

Discontinuity in Learning

Dewey, Herbart, and
Education as Transformation

Andrea R. English

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Discontinuity in Learning

In this groundbreaking book, Andrea R. English challenges common assumptions by arguing that discontinuous experiences, such as uncertainty and struggle, are essential to the learning process. To make this argument, Dr. English draws from the works of two seminal thinkers in philosophy of education – nineteenth-century German philosopher J.F. Herbart and American pragmatist John Dewey. Dr. English's analysis considers Herbart's influence on Dewey, inverting the accepted interpretation of Dewey's thought as a dramatic break from modern European understandings of education. Three key concepts – transformational learning, tact in teaching, and perfectibility – emerge from this analysis to revitalize our understanding of education as a transformational process. Dr. English's comparative approach interweaves European and Anglo-American traditions of educational thought with a contemporary scholarly perspective, contributing to a work that is both intellectually rewarding and applicable to a classroom setting. The result is a book that is essential reading for philosophers and scholars of education, as well as for educators.

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*Dewey, Herbart, and Education
as Transformation*

ANDREA R. ENGLISH

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UNIVERSITY PRESS

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Cambridge, New York, Melbourne, Madrid, Cape Town,
Singapore, São Paulo, Delhi, Mexico City

Cambridge University Press
32 Avenue of the Americas, New York, NY 10013-2473, USA

www.cambridge.org

Information on this title: www.cambridge.org/9781107025219

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First published 2013

Printed in the United States of America

A catalog record for this publication is available from the British Library.

Library of Congress Cataloging in Publication Data

English, Andrea R., 1975–

Discontinuity in Learning : Dewey, Herbart and Education as transformation / Andrea R.
English, Mount Saint Vincent University.

pages cm

Includes bibliographical references.

ISBN 978-1-107-02521-9

1. Education – Philosophy. 2. Learning, Psychology of. 3. Dewey, John, 1859–1952.
4. Herbart, Johann Friedrich, 1776–1841. I. Title.

LB14.7.E565 2013

370.1–dc23

2012031864

ISBN 978-1-107-02521-9 Hardback

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to my Dad

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Acknowledgments

During my initial research on Herbart and Dewey, I was moved by their thoughts, in particular, on human beings and how we learn. The ideas throughout this book have developed over more than ten years through publications, conference presentations, teaching, and international collaborative work with colleagues in philosophy of education. I would like to acknowledge the funding support I received for this project from Humboldt University Berlin, Germany, and Mount Saint Vincent University, Canada.

I am grateful to Cosima Fanselow and Karl-Franz Göstemeyer at Humboldt University Berlin, for facilitating my recent guest lectureship there, and to Cosima for her gracious help with my archival research. And thanks to my students in Germany and Canada, who have inspired me with their insightful comments and questions.

I also thank the societies that have given me the opportunity to present my work, including the John Dewey Society, the International Herbart Society, the Philosophy of Education Society, the Philosophy of Education Society of Great Britain, the Canadian Philosophy of Education Society, the American Educational Research Association, and the American Educational Studies Association.

I am grateful to have been invited to present my work, at various stages of its development, at the *Katholieke Universiteit* in Leuven, Belgium (where I presented a version of [Chapter 6](#)); the *Institute of Education* in London, England (where I presented part of [Chapter 7](#)); and *Cardinal Stefan Wyszyński University* in Warsaw, Poland (where I presented parts of [Chapters 2](#) and [3](#)). Many thanks to the hosts at these institutions, Stephan Ramaekers, Paul Standish, and Dariusz Stępkowski, respectively, and to all the audience participants for their insightful comments on my work.

I have had a great amount of support from colleagues who believed in this project and gave me encouragement throughout the process. I would like to express my gratitude to my colleagues, with whom I have worked

collaboratively on articles, conference panels, and edited volumes: Gert Biesta, Rainer Bolle, Nicholas Burbules, Stefaan Cuypers, David Denyer, Michelle Forrest, Mordechai Gordon, Sophie Haroutunian-Gordon, Megan Laverty, Christopher Martin, Elizabeth Meadows, Konstantin Mitgutsch, and Barbara Stengel.

I am also very grateful for the encouragement, insightful comments, and constructive criticism of my work through feedback and conversations with colleagues over the years. Many have helped me in countless ways to develop and complete this project, including Nez Elik, Michael Katz, Deborah Kerdeman, Robbie McClintock, and Iain Thomson. William Hare, Walter Okshevsky, and Naoko Saito gave valuable comments on chapters in this book. Special thanks to Paul Standish for continued support and critical feedback as I have developed this project. I am also grateful to Leonard Waks for introducing me to a research group working on the topic of listening, for our many conversations on listening, and for valuable feedback on parts of this book.

I want to express my immense appreciation to Meinert Meyer, who has given valuable feedback and showed great enthusiasm about this project since the very beginning. This list would not be complete without my sincere gratitude to Dietrich Benner for welcoming me into a community of thinkers in Berlin, for introducing me to Herbart's work, and for the encouragement, guidance, and continued support of my work throughout the years – *herzlichen Dank*.

At Cambridge University Press, I thank the editors, in particular Adina Berk, Eve Mayer, and Simina Calin. Also, thanks to the anonymous reviewers for their helpful comments on my manuscript.

Finally, I thank my husband, Adam.

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The following is a list of my published works that have been incorporated, in reworked and expanded form, into sections of this book:

Sections of [Chapters 1, 6, 7, and 8](#): “Negativity, Experience and Transformation: Educational Possibilities at the Margins of Experience – Insights from the German Tradition of Philosophy of Education.” In *Education and the Kyoto School of Philosophy: Pedagogy for Human Transformation*, edited by Paul Standish and Naoko Saito, 203–20. Dordrecht: Springer Publishers, 2012 © Springer Science+Business Media Dordrecht 2012.

Sections of [Chapters 1 and 2](#): “Critical Listening and the Dialogic Aspect of Moral Education: J. F. Herbart’s Concept of the Teacher as Moral

- Guide.” *Educational Theory*, 61, no. 2 (Special Issue “Philosophies of Listening,” edited by Sophie Haroutunian-Gordon and Megan Laverty), 2011: 171–89.
- Sections of the Epilogue: “Should Teachers Think? Autonomy, Accountability and Philosophy of Education.” *Teacher: Newsmagazine of the BC Teachers’ Federation*, 23, no. 5, March 2011: 5.
- Sections of [Chapter 7](#): “Listening as a Teacher: Educative Listening, Interruptions and Reflective Practice.” *Paideusis: International Journal of Philosophy of Education* (Special Issue “Open-Mindedness and the Virtues in Education” honoring William Hare, edited by Michelle E. Forrest), 18, no. 1, 2009b: 69–79.
- Sections of [Chapters 1](#) and [6](#): “Transformation and Education: The Voice of the Learner in Peters’ Concept of Teaching.” *Journal of Philosophy of Education*, 43, Issue Supplement s1 (Special Issue “Reading R. S. Peters Today: Analysis, Ethics and the Aims of Education, edited by Stefaan Cuypers and Christopher Martin), 2009a: 75–95.
- Sections of [Chapters 3](#) and [4](#): “Wo *doing* aufhört und *learning* anfängt: John Dewey über Lernen und die Negativität in Erfahrung und Denken.” In *Dem Lernen auf der Spur*, edited by Konstantin Mitgutsch, Elizabeth Sattler, Kristin Westphal, and Ines M. Breinbauer, 145–58. Stuttgart: Klett-Cotta, 2008.
- Sections of [Chapters 2](#), [3](#), and [4](#): “Die Experimentelle Struktur menschliches Lehrens und Lernens: Versuche über die Rolle negativer Erfahrung in den Lehr-Lerntheorien von Herbart und Dewey.” In *Johann Friedrich Herbart: 200 Jahre Allgemeine Pädagogik. Wirkungsgeschichtliche Impulse*, edited by Rainer Bolle and Gabriele Weigand, 97–112. Berlin: Waxmann, 2007a.
- Sections of [Chapter 4](#): “Nietzsche, Deception and Education: A Response to Katz’s Nietzschean Puzzle.” In *Philosophy of Education 2006*, edited by Daniel Vokey, 401–03. Urbana, IL: Philosophy of Education Society, 2007b.
- Sections of [Chapter 4](#): “Interrupted Experiences: Reflection, Listening and Negativity in the Practice of Teaching.” *Learning Inquiry*, 1 (Special Issue “Listening and Reflecting,” edited by Leonard J. Waks), no. 2, 2007c: 133–42.
- Sections of [Part One](#) and [Chapter 8](#): *Bildung – Negativität – Moralität: Systematisch-vergleichende Analysen zu Herbarts und Deweys Konzepten der Erziehung*. Dissertation, Berlin: Humboldt University Berlin Library Archives, 2005c.

Sections of [Chapter 3](#): “Negativität der Erfahrung, Pragmatismus und die Grundstruktur des Lernens – Erziehungswissenschaftliche Reflexion zur Bedeutung des Pragmatismus von Peirce, James und Mead für Deweys Theorie der reflective experience.” *Zeitschrift für Pädagogik*, 49 (Special Issue “Erziehung, Bildung, Negativität” edited by Dietrich Benner), 2005b: 49–61.

Sections of [Chapters 3](#) and [4](#): “Negativity and the New in John Dewey’s Theory of Learning and Democracy: Toward a Renewed Look at Learning Cultures.” *Zeitschrift für Erziehungswissenschaft*, 8, no. 1, 2005a: 28–37.

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## Abbreviations

### THE WORKS OF HERBART

|            |                                              |
|------------|----------------------------------------------|
| <i>AP</i>  | <i>Allgemeine Pädagogik</i>                  |
| <i>APP</i> | <i>Allgemeine Praktische Philosophie</i>     |
| <i>ARW</i> | <i>The Aesthetic Revelation of the World</i> |
| <i>SE</i>  | <i>The Science of Education</i>              |

### THE WORKS OF DEWEY

|            |                                     |
|------------|-------------------------------------|
| <i>AE</i>  | <i>Art as Experience</i>            |
| <i>DE</i>  | <i>Democracy and Education</i>      |
| <i>HWT</i> | <i>How We Think</i>                 |
| <i>LTI</i> | <i>Logic: The Theory of Inquiry</i> |





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## Note on the Translation

I have modified the standard translation of Herbart's texts in various ways. It is important to note that I am making a significant change to the standard translation of Herbart's term *Zucht*, which in the standard translation is translated as "discipline," but which I translate as "moral guidance." Also, Herbart's term *Vielseitigkeit*, which relates to his theory of instruction, is translated in the standard translation as "mansidedness"; however, I have determined that a better-suited translation is "multifacetedness." In cases where I have modified the standard translation of a text passage, I note this with the words "translation modified." As for all of the untranslated German texts of Herbart and other authors, I have translated these texts myself, and note this as "translation mine."



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## **Note on Usage**

Throughout this book, with reference to the use of generic singular nouns and pronouns, my usage should be understood as inclusive of all human beings. When it does not hinder reading, I use “or” (e.g., “he or she”). In all other cases (e.g., when referring in the singular to teachers, learners, individuals, etc.), I vary between using generic male and female nouns and pronouns.



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## Prologue: Why *Herbart* and Dewey?

Questions concerning the structure of learning date back at least as far as Western Antiquity. From Plato through to the modern era, philosophers have recognized and investigated the aporetic and paradoxical aspects of human experience and learning. Certain authors in this tradition have highlighted the fact that learning necessarily involves discontinuous moments. This runs contrary to the more common understanding of learning as a smooth, continuous transition from ignorance to knowledge. Discontinuous moments in learning can be described as points at which the learner is confused, perplexed, filled with doubt, or engaged in a struggle with new and unfamiliar objects or ideas.

Two modern philosophers have placed particular significance on the discontinuous moments in learning processes, namely, the well-known American pragmatist John Dewey, and one of his predecessors, the lesser-known nineteenth-century German philosopher, Johann F. Herbart.<sup>1</sup> It is generally widely recognized in Dewey scholarship that – by his own account – learning is a process that begins with the learner’s experience of

<sup>1</sup> J. F. Herbart (1776–1841) was a philosophy student of German philosopher Johann Gottlieb Fichte at the University of Jena, and later worked as professor of philosophy at Göttingen University and the University of Königsberg, where he took the former post of Immanuel Kant. Herbart made it his central aim to investigate educational questions; he can be considered one of the foundational thinkers in modern pedagogy. Herbart’s followers created the educational movement known as Herbartianism, a movement that was influential in the United States and Europe. In the United States, the Herbartians formed the National Herbart Society around 1895, a society in which John Dewey was an active member (but he was not considered a Herbartian); see Harold B. Dunkel, *Herbart and Education* (New York: Random House, 1969). Although Dewey (1859–1952) is better known than Herbart, it is worth mentioning that he studied at Johns Hopkins University with George S. Morris and gained prominence during his time on the faculty at the University of Chicago, where he initiated the Laboratory School. He later moved to the philosophy department at Columbia University, New York, where he remained until his retirement. On these and other aspects of Dewey’s biography and intellectual life, see Robert B. Westbrook, *John Dewey and American Democracy* (Ithaca, NY: Cornell University Press, 1991).

“doubt,” “difficulty,” or “frustration,” and leads to reflective thinking. Far less considered is how this central tenet of Dewey’s thought connects his work to the Continental tradition of *philosophy of education* (in German, *Allgemeine Pädagogik*), in particular to the work of Herbart. For the most part, the American reception of Dewey has focused on understanding him as a dramatic break from modern European understandings of education that had taken hold in late nineteenth-century America, including, and perhaps especially, that of Herbart.<sup>2</sup> At least part of the reason for this reception may be owing to the fact that Dewey himself – although acknowledging Herbart as an influence – criticized the Herbartian movement in his 1916 canonical work *Democracy and Education*. To this day, those aspects of Deweyan philosophy that demonstrate significant continuity with the Continental tradition of education philosophy have gone almost entirely unrecognized. This marks a significant gap in the research.

*Discontinuity in Learning: Dewey, Herbart, and Education as Transformation* addresses this gap. In this book, I argue that both Herbart and Dewey provide answers to the question concerning the structure of learning. Their works on education demonstrate the central educational meaning of *discontinuity* in learning and, in turn, in teaching processes. Through detailed analysis of these authors’ works, this book seeks to enrich our understanding of discontinuity in education with the aim of productively reorienting how we approach education.

This book is situated in an international discourse on education currently taking place in both the English- and German-speaking worlds. In these contexts, philosophers have examined and established the importance of understanding learning as a complex process – one that entails what I have termed “discontinuous moments.” In the English-speaking world, these moments are discussed in a variety of ways, without necessarily using the concept “discontinuity.” For example, philosophers have discussed aspects of learning such as doubt, fear, discomfort, difficulty, disorientation, and

<sup>2</sup> Recently, scholars have taken an increased interest in the well-known nineteenth-century German philosopher (and contemporary of Herbart) G. W. F. Hegel’s influence on Dewey’s thought in a way that begins to contribute to understanding Dewey in the context of Continental philosophy. See, for example, James A. Good, *A Search for Unity in Diversity: The ‘Permanent Hegelian Deposit’ in the Philosophy of John Dewey* (New York: Lexington Books, 2005). For an examination of the emerging scholarship on Hegel and Dewey, see James Garrison, “The ‘Permanent Deposit’ of Hegelian Thought in Dewey’s Theory of Inquiry,” *Educational Theory*, 56, no. 1, 2006: 1–37). See also David I. Waddington, “Uncovering Hegelian Connections: A New Look at Dewey’s Early Educational Ideas,” *Education and Culture*, 26, no. 1, 2010: 67–81. Despite this important scholarship, extended study into J. F. Herbart as a foundational influence on Dewey’s educational thought remains largely unexamined.

ignorance as central aspects of educational processes.<sup>3</sup> Although each of these ideas demarcates different phenomena, they all describe aspects of learning that are conceptually connected to the idea of discontinuity, as I will demonstrate.

Within the present-day German-speaking philosophical discourse on education, the idea of discontinuity is more prevalently discussed than it is in English. German educational philosophers have drawn on the tradition of *philosophy of experience*, as developed in particular by Husserl, Heidegger, Gadamer, and Merleau-Ponty, to analyze processes of learning and teaching. Within this discourse, concepts have been developed that provide a way of talking about discontinuities in learning and teaching using the idea of the “negativity of experience” (*Negativität der Erfahrung*) and also “negative experience” (*negative Erfahrung*).<sup>4</sup> In this context, the term “negative” has a different sense from what it does in colloquial English, in that it is not meant pejoratively. The negativity of experience arises in our encounters with difference and otherness, that is, in encounters that are the basis for learning, since learning necessarily involves confronting something that is as yet unfamiliar and new.

*Why do we need the term “negativity” in English-speaking discourse?*

To use the terms “negative” and “negativity” to describe experience likely brings a bad taste to the English-speaker’s palate. In everyday language, these terms commonly describe something bad, such as an undesirable experience. Although these and related terms have to some extent been incorporated into English-language philosophical discourse, the terms were given meaning primarily with reference to the German philosophical tradition, such as Hegel’s “the negation of negation” (*Negation der Negation*) or Heidegger’s “the nothing noths” (*das Nichts nichtet*). These usages in English-language contexts have maintained a distinctly foreign quality to their tone.

Yet, the terminology of the *negative*, especially the concept of *negativity of experience*, has proven to be significant for discussions of teaching and learning. The concept of negativity provides the philosophical basis to

<sup>3</sup> Each of these concepts and the authors dealing with these phenomena will be referenced in various ways throughout the book, for example, Nicholas Burbules’s work on doubt, Gert Biesta’s work on difficulty, Deborah Kerdeman’s work on disorientation, and relevant work by others.

<sup>4</sup> This German discourse will be taken up throughout the book, referring to the works of authors such as Günther Buck, Fritz Oser, Käte Meyer-Drawe, Dietrich Benner, and others who have discussed notions of negativity of experience in relation to teaching and learning.

examine and describe phenomena at the margins of experience in ways that can get lost or be easily overlooked without this terminology. Using this terminology, we can discuss the connection between different kinds of learning experiences (such as doubt or fear) in ways that are not possible within the limits of the current English-speaking discourse in philosophy of education.

Thus, the term “negative” is used here as a way of philosophically demarcating the moment when a person experiences a limit to his or her present ability or knowledge. These are moments in experience when our ideas or ways of acting become untenable, and thus are often coupled with doubt, discomfort, or frustration. They make us aware that experience and learning are not merely positive and continuous, but also negative and discontinuous. By examining connections between negativity and learning, we can open up the possibility of grasping meaningful differences between learning as mere *correction of error* and learning as *transformation of self and world*.

The aforementioned English- and German-language discourses in educational philosophy (although operating largely without reference to one another) serve to resist the overwhelmingly common conception of learning as merely a series of positive steps toward the acquisition of knowledge. Unfortunately, current trends in educational *policy* tend to frame learning as merely the continuous step-by-step achievement of predefined outcomes. On such models, the student’s difficulties, frustrations, or doubts are considered signs of a *halt* in the learning process and are associated with the learner’s failure. Accordingly, the student’s difficulties with a particular subject matter in school are viewed by teachers and administrators as undesirable and problematic. In this way, the concept of learning has become dramatically simplified and reified.

These current trends have serious implications for teaching. Teaching is increasingly construed as transmitting predetermined outcomes to students and then using standardized testing to verify that students have achieved these outcomes. In practice, teachers are pressured to eliminate any signs of student failure from the classroom, at the risk of losing employment or resources. The result is that students’ difficulties are not perceived as meaningful for their learning processes. The danger is that teachers may entirely overlook the educative value of difficulty and doubt, that is, of forms of discontinuity and negativity in experience and learning.

On this basis, a pressing need exists for a sustained examination of the educative value of discontinuities in learning. Indeed, it is a significant point of this book to argue that experiences such as difficulty, perplexity, doubt,



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