhof schools. Current Bruderhof educators recall Emmy's presence at the Woodcrest community and enthusiastically describe her love of children. They remember her fondly as a skilled and loving grandmother who cherished and understood children.

Eberhard Arnold had prescribed a level of excellence for Bruderhof schools that should exceed that of local educational institutions. "In our school, teaching should be on a deeper level, more thorough and more inspiring than anywhere else; it should awaken the children's keen interest and encourage independent and conscientious work" (Arnold, 1976, p. 35). While emphasizing the development of basic skills, Bruderhof teachers encourage individual and small-group explorations that develop higher-order thinking skills. History, both of the world in general and especially the community in particular, is very important. Bruderhof children readily share their own personal lineage in the community as well as the history of the group from its origins in Germany. The Woodcrest community, in Rifton, New York, headquarters for all the Bruderhof communities, houses a comprehensive Bruderhof museum, with exhibits designed and executed by the children and their teachers.

Bruderhof schools are rich in social capital as defined by Coleman (1990) who prescribed four basic factors for the creation of social capital: closure of social networks, stability of social structure, shared ideology, and mutual dependence (Spielhagen & Cooper, 2002b). Hands-on experience, a love of nature, and value formation characterize the Bruderhof school experience. The children spend the morning in class instruction, learning basic skills in relatively small classes. The smallest school, in the Foxhill community (Walden, NY), has a total of 11 children in all grades pre-kindergarten through 9th grade, while the largest school, New Meadow Run, has 129 children (Spielhagen & Cooper, 2002a).

Children are valued equally for their practical, artistic, and academic skills. Music and art are important parts of the curriculum.

Bruderhof communities sing regularly at meals and gatherings, so that music provides entertainment as well as a means of transmitting culture and values. The Bellvale community, in Chester, New York, is the site of a huge mural of the New York skyline resting on a base of lilies, the Bruderhof symbol of peace. Older children from the contiguous Bruderhof communities created the mural to commemorate the 6-month anniversary of the tragic events of 9/11 terrorist attacks. After morning classes, the children join their parents for lunch, where all Bruderhof members eat a daily communal meal, seated with their families. Guests are welcome at these meals and are introduced to the community. At this time, various group members share news and announcements about the group's current concerns and impart lessons about the group's cultural history. The entire community celebrates birthdays and anniversaries at these communal meals, singing songs from the community repertoire of traditional music, relying on their memory and frequently without instrumental accompaniment. Because the communities do not have televisions, music and singing are a major form of entertainment. The children are encouraged to put on plays and skits for the community.

After lunch, the children spend an hour with their mothers to discuss the morning events and relax before returning for the afternoon's explorations. Nature walks, science projects, practical arts, games, and community work projects complete the rest of the school day. The children then return to their homes to have dinner in their own homes with their families, unless a community dinner is scheduled for that evening. For the younger children, the evening hours are free for family interactions and play time, since Bruderhof teachers assign no homework until fifth grade, and then only minimally.

In contrast, the older children are expected to be diligent about their homework assignments, which are pertinent to the work of the day. The curriculum includes traditional reading, writing, and mathematics instruction, explorations of the natural environment, history, and the study of Spanish as a second language for all students. Many of the older members of the community speak both German and Spanish, because of their history in both countries. The children also are familiar with German through the folksongs that form part of their cultural experience.

When interviewed, Bruderhof parents describe their children, especially the pre-adolescents, as "pretty normal" in the range of

their responses to homework assignments and class activities. When children complain about the policies or routines of a particular teacher, the parents seek to resolve difficulties and misunderstandings quickly by visiting the teacher at home in the evening to resolve any problems or concerns. In this regard, they are following their founder's prescription of *straight talking in love*: "There must never be talk, either in open remarks or by insinuation, against a brother or a sister, against their individual characteristics—under no circumstances behind the person's back. Talking in one's family is no exception" (The Hutterian Society of Brothers & Yoder, 1984, p. 130).

The educational administration revisits and revises the curriculum regularly, adjusting it to the community's perceptions of the children's needs. The use of technology is one significant indication of the evolving educational policy of the community. Until December, 2005, the Bruderhof had an extensive website, administered by members of the community. Therefore, the implementation of technology in the schools was a logical and natural outgrowth of the community's technological capabilities. However, the teachers and parents soon found that the children were drawn to the technology more than they were to natural explorations. Therefore, teachers and administrators from all seven communities convened to discuss the problem and decided to remove all computers from use by students in their schools.

Ultimately, the Bruderhof have removed their website, preferring to interact personally with people on a one-to-one, face-to-face basis. The children in Bruderhof eighth grade classes now publish a handwritten newsletter entitled *CLICK*, which they distribute to neighbors outside their communities and to guests who visit during weekly open Saturday evening dinners. One community leader explained in personal conversation, "People thought they knew us when they visited the website, but they really didn't get to see us as we really are. We prefer to meet people individually and share fellowship with them." Information on Bruderhof history and philosophy can be discovered through their publications at [www.Plough.com](http://www.Plough.com) (accessed, 2007).

All Bruderhof schools follow the same policies and procedures as dictated by the community as a whole. Major pedagogical decisions result from discussion throughout all the Hofs, including a comprehensive curriculum guide that governs activities in

all Bruderhof schools. The curriculum itself is fairly traditional, relying on basic skill building in the primary grades together with extensive art, drama, and music instruction. Current events and community service are incorporated into the daily curriculum, "...giving students a deep and lasting social consciousness and empathy for the suffering of others" (from [www.bruderkhof.org](http://www.bruderkhof.org) (accessed August 12, 2002, no longer available online).

### *Non-Bruderhof Children in the Community's Schools*

Although low-profile and largely unknown outside their local areas, Bruderhof communities strive to coexist comfortably with their neighbors. Therefore, they welcome guests informally on an individual basis and for periodic large-scale gatherings open to the public. Because of this interaction, over the years, various neighboring families have been drawn to the Bruderhof educational philosophy and have sought a place for their own special needs children within Bruderhof schools. The community attributes this interest to its value-based curriculum as well as their specific pedagogy.

Bruderhof schools accept a very small number of children from outside the community. When the Bruderhof educational administration adopted the Orton reading method that had proved to be successful for them, the Bruderhof schools became attractive to neighboring non-Bruderhof families seeking an alternative to the local public schools. Most recently, one of the communities added a ninth grade to remove their young adolescents from the local high school, which has been infused with technology. That community has accepted one local student from the neighboring town into this ninth grade class.

Since the mission of the schools is to educate the children within their own community, acceptance of non-Bruderhof children depends upon the capability of the school to accommodate the child's needs and to help each child grow both intellectually, socially, and even physically. Critical to this latter goal is Rifton Equipment, one of the three main Bruderhof industries, which creates and supplies adaptive devices for children with physical and intellectual disabilities. Equally critical, however, is the interaction of the child with the children of the Bruderhof community.

One boy with cerebral palsy, who is currently age 17 years, flourished in the Bruderhof school in Rifton as a young boy. He interacted comfortably with his peers who readily helped him maneuver his way through the day. He was an integral part of the school community returning to the welcoming environment of the school after several extensive surgeries. His mother reports that the local school district had been unable to contend with his many difficulties. She feels that they had virtually given up on him, but at the Bruderhof school, the mother reported, “they listened to us about who Travis is and what he is capable of” (Bruderhof Community at Rifton, 2000, p. 3).

### **Transition to High School**

Bruderhof schools are non-public independent schools, exempt from state attendance and curriculum requirements. The children do not take standardized tests within the community school, but they must be ready for assimilation into the local high schools. Those who live in New York State must take the required Regents examinations when they are in high school, and those who plan to go to college take the SAT tests. At this time, most Bruderhof children go to the local public high school starting in ninth grade, although a few communities keep the children in their own school until ninth grade. One community, Maple Ridge, has expanded its school to eleventh grade, and brings together teenage children from their own and other Bruderhof communities that are located nearby.

Bruderhof high school students, when interviewed, described themselves as having average ability, but a strong work ethic that allows them to succeed in the local public high schools. However, those who attended the local public high schools commented that the teachers in those schools tended to regard all Bruderhof children as smart, perhaps due to their seriousness and diligence. In New York State at the local Board of Cooperative Educational Services, the Bruderhof high school students routinely take courses in the practical arts, such as carpentry, electrician’s skills, and practical nursing, that allow them to develop skills that will enhance their involvement in the community should they decide to join the community as adults.

Bruderhof teenagers support the regular activities of the public high school, but they do not participate on athletic teams,

another decision made by the central Bruderhof administration. When the local high school was having a fundraiser (not a sports related event) for a local student who had a rare disease, however, Bruderhof students participated in the school's efforts. Within the public high school, Bruderhof adolescents develop friendships with non-Bruderhof teenagers and invite them to visit the community during weekend fellowship activities and Saturday evening dinners. They also socialize on a personal and limited basis with their friends outside the community.

### **Bruderhof Young Adults**

The Bruderhof shelter their children until they reach age 18 or 19 years when they must then decide whether to seek entrance into the community as adults. That involvement is welcomed but never assumed, because the Bruderhof readily admit that their way of life is not for everyone, even those who have grown up in the community. Eberhard Arnold prescribed strictly voluntary involvement when he founded the community. At a members' meeting of the Rhon Bruderhof in 1933, he admonished then that,

When anyone talks about wanting to leave, all we can say is, go then . . . A man cannot tread this path for the sake of a girl he loves, nor can a wife do so for the sake of her beloved husband, nor parents for the sake of their children, nor children for the sake of their parents, nor friends for each other's sake (The Hutterian Society of Brothers & Yoder, 1984, p.129–130).

Therefore, they encourage the young adults to enter a period of discernment before making their decision to apply for membership into the community as adults.

After high school, some of the young adults return to work in the various businesses and trades of the community. Those invited to be teachers enter the teacher-training apprentice program. Others attend 2-year colleges for nursing or business courses. Still others are invited to go to a 4-year university to study medicine, dentistry, or law, as fits the projected needs of the community. All work relates to the needs of the community above that of the individual, with all members accepting the assignments they are given according to the needs of the community, even if it means moving self and family to the work site in a different community.

Frequently, young adults will travel to other Bruderhof communities, in Great Britain or Australia, to explore their talents and determine whether they have a vocation to become an adult member of the community. Sometimes, they join missionary or community service organizations. One young man, who made the decision to return to the community after the events of 9/11 had been living in a community of Catholic brothers and working in their high school as a teacher's aide. In interviews with the authors, he described himself as being "at loose ends" until the terrorist attacks helped him make his decision to pursue a religious life as member of the Bruderhof. He returned to the community and sought acceptance as a novice adult member.

### **Intersection of the Bruderhof Educational Philosophy with Mainstream Education**

The Bruderhof have sought to influence the mainstream educational community with their philosophy of pacifism and brotherly love. Johann Christoph Arnold, grandson of the founder, is a prolific writer and effective public speaker. In his recent (2000) work, "Endangered: Your Child in a Hostile World," he admonishes contemporary American society for being too busy to acknowledge the real needs of children. In the wake of concerns about school violence, he urges "laying aside our analyses about the endangered state of childhood and concerning ourselves with children themselves. It will mean starting to live as if children really mattered to us" (Arnold, 2000, p.10).

Arnold himself has traveled to various public high schools and middle schools to discuss school violence and promote pacifism in daily living. He has joined forces with Steven McDonald, a New York City policeman who is a quadriplegic because of an attack by an assailant during an arrest more than 20 years ago. Together, these two men speak to assemblies of young people urging acceptance and conflict resolution. They are in great demand, as public schools scramble for ways to counteract the threat of violence among their students.

Since the tragic events of 9/11, a troop of Bruderhof children has been touring local schools and other public venues to sing songs of reconciliation and peace. Called the "Peace Children," these young people have a large repertoire of old and new

folksongs, some of them composed by the children themselves. Recently the children have interacted with returning veterans from the war in Iraq, and Bruderhof adults and children have participated in peace vigils in the neighborhoods surrounding their communities.

### Summary

Although small in number, the Bruderhof communities continue to make a positive and increasing contribution to the spectrum of educational services available in the United States. Membership is growing slowly but steadily, as Bruderhof influence in the larger education community and the world at large is also spreading. Most importantly, Bruderhof schools represent the essence of a pluralistic environment in which citizens can choose to educate their children in ways that are consistent with their personal philosophy and at the same time supportive of the good of the entire society.

The Bruderhof themselves express their confidence in the freedom to choose the educational structure for their children. In the words of Georg, the Bruderhof school principal cited previously,

We strive to provide an environment in which our children can remain children for as long as possible, unencumbered by the violence and materialism so rampant in our society. At the same time, we try to instill in them a sense of personal and social responsibility, so that by the time they are young adults, they are able to function as independent and productive members of society.

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Note: The authors are working on a follow-up study of the protocols and methods employed in the Bruderhof teacher-training apprenticeship program.

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