ARTICLES

FEATURE SECTION: Cultural Pluralism versus Assimilation

DEPARTMENTS

Cover Photos: Left and bottom—Barbara Taylor School, New York, NY; right top—Winchell Elementary School, Fresno, CA.
Back Cover Photo: Courtesy of Robeson High School, Chicago, IL.

This is the eighth issue of *Holistic Education Review*. In these two years, we have covered a variety of ideas and methods, from the unusual practices of meditation and vision quests to commonly accepted public school approaches such as core curriculum and whole language. We have endorsed the seemingly mainstream concept of teacher "empowerment" while raising questions about legitimate alternatives. What is the common thread in all of this? What is "holistic education," anyway? I have been thinking about these questions a lot lately, and I have come to think that four principles are essential:

1. Holistic education seeks to nurture the development of the whole person.
It is not enough to educate for academic achievement and vocational skills alone; the human personality is an integrated complex of intellectual, physical, social, moral, emotional, and spiritual possibilities. All of these must be taken into account in the education of children. The manner in which our culture has selected a narrow range of human possibilities to be educated (and even force-fed) is a lopsided and ultimately impoverished conception of human potential.

2. Holistic education involves a new relationship between teacher and student— and, in more general terms, between the adult generation and the young. Authoritarian practices are replaced by dialogue, cooperation, friendship, and respect. Time-honored educational goals such as discipline, order, and academic excellence often mask more authoritarian interests on the part of adults, as demonstrated by the use of corporal punishment and anti-"hyperactivity" drugs. In holistic education, students are valued for their individuality, not solely for their conformity to authoritative standards. Their distinctive styles of learning and their personal interests and questions about life need to be honored.

3. Holistic education is a **spiritual** *worldview rather than a* **materialist** *one.* It is a belief in, and a reverence for, a self-directing life force that lies beyond our rational, intellectual understanding. It seeks to support and nourish the natural unfolding of the human soul within the lives of individuals. But spirituality does not imply particular religious beliefs and rituals; a more empirical spirituality may use

EDITORIAL

Defining Holistic Education

terms such as "self-actualization" or "creativity" to refer to the same natural unfolding of human personality.

4. Holistic education is, at least implicitly, a critical perspective on modern culture. Once we seek to nurture the finer potentials of the human spirit, it becomes evident that the competitive, hierarchical, violent, materialistic, and hedonistic tendencies of the contemporary Western worldview are highly destructive of these potentials. The corrupt power of the state, the consuming greed that fuels our economic systems, and the mindless violence and hedonism of the mass media all work against our spiritual unfolding. We are severely alienated in this culture. But the holistic perspective does not draw from Marxism or any other methodological "ism"; it is an inclusive, phenomenological, ecological, global perspective that seeks to encompass all aspects of human experience. It is radical, but it is not ideological.

As this description makes obvious, holistic education is not any one pedagogical method—it is a philosophy of life. No group, no movement, has a monopoly on these principles: in fact, very few educators consistently follow all of them. (My greatest disappointment in this work is that so few spiritually oriented educators recognize the radical cultural imperative of holistic education, while very few radical educators accept the spiritual perspective.) Most of the articles we publish in *Holistic Education Review* offer some piece of this whole; our purpose is to offer perspectives that point toward the overarching philosophy—even if they do not totally encompass it. There are many paths to the larger goal.

I cannot emphasize this too strongly: a holistic *method* is not by itself a holistic philosophy of education. For instance, excellent work is being done

on learning styles, multiple intelligences, brain hemisphericity, and related subjects. This is significant, ground-breaking research, and we welcome it. (We feature one such approach in this very issue, p. 14). But there is a tendency among some of these researchers and educators to consider their work to be the essence of holistic education. It is not. This research is important empirical evidence for the holistic philosophy, but by itself it fails to address most of the essential principles of holistic education. Any given pedagogical method can be used for traditional, authoritarian educational ends, if the educator does not address fundamental questions about culture and human nature.

Finally, I'd like to answer a few conventional criticisms that are often made of the holistic approach. Holistic education cannot be stuffed into convenient categories such as "secular humanism," "new age," or "one-world globalism" (as our fundamentalist critics tend to do), nor is it simply "romantic" or "child-centered" sentimentalism (as traditional educators and many academics consider it). It is true that few holistic educators are conventionally religious, but it is unfair (and inaccurate) to equate us with either atheist humanists or trance channelers. Although we have a global perspective, our goal is personal freedom and cultural diversity, not one-world government. And we are deliberately child-centered—but only to honor the new life that comes through the child, not to abandon moral judgment or adult guidance of the young.

Certainly we have issues to work out, and legitimate criticisms may be made about many holistic ideas and practices. One purpose of *Holistic Education Review*, in fact, is to serve as a forum for such thoughtful criticism. But holistic education is a radical break from traditional ways of understanding human development. The holistic philosophy is far more original, and far more subtle, than most of our critics realize. They do not understand that the holistic approach represents a new paradigm. In essence, it is the educational approach of a new culture—an emerging postindustrial, posttechnocratic civilization in which the whole human being may yet be nurtured.

—Ron Miller

Archetypal Art Education:

Earth, Fire, Water, and Sun

by Judith Snider and John Allan

As counselors and art teachers working in the public school system, we have become concerned that many children, as they progress through the grade levels, become disillusioned by art and art classes. Many very young children love to draw, paint, and doodle, but as they get older the natural pleasure they experience from this process is greatly reduced, and many become critical and fearful of art classes and the art process.

We began to wonder what role traditional art education programs, with their emphasis on technique, have played in causing these negative experiences. Something was missing for these children who hated art classes and stopped drawing freely. We wondered whether some methods from the field of art therapy might help students to overcome their fears, enjoy the art process, and produce some original work. In this article, we will briefly review the history and current issues within the art education field and then describe some relevant approaches of art therapy.

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> **Art education has the potential to nurture deeper layers of the student's experience. Here, Jung's work on archetypes (universal symbols that express deep unconscious experience) is applied to art education. The rationale, method, and results of this project are described fully.**

Art education

Origin. Although drawing became a subject in American schools as early as the 1870s, and art appreciation was introduced into school programs by the turn of the century, children's art was not recognized as a genuine form of art until the 1930s. Current thinking in art education dates only to the work of John Dewey in the 1930s and the educator Victor Lowenfeld in the 1940s and 1950s. Dewey believed that the focus of art education should be to unlock the creative energies of children, and that children should be active participants in this process. He was among the first educators to recognize children's art as a legitimate form of art, not simply an inferior rendition of the world of adults.[1]

Lowenfeld was interested in the psychological aspects of art education. He viewed art education as a process, a means to an end, which for him was the development of the individual. His idea that children's art develops in a typical and predictable manner was important in freeing children from the often unrealis-

tic expectations of adults. Lowenfeld emphasized the value of creative art activity for healthy psychological growth, and he believed that art education and therapy could not be separated. He called on art educators to use a therapeutic approach, which he termed "art education therapy."[2]

In the past decade, as many art educators reassessed the goals and practices of art education, they began to take another look at the writings of Dewey and Lowenfeld, and to use their ideas to support efforts to make art education a more vital and creative field of study.

Purpose. Art education may have various aims. According to Lowenfeld, one of the most important tasks of art education is to bring to the surface and cultivate a child's creative potential. It should develop a child's sensitivity toward self and the world around self, and thereby help the child become a useful member of society. Laura Chapman, a well-known art educator, similarly argues that a good education in art would prepare children for "enlightened citizenship in a democratic society"; it would enable young people to understand art as part of their cultural heritage and make informed decisions about the role of art in their lives.[3] In the view of Gottfried Tritten, art education must help children to gain experience, order that experience, and express it in clear, distinct images. Children's art, according to Tritten, is an expression of their attempts to assimilate their experiences and master their reality.[4]

Each of these theorists recognizes that art education is not only for students who plan to become artists, but it also helps develop skills and attitudes that are useful for all people throughout their lives. Seonaid Robertson accepts this judgment, but goes further; beyond socially useful skills, she emphasizes the more personal and individual aspects of art. For her, art education should give students the experience of being *absorbed* in an activity that will take them down through layers of their own personalities and extend their levels of experience.[5] It is this component of experiential intensity that drew us to Robertson's work.

Current issues

Just as the aims of art education vary, so do the views of art educators on several issues in the field, such as the role of the art teacher, the importance of teaching technique, and the significance of subject matter.

Role of teacher. It is the teacher's responsibility to create a nonjudgmental atmosphere in which students can relax their defenses, express themselves freely, and at the same time treat others with respect.[6] Chapman has urged art teachers to see their role as extending their students' knowledge of the arts beyond their ability to create art. She calls for a variety of in-class lessons complemented by many field trips and opportunities to display and discuss finished work.

Robertson argues that one important job of the teacher is to help each individual develop his or her own language of expression in art. This process requires considerable sensitivity on the part of the teacher, who must know when it is appropriate to teach students new skills, when to draw their attention to works of art by the masters, and when to let them create on their own.

At times, some students will have difficulty expressing themselves, and they will resort to constricted, repetitive, stereotyped images. The way a teacher chooses to deal with this issue may permanently affect a student's attitude toward art. Art educators who have addressed this important problem generally agree that students should not be diverted abruptly from their stereotyped images. It appears that such repetitive work helps the child to ward off the emotional upheaval that creative work may cause. The teacher's role is to help the student feel more secure—secure enough to move gradually from a "chaotic fantasy," which may be threatening, to a more careful level of observation and a more meaningful use of imagination.

Role of technique. Art educators differ over the extent to which techniques should be taught to children. At one end of the spectrum are programs that focus exclusively on a disciplined study of techniques; at the other end are programs which, while including technique, also include many opportunities for creative, imaginative expression. Chapman is critical of programs that underestimate the value of technique. In her view, very young children have natural artistic ability, but by about fourth grade, when their artistic self-confidence declines, skill development becomes very important for developing feelings of competence and, hence, self-confidence.

Robertson, on the other hand, is wary of programs that overemphasize technique. She believes that techniques should be taught, not for their own sake, but to facilitate the creative process. Knowing how to paint, but not having anything to say in the painting, she believes, contributes nothing to the common good. Robertson looks for a balance between technique and self-expression. She suggests that within an art program there needs to be an alternation between free expression of spontaneous feeling and exercises in which different media are explored or certain techniques are perfected. Other leading art educators agree that techniques should be a means to an end—a means of helping students to express themselves.[7]

Role of subject matter. Most art educators encourage children to look to the world outside as a source for images in their art. But, as several critics have pointed out, an uncritical emphasis on external stimuli may lead art education to focus on the product of art rather than the process. Edith Kramer, an art teacher and psychotherapist, has warned of this "perversion of modern art education"; in her view, the desire for easy prescriptions and the fear of the unpredictable have led many art educators away from efforts to stimulate creative work and toward what she calls "pseudo art activities." Novelty, rather than depth of experience and knowledge, in her opinion, has too often become the goal.[8]

Chapman similarly blames art teachers for offering students "instant art"—activities that require little skill, knowledge, effort, and time and thereby encourage children to regard art as frivolous. Chapman believes that art education must teach students how to respond to art as well as how to make it; she opposes

integrating art with other subjects because she feels that this dilutes the study of art. Her *Discover Art* series for elementary school children is a comprehensive curriculum that represents an important trend in art education today. It seeks to develop skills in a variety of media as well as appreciation for the social and historical dimensions of art in its different forms and styles.[9]

Robertson shares with Chapman the understanding that the teaching of the visual arts must occur within a wider sphere of knowledge and experience—a sphere that includes past, present, and future. Robertson, however, places more emphasis on the inner, instinctual and spiritual dimension of art than does Chapman. Robertson's research led her to conclude that there are some themes that produce in the artist an intense state of concentration and a deep sense of satisfaction with the product. These archetypal themes have a timeless quality and can offer "a vertical path back into the core of oneself." In creating art, she wrote, "we are brought face to face with the mystery of the self which is shaped in the act of shaping material things and created anew in the act of creating."[10]

more fully what they are trying to express. It is Robertson's work that stimulated our own research.

Archetypal art education

Robertson believes that there are some universal or "archetypal themes" that can activate intense associations, inspire the artist to create evocative artwork, and also have a profound effect on the human psyche. Robertson's views parallel those of the Swiss psychotherapist Carl Gustav Jung.[11]

What do we mean by the archetypes? Jung conceived of the psyche as containing conscious elements (ego) and unconscious elements (archetypes). Archetypes are innate predispositions characterized by positive and negative images and emotions that directly influence perception, experience, and behavior. Sidoli notes that, in infancy, "oral, anal and urethral impulses provide the roots for archetypal imagery of a primitive and violent kind later on in life." For example, oral impulses would include images of "gobbling mouths, devouring teeth, biting monsters; anal and urethral impulses would include volcanic explosions, bombing, earthquakes, fires, drowning and floods."[12]

painful emotions; that is, their ego (or consciousness, in Jungian terms) is drowned or flooded and unable to handle the emotion appropriately. In archetypal art education, a free and protected space is provided for the safe expression and transformation of images and emotions; that is, the *acts of doing, making, and painting* can strengthen the ego as it mediates between inner drives and the outer world. Put another way, the creative process and activity can help deepen human experience and transform potentially destructive impulses, which in turn can help develop "enlightened citizenship."

Archetypal art education attempts to tap and integrate the deeper emotional and instinctual areas of the psyche into art expression. Archetypal drives and forces are often so strong that parents, teachers—indeed, society as a whole—tend to be frightened of them and hence respond with repression. While we agree that certain drives must be held in check, our view seeks to provide a "container" for their safe expression, so that intense images and affects can see the light of day and be related to in a flexible way, rather than in a rigid or repressive way. This flexibility we believe frees psychic energy for an enriched and passionate life, one that is tied to a healthy expression of biological drives and rich mental activity: the blending of soma and psyche.

Our "container" for entrance into the archetypal realms is the art class itself with its space–time boundaries; our tools, the experience of relaxation, partially structured guided imagery activities, art media (paper, paint, pastels, crayons, water), and the relationship between the students and the art educator who is aware of archetypal images and emotions and is comfortable with them.

Whereas Chapman looks at this process from more of an outer world artistic perspective, our view is similar to Robertson's in that we try to provide for an intrapsychic experience first. We turn inward to tap certain archetypal images and to provide for their safe release. It is our belief that experiencing and integrating powerful inner drives and sensations helps students to feel stronger

*A*ll of the students showed great interest in the art of their classmates and seemed to appreciate the wide range of interpretations.

Robertson views art education in the context of a world in turmoil and one in which development of the human soul has not been a priority. She believes that art should be a vehicle in the process of finding a way to one's center, and art teachers should be facilitators of that process. In her art lessons, the process, not the final product, is the key as she helps children reach down into their cores to find meaningful ways in which to express themselves. She chooses subjects that draw on the life experiences and aspirations of the children she teaches. Because she believes that the basis of all art lies in sensation, Robertson designs activities that involve the children physically, so that they may experience

She comments that the satisfaction of these impulses through human interactions would also lay the groundwork for images and feelings of joy, peace, harmony, beauty, and contentment leading to satisfaction in play, work, and relationships.

Fordham states:

> The theory of archetypes means that a predisposition exists in the child to develop archaic ideas, feelings and fantasies without these being implanted in him or without his introjecting them. These can be influenced and refined by education which in turn, as in feedback systems, provides suitable imagery through which the unconscious archetypes can find expression in consciousness.[13]

Children, indeed many adults, are often overwhelmed by strong and

psychologically and in a better position to relate to the painful struggles that they will experience in their lives.

An experiment in art education

In our project, elementary school students were asked to respond in art form to four archetypal themes: Earth, Fire, Water, and Sun. Preparatory discussion and guided imagery were used to stimulate their involvement in the art process. The students interpreted the themes by expressing images on paper, which were later viewed and discussed by the class.

The goal of this project was to deepen the art experience for both student and teacher, to stimulate and involve students in the art process by giving them an opportunity to express a personal response to basic elements in their lives and the lives of people throughout history. In order to encourage students to develop their own imagery instead of relying on stereotyped or copied art products, a safe, nonthreatening environment was created in which every sincere response was acceptable. Other important objectives were to emphasize free expression rather than the development of skills, and to provide the teacher with an opportunity to gain more insight into the emotional and psychological well-being of the students.

took place over a two-year period. The grade 6/7 and the Special Remedial classes were involved one year, and the two other classes participated the following year. If a class worked on more than one theme, then the sessions were scheduled at one-week intervals.

Selection of topics. Selection of appropriate themes was crucial to the success of the project. The themes had to be relevant to students of all cultural backgrounds and capable of evoking strong associations and images. The four elements of Earth, Fire, Water, and Sun have been essential elements in the lives of all people of all times. Everyone has had some experience with each of these elements, and it was thought that this would facilitate the image-making process.

Materials. Very basic art supplies were the only materials necessary for this project. Paper and crayons or pastels would have been sufficient, but paint and brushes offered more choice and opportunity for freer and bolder expression. All of the materials, except for the brushes, were handed out before the project officially began, to avoid interrupting the flow of images. The brushes were too much of a temptation for students who tend to fiddle nervously with things, and so these were handed out

art would look like. The purpose of this discussion was to encourage the students to use their own imaginations and to focus on their own responses rather than on what they perceived to be the expectations of their peers or teacher. When the same class worked on other themes, a quick reminder to use their imaginations was sufficient at the outset of the session.

The next part of the discussion began with the name of the theme—Earth, Fire, Water, or Sun—written on the chalkboard. The students were then asked to share with the class whatever associations came immediately to mind. When the ideas were nearly finished, the discussion was brought to an end.

Second stage: Relaxation and guided imagery. At this point, the students were asked to close their eyes, rest their heads, and listen to the words spoken as the teacher walked around the room. These words were said slowly, in a very calm, relaxed voice especially at the beginning when relaxation was the main goal.

If some students still had their eyes open, it was mentioned that it can be scary to close one's eyes and that sometimes it takes a few moments to feel comfortable enough to do so. No one was pressured to close their eyes, but it was suggested that the reason for closing the eyes is to make it easier to shut out all distractions, focus on what is inside, and allow images to form in the mind. Once relaxation of most students had been achieved, the teacher introduced the guided imagery for each theme (described below). When this was finished, the teacher moved to the next phase.

Third stage: Artwork. When the students were ready and an image had formed in their minds, they were free to open their eyes and express those images on paper in front of them. They were discouraged from discussing with their classmates what they were doing and from looking at one another's work until this part of the activity was finished. This was to help the less motivated or less confident students avoid being overly influenced by the ideas of their classmates and choose instead to express images of their own. Throughout this stage, the teacher walked

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*T*he realization that all interpretations were acceptable had a liberating effect, especially for students who had felt very insecure about their products.

Ninety-five students from grades 4 to 7 were involved in this project. We chose students from three schools in the Vancouver, Canada, area, students from two-parent and single-parent families, and students with behavior problems.

The time spent with each class varied. One class worked on all four themes; other classes were presented with only one or two themes. It was important that each theme be allotted one uninterrupted time block. Eighty minutes (one double art period) was usually enough time to complete all stages of the activity. These sessions

when it was time for the artwork to begin.

Implementation

First stage: Stimulation through discussion. The project began with a whole-class discussion aimed at stimulating and focusing the imaginations of the students. The second part focused more specifically on the particular theme.

When the project was introduced to each new class, students were asked what creativity is, what it means to use one's imagination, and what a creative, imaginative work of

around the room encouraging every student.

Any student who had difficulty getting started was asked to shut his or her eyes again and think over what was said in the guided imagery until an image came into focus. If any student asked, "Is this good?" the teacher would respond with the questions "Does it make *you* feel good? Are you pleased with it?" If the student was, then nothing further was said. If the student was not satisfied, then he or she was asked what would need to be done to the painting in order to feel better about it. Every effort was made to direct the focus back to the student, to encourage self-trust rather than looking to the teacher for approval.

Fourth stage: Viewing and discussing the products. When the artwork was finished, students had an opportunity to view the work of their classmates. Either they left their work on their desks and walked around the room looking at the other drawings and paintings, or, one at a time, each student held up his or her work for the whole class to see. In either case, a discussion followed in which students were encouraged to share their responses to the artwork. During these discussions, the teacher would underscore comments that took note of the wide range of possible interpretations of the same theme and would reinforce the efforts of individuals who chose to interpret the theme in unusual ways. This was another attempt to convince students to trust their own ideas and not be afraid of expressing themselves differently than their friends.

Evaluation

The project was evaluated in two steps. First, the students' response at each stage of the project and to each theme was assessed. Then, these results were compared by theme and by class. Student reactions at each of the four stages of implementation were assessed in order to determine the degree to which students were involved in the activity. Some of the factors considered were: the interest and enthusiasm displayed by students in the initial discussion, their willingness to relax and follow the guided imagery, the focus of their energy during the artwork stage (on

their art or on their friends), and their interest in discussing the art of their classmates.

Student response to themes. In evaluating this project, it was important to know if the themes captured the interest of students, if the themes triggered an emotional response, either positive or negative, and if certain archetypal themes stirred more feelings than others. To help answer these questions, we chose to categorize the images produced. Four categories were selected to describe the ways in which the themes were interpreted: positive, negative, ambivalent, and neutral.

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*T*he therapeutic effect comes from more than the expression alone; it has to do with working through to a satisfied and integrated place.

The *positive* category included images that emphasized the life-giving, healing, nurturing, or enjoyable aspects of the element. The *negative* category consisted of images that portrayed the element's destructive, damaging, or painful characteristics. Images with both positive and negative features were classified as *ambivalent*, and those with seemingly no affect at all were placed in the *neutral* category.

Each work of art was examined and placed in the most appropriate category. The subject of the painting, its style, and the feelings it evoked, as well as the student's own comments about his or her work, were all considered in making these judgments.

The artistic merit of each drawing or painting was also assessed. The artwork was considered successful if it was creative and well executed or exceptionally imaginative. The images were placed in two categories: *original* and *stereotyped or copied*. The stereotyped category labeled images that were mechanical representations, often overly reliant on earlier developmental forms and lacking a sense of individual expression, or they were images copied from other students.

Once the images were categorized,

numbers for each category were totalled and turned into percentages, which could then be used as a basis for comparison of the results. To determine the most common images for each theme, the subjects chosen by each class were listed and assigned one point for every time that image reappeared. From this list, the subjects chosen most often were readily visible.

Results

First stage: Stimulation through discussion. In each class there were students who understood what using one's imagination and creativity entailed. Their explanations helped to define the concepts for the others. They also helped to clarify for the class our expectations, particularly that students focus on developing their own images.

In the second part of the discussion, the questions did begin to focus the students on the theme and to stimulate images in their minds. In all of the classes, students were eager to talk about their associations to the archetypal themes.

Second stage: Relaxation and guided imagery. Most students became noticeably more relaxed from session to session and followed more closely what was being said. Some had trouble keeping their eyes closed. In each class, there were at least one or two children (more in the older class) who had this difficulty. The older children were more comfortable with this process when they worked on their second theme.

Third stage: Artwork. By the time they were asked to open their eyes, most students had images in their minds and were eager to transfer them to paper. At this stage as well, there were one or two hesitant students in each class, and several in grade 6/7, who "couldn't think of anything." They were asked to relax,

close their eyes, think over the images that came up during the guided imagery, and choose the one they saw most clearly. For every one of those students, this repetition of the instructions on a one-to-one basis was all that was necessary, and they quickly went to work.

The older children seemed to need more reassurance than the younger ones that what they were doing was "acceptable." Some of the grade 6/7 children were concerned that the images they started out with had turned into something else when they had finished. We discussed how this often happens in creative activities when we relax and express what is inside of us, and that sometimes we just have to let this process happen, not be frustrated by it, and try to accept the final product in its new form.

Comparing the responses of each class sampled, it can be said that the overall reaction of the students was positive and enthusiastic. Once the artwork began, the children became engrossed and worked quietly.

Fourth stage: Viewing and discussing the products. This was a valuable part of the process. Whether they walked around the room to view one another's work, or one at a time showed and explained their work to the whole class, all of the students showed great interest in the art of their classmates and seemed to appreciate the wide range of interpretations. The realization that all interpretations were acceptable had a liberating effect, especially for students who had felt very insecure about their products. These students were then able to work more confidently on subsequent themes.

Themes

Each of the four themes and guided imagery directions are described in the sections that follow. In addition to the specific imagery for each theme, students' main responses are identified and discussed.

Earth

Introductory discussion

Today we're going to think about earth. What comes into your mind when you think of earth? (Look for the two meanings of earth—the world and dirt or soil). Now I'd like you to close your eyes. I will continue talking to you.

Relaxation and imagery

Just to get our imaginations working smoothly, I want you to sit comfortably, close your eyes, and breathe in slowly . . . in and out . . . in . . . and out. . . .

You've all had experiences with earth. As I take you on an imaginary journey, some of the experiences may be familiar. You may have been to different parts of the earth or seen them on T.V. or in movies. Imagine you're in the desert. Look around you. See the very dry sand. Listen to the sounds. How does your skin feel? Now imagine you're deep in the jungle. Everything is very moist and green. And now you're in the cold Arctic. All around you is ice and snow. We're traveling now to the highest parts of the earth, high up in the mountains. What can you see? And now we're going down deep into the earth—to the earth's center. How do you feel? What does it look like? We journey to the earth's surface to get a closer look at the soil or dirt. Can you see anything moving in the soil? What does the soil smell like? Feel like? Is anything growing in it? Perhaps you've planted a garden. I bet all of you have experienced getting stuck in the mud, or maybe you've even rolled in the mud. Maybe you've felt the earth's surface shake or seen it crack in an earthquake.

Think about what you like most about the earth, dislike most about the earth. Maybe you've had fantasies about the earth. Let all of these images fly through your mind, and let whichever one stands out for you come into focus. When you're ready, open your eyes and let this picture come onto your paper.

Response to the theme. This theme elicited strong positive (54%), negative (21%), and ambivalent images (19%). Common images were volcanoes and the earth blowing up. Interestingly, the younger students (nine- and ten-year olds) drew an aerial view of the earth or a view of the earth from space. From an artistic perspective, most of the pictures were judged both successful and original. Two paintings were stereotyped, and three students copied one another. The younger students had considerably stronger positive associations to Earth than the older students, who gave many ambivalent responses.

Fire

Introductory discussion

We're going to let our imaginations think about fire. What comes into your mind when you think of fire? What is fire? Where does it come from?

Relaxation and imagery

Now I want you to let your time clock turn backwards to take you back in time. I wonder if you can imagine you are one of the first human beings on earth. You have just seen fire for the first time. What does it look like? How does it make you feel? What are the people around you doing, feeling? How will you use the fire? Will you use it for light? For heat? For cooking? For protection from animals? Look around you in the distance. Are there any volcanoes? Do you see a fire-like substance spilling out? What kind of stories will you tell about the magic of fire?

Let pictures form in your mind, almost as though you're watching a movie screen. Now let your time clock move ahead slowly today. Let pictures float across the screen. Let's think about fire today. . . . Maybe you've been camping and built a campfire. Just smell those hot dogs and marshmallows roasting over the fire. Listen to the sounds the fire makes. I bet you've huddled around a campfire when you were really cold. Imagine you're there now. How does it make you feel? How does the fire look? I wonder if you've ever been stuck in the dark somewhere and someone has used fire to light your way—maybe a torch or match to help you see. Maybe you've seen the big fires at the beach when all the Christmas trees are burned. Can you see it on your screen? What does it look like? Sound like? . . . Smell like?

Think about what you like about fire, how it helps you. . . . Let the picture come into your mind as you breathe slowly in . . . and slowly out.

Now let's think about fire in a different way. Have you ever seen fire get out of control? What did that fire look like? What did it do? How did you feel? Maybe you've been hurt by a fire or seen other people hurt by the fire. Let pictures come onto your screen. Think about what you don't like about fire . . . breathing in and out . . . in and out. . . .

I wonder if you've ever dreamed about fire or had any fantasies about fire. Think for a minute and see if any pictures come onto your screen.

I bet lots of different pictures of fire come across your screen today. *Which picture* sticks in your mind more than the others? Let that picture come into focus. In a few moments I'm going to ask you to open your eyes and draw that picture on the paper in front of you.

Remember what it means to use your imagination. Let your image or picture come onto the paper. When we're finished, we can look at the pictures other people have done. When you're ready, you may open your eyes and begin your fire pictures.

Response to the theme. The guided imagery and art activities were enthusiastically received. The most popular images were volcanoes, forest fires, discovering the first fire, campfires, fireplaces, and houses on fire. Of the total sample, 49% of the students had negative or destructive interpretations of Fire, while 41% emphasized the positive aspects of

Fire. Some 12% contained both positive and negative components.

All of the students in the Special Remedial class drew images depicting scenes of violence, destruction, and loss of control. Artistically, very few stereotyped images were produced, and more paintings showed creativity and originality.

Water

Introductory discussion

Today we're going to let our imaginations play with water. When you think of water, what's the first thing that comes into your mind?

Relaxation and imagery

To get our imaginations working smoothly, I want you to sit comfortably, close your eyes, and breathe in slowly . . . let the breath out slowly . . . in and out . . . in . . . and out . . . in . . . and out. . . . Now I'd like you to think about water. As I talk, let pictures come into your mind as though you're watching a movie screen. Think of all the different kinds of water. Breathing in . . . and out. . . .

Imagine the feeling of rain falling on your skin or being caught in a downpour, getting soaked . . . or think about the fresh rushing water of a river. What does it sound like? How does the water taste? What about saltwater? Maybe you've been swimming in the ocean. Can you imagine yourself there? What does the water taste like? Can you see anything in the water? I wonder if you can actually feel in your body what it's like to float on top of the water . . . or go down into the water and let your skin feel what it's like to be totally covered in water.

Think of all the different sounds water can make as you breath slowly in and out . . . in and out.

And now let your mind think about all the fun you can have with water. Just let pictures float across your screen . . . maybe you're playing games in the water. Maybe you're on a water slide or running through a sprinkler in the summer. Let images come into your mind.

Sometimes water isn't so much fun. Think about what it feels like to be without water—to be so, so thirsty, and no water anywhere to drink. Or maybe you can remember a time when you had too much water. . . . Have you ever swallowed too much water in a pool or in the ocean? How did that feel? Have you ever almost drowned? I wonder if you've ever been caught in a huge downpour of rain or a tropical monsoon. Or maybe you've experienced a flood or seen one on T.V. Can you imagine how you'd feel about water then?

I wonder if you've ever dreamed about water or fantasized about it. Think for a minute and see if any images or pictures come onto your screen. Maybe you know some stories about water like Noah's Ark or Robinson Crusoe or lots of others.

Just let pictures move across your screen. There may be *one picture* that you see more clearly than others. Let that image come into focus and, when you're ready, open your eyes and let it come onto the paper in front of you.

Response to the theme. On the whole this theme elicited mostly positive images (71%), while only 18% responded with negative themes. Common positive images were waterfalls, mountain lakes and streams, swimming, and sunsets. The negative themes were drowning and pollution. On the whole, this activity was useful for inducing in many students, and especially the younger ones, calm, restful feelings. It also resulted in many artistically successful and original pictures.

Sun

Introductory discussion

Let's think about the sun. What's the first thing that comes into your mind? . . . What do you know about the sun?

Relaxation and imagery

Now close your eyes. . . . Let pictures form in your mind as I talk. What do you think early human beings thought about the sun? Imagine you are one of those people. What is that mysterious ball of light that moves across the sky, changes color and shape, and then suddenly disappears? What does it look like when you wake up? How different it looks in the middle of the day and at the end of the day. When the sun disappears, everything is so cold and dark. So powerful is the sun. Think of stories you could tell about that strange, warm light. . . .

Now imagine it is 1986. . . . How important is the sun in your life? Think of all the ways the sun helps us. Have you ever seen plants lean over trying to get more of the sun's light? Maybe you've helped your father hang clothes outside to dry in the sun. Or maybe you've laid on a towel to dry off in the hot sun at the beach, the lake, or an outdoor pool. . . . Can you feel the warm sun on your back? What does it feel like? . . . Maybe you've seen how the sun heats water in tanks on roofs of houses in some countries.

But sometimes the sun can cause harm. Think about a time when your skin got burned from being in the sun too long. Can you remember how that felt? . . . Have you ever seen plants that died from too much sun? . . . Or people wandering, lost in the desert as the sun beats down and there's no water or shade in sight?

Have you ever dreamed about the sun or had some wild fantasies about it? Think for a minute and see if any pictures come into your mind. . . . As you consider what you really like and don't like about the sun, there may be *one image* that you see more clearly than the others. Let that image come into focus. When you're ready, open your eyes and put that picture on the paper in front of you.

Response to the theme. The majority of students (62%) had positive images and associations to the sun. The most common image was a large picture of the sun itself, the sun's heat and a view of the sun in space. All students drew or painted original images, and 60% of the products were judged artistically successful.

Discussion

The Earth theme stimulated a broader range of associations than the other themes. With respect to the types of images produced, the majority of the children had positive responses to Water, Earth, and Sun. But by far the greatest number of positive interpretations was generated by the Water theme.

Fire stimulated many more negative responses than any other theme. It was the only theme with a majority of negative responses. Ambivalent responses were expressed most often to the Earth theme and then to Fire. The Sun theme generated the greatest number of neutral responses; Fire generated none.

If an ambivalent response reflects conflicting feelings toward a theme and a neutral response shows little feeling at all, then one might hypothesize that the themes with the fewest ambivalent or neutral associations are those to which students had the strongest, most definite reaction. If one assumes this to be the case, then students had the clearest, most conflict-free responses to Fire and Water.

The Special Remedial class worked only on the Fire theme. As was mentioned earlier in this study, their predominantly negative response seemed to reflect their hurt and angry feelings about their lives.

The project did encourage students to develop their own imagery instead of relying on stereotyped products, as evidenced by the original artwork created by almost all of the students. The students did understand that the emphasis was on free expression, not technique, and they were able to work boldly, without excessive preoccupation with creating the perfect picture.

It is difficult to assess objectively whether the project provided students with a deeper art experience.

Judging from their artwork and the images that emerged, the students were very involved in the activity. It had some meaning for them, and they seemed to derive a sense of satisfaction from the process.

For the counselors, it was a meaningful art experience that generated richer images than many other art activities in which students are involved. The artwork did provide us with a deeper understanding of the students and some insights into their psychological and emotional well-being.

Evaluation from an art therapy perspective

In looking at the project from an art therapy perspective, it is necessary to consider the therapeutic and diagnostic value of the project, its success at stimulating uninhibited expression in a supportive environment, and its emphasis on the process rather than the final product. From this perspective, the project has a lot to offer. First of all, it did provide very therapeutic experiences. The imagery activities stirred powerful sensations, memories, and images that contained feelings (positive or negative); the students tried to get these images down on paper, working and reworking the media until they reached an end point. Often, this left them feeling relieved as if they had struggled with an issue and somehow mastered it. The therapeutic effect comes from more than the expression alone; it has to do with working through to a satisfied and integrated place.

The themes themselves also can have a therapeutic effect. For example, the results of this project show that the Fire theme did seem to serve as a vehicle for the expression and integration of fiery feelings. It could be used as a means to tap the inner turmoil and anger of the students. If these feelings persisted, for instance, in the form of angry outbursts, the Fire theme could be worked with over a period of weeks. A second (or third) Fire session could be added in which students might choose a particularly fiery part of their first painting, enlarge it, and paint it in detail in a second painting. Or they might be given the opportunity to paint

fiery paintings until they no longer feel so inclined, or until the fiery feelings have subsided and they are ready to move on. Often this occurs when they spontaneously start to talk about the picture in the first person:

> You know, this fiery dragon is really me . . . it's how I feel when my younger brother keeps following me around and bugging me. You know I really hate him—I've hated him ever since he was born. I don't know why. I guess I just didn't like the look of him . . . but that's not it—really I was jealous of him and wished he'd never been born. And I hated my parents for having him.

The experience of painting brought the fiery feelings to the point where the student could move himself from the symbol into some personal awareness of how that symbol tied into his own life. He started to disclose a very important and yet painful set of thoughts and feelings that he shared with his teacher. His teacher handled this disclosure by listening, by acknowledging how hurt and angry the student must have felt and indeed must still feel at times, and by stating what a relief it must be finally to get all those fiery feelings out of him and to understand where they came from. The teacher suggested that it might be helpful to risk sharing his thoughts about this with his parents.

It should be clear that this project has therapeutic benefits. In addition, it is a gold mine for someone interested in diagnosis. Since the images and style with which the children choose to express themselves are often metaphors for their current emotional and psychological states, the pictures from this project are very useful tools in deepening one's understanding of these children.

For example, one student's Fire picture represents particularly well the conflict the artist had been experiencing for many months. The boy had a very difficult time controlling his temper and would frequently end up in fights on the school grounds. His picture shows an animal-like monster jumping out of a fire. The monster is so powerful that it breaks through a building. Someone runs out of a house, tries to defeat the monster with water, and finally succeeds. This boy in his own life had been struggling hard to control and defeat

his own "monster," and by the end of the year he had made considerable progress.

Another student with similar problems controlling angry outbursts chose to interpret the Fire theme by dividing the page in half. One part, representing the past, depicts a man calling for help as lava, fire, and hot rocks spew from the volcano beside him. The other part, representing the present, shows the man smiling as he stands beside a neatly built fire, happy now that he can control the fire.

The artist was a tough grade 4 girl who was often mistaken for a boy. Two years prior she had been counseled once a week for ten months, and, the following year, one of the writers was her classroom teacher. Our focus in counseling had been to "soften her up" and to help her deal with her anger in a more constructive manner. When this picture was drawn, she was definitely moving in this direction. But it was months later that other teachers noticed the change. The images in her artwork not only reflected her current turmoil, but also seemed to represent, metaphorically, changes and growth that had yet to occur on a conscious level.

The artwork of this project is full of material from which to derive valuable insights for diagnostic purposes. Only a few of many examples are mentioned here. From an art therapy point of view, the project was successful. The only negative factor that became evident was the time restraint that affects any work in a school setting. It is difficult to encourage free expression and at the same time insist that it occur within a restricted time framework. This problem had little to do with the project itself and more to do with using it in a school setting. Although the project works well in a school setting, the optimum conditions would allow for flexible time periods.
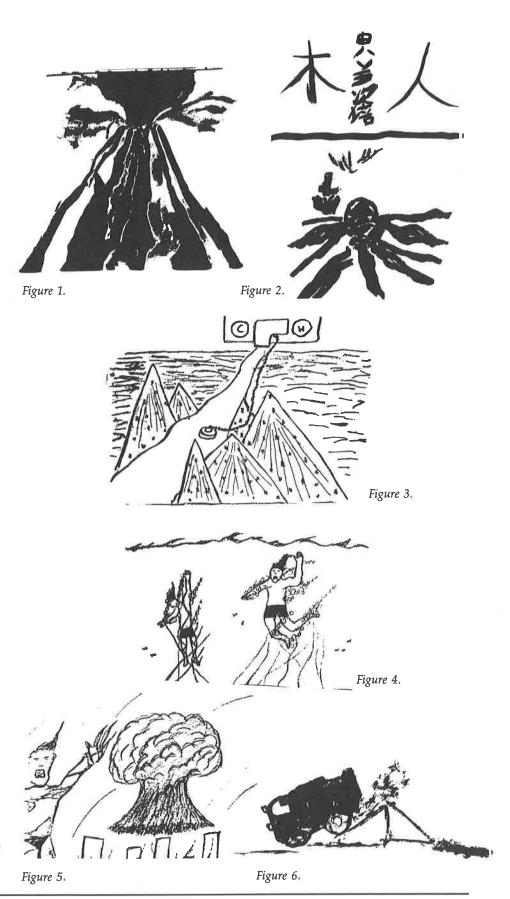
Evaluation from an art education perspective

To evaluate the project from an art education perspective, it is important to consider both the creative process and the art product. The results of this study provide evidence of the

value of the Fire, Water, Earth, and Sun project for stimulating creativity and producing effective artwork. After looking at the pictures created for each theme, there can be no doubt that the imaginations of students were engaged actively. The students were encouraged to respond to the four elements in their own unique manner, and these efforts were reinforced throughout the process. Risk-taking and experimenting with new ideas and methods were emphasized as important steps in the process of artistic growth.

The artwork reflected the project's focus on the creative process and free expression. There were many different interpretations of the themes and very little reliance on stereotyped images. Although the purpose of the project was not to emphasize technique, the majority of the art products were well executed.

Many beautiful pictures were produced, and some were particularly imaginative. For example, a grade 5 girl responded to Fire with an image of a large eyeball with a fire reflected in its center; a boy drew an exploding volcano (Fig. 1). A grade 5 boy chose to paint sparks and smoke coming out of two toy robots fighting in a toy store, under a Chinese sign (Fig. 2). Water inspired a grade 7 girl to draw a very creative image of mountains reflected in a sink (Fig. 3), while a boy remembered nearly drowning (Fig. 4). Responding to Earth, a grade 7 boy created an image of a nuclear holocaust: full of horror and rage—burning cities, pain, war, and a scared man who wants it all to stop, but feels helpless. It was an expression of his feelings of fear and helplessness about what he felt the world was coming to (Fig. 5). The Sun made a grade 5 boy think of a car race on a sunny day, with the sun drying the mud into sand (Fig. 6). These are only a few examples from a very wide range of images stimulated by the four themes.

The project succeeded in providing students with an excellent outlet for their creativity. The Viewing and Discussing stage could also be used as a vehicle for learning about technique. As the students consider their classmates' pictures, they could choose which images were impressive and

Figure 1.

Figure 2.

Figure 3.

Figure 4.

Figure 5.

Figure 6.

then try to determine what makes them effective. This could lead to a discussion of all or some of the many elements that are involved in a successful composition. For example, a lesson might focus on how space or color was used in the paintings, or the ways of creating movement or different moods in a picture. Following this discussion, students could then practice some of the techniques and methods they have just viewed.

The purpose of encouraging students to analyze one another's art from a technical point of view would be to improve skills. It is extremely important that these discussions do not just single out a few "good" examples, for this could discourage the other students from developing their own unique styles and expressing themselves in an uninhibited manner. This focus on technique should not occur during the other stages of the activity, because this too

would inhibit expression. In order for this project to be successful, there must be the opportunity for students to respond to the themes and create artwork in a way that is not self-conscious.

This project is very worthwhile from an art educator's perspective. An important advantage, in a school context, is that it can be used with a whole class. However, as is the case with many school activities, a smaller group of children would allow for more individual attention and more time for each child to speak in the discussions.

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Some Questions about Archetypal Art Education

by Mary Ellen Sweeney

I am concerned about some of the practices described in this article and question whether they are innovative or impact students in constructive ways. The article is an adaptation of a chapter from a book, so it may be that the nature of this activity is better explained in the context of the whole book.

On the up-side, this chapter describes the practical application of theory (art therapy) to one school setting as a means to help students stimulate their creative powers; to turn students on to the enjoyment of art; to provide students the experience of expressing their emotions; and to help students produce a final product. But I have reservations about teachers using art therapy as a means for conducting the described activity if they have not been prepared in the principles of art therapy. I am concerned about theoretically unaware teachers evaluating students' work on the basis of their "instincts" or "gut level feelings." While training does not guarantee the most effective application of knowledge to

any area of instruction, the training and preparation of the involved teachers in this project was not explained, and it would be helpful to me to have this information.

Indeed, the presentation of the tenets of art therapy could be the basis for a stimulating all-school workshop and in-service. Such a workshop might aid teachers in planning and expanding their four archetypal themes to many subject areas for interdisciplinary activities. For example, students could have written about the emotions they were experiencing when they were imagining and then producing their product. Students could have been encouraged to create, write, and act out dramas singularly or in groups to dramatize this experience.

An area of greater concern involves the evaluation techniques employed by the authors. By categorizing students' finished products, aren't some students being classified as successful and other unfortunate students categorized as unsuccessful? Do holistic educators condone practices

that label students in positive and negative ways by categories? Take the Special Remedial class described in the article. In art therapy terms, all products produced by students in that class indicate emotional problems. It alarms me that neither the authors nor the teachers questioned their tracking practices of placing all special education students in the same class despite the reams of research and study that have denounced the use of this practice for three decades now. The authors did not hint that there was anything inadequate with this tracking or sorting policy, or that the teachers employing such a practice could very well be part of the reason that remedial students aren't succeeding in school as they react predictably to lowered teacher expectations as members of the lowest student group academically. I invite the authors of this article and *Holistic Education Review* readers to respond to my questions about this art therapy project.

The Authors Respond

We agree with Dr. Sweeney about the need for teachers to have some grounding in the principles of art therapy before conducting these kinds of activities in their classrooms. An understanding of the tenets of art therapy should be a necessary part of the training of teachers, of art teachers in particular. In-service in this area should also be provided for all practicing art teachers.

With respect to her concern about theoretically unaware teachers evaluating students' work on the basis of their "instincts" or "gut level feelings": it is not our intention in this article to suggest that artwork be evaluated in such a subjective manner. We believe that evaluation of art is important, although we have some concerns about the way artwork is currently being evaluated by many art teachers. We used the category of "successful/unsuccessful" not to label *students* as successful or unsuccessful, but as a way of assessing their *products*. Our interest lies in determining whether this type of art activity could provide children with a deeper art experience that would free them to tap their own creativity and produce original artwork.

We are not suggesting that teachers unilaterally decide whether a child's art is successful or unsuccessful or that it is necessary to judge every product. Technique and creativity are important components of many school art programs, and children need to learn how to evaluate their own progress in the art process. The evaluation process could be most useful, in our opinion, if it were done collectively with the students or by the students and if it focused on the execution and imaginativeness (the criteria we used for "successfulness") of the product.

We wanted to analyze the results of the project from an art education perspective as well as an art therapy one. Because evaluation of the product seems to be an essential part of school art programs today, we needed to find a way to assess the art produced that allowed for the broadest

expression by the artist and was meaningful to art educators.

Regarding the merits of Special Remedial classes, that is, the practice of placing all special education students together in "special" classes, we are both strongly in favor of mainstreaming—indeed this is the trend in Vancouver schools. There still are, however, many special classes, and one of

these was chosen several years ago to work with for the purposes of this project. Since the focus of this article is the art process and our project in particular, we feel a full discussion of this issue is beyond the scope of our article.

We hope these comments are helpful and address all of Dr. Sweeney's concerns.

A Quiet Revolution:

Learning Styles and Their Application to Secondary Schools

by Rita Dunn and Shirley A. Griggs

The concept of learning styles

A *learning style* is a biologically and developmentally imposed set of characteristics that explain why the same lecture, readings, interactions, classroom settings, and teachers affect individuals so differently.[1] The learning styles model is based on research which reveals that individuals learn differently and that all students have some learning strengths or preferences (Fig. 1). When these preferences are accommodated in the instructional program, students demonstrate academic and behavioral improvement.

An understanding of learning style differences helps to explain why some children achieve well in school and others do not (for example, why some students have particular difficulties in mathematics, in reading, or in maintaining acceptable classroom decorum). Familiarity with learning styles also helps us to understand why certain high school students eventually drop out.[2] Research conducted at more than forty colleges and universities supports the finding that accommodation of just a single strong preference results in statistically increased academic achievement in all discipline areas and at every grade level.[3]

The Learning Style Inventory (LSI) is a comprehensive approach to the assessment of students' learning style preferences in grades 3 through 12.[4]

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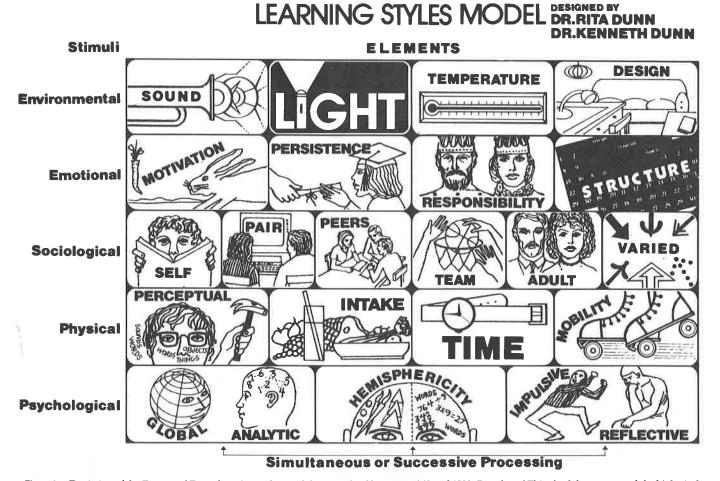
Shirley A. Griggs is Professor, Division of Human Services and Counseling, also at St. John's University, where she trains school counselors. Since 1975, she has published more than sixty articles on learning styles, counseling, gifted students, child abuse, and other educational issues.

> **When students' personal styles of learning are recognized and addressed by educators, students participate in the learning process with interest and enthusiasm. Two programs that draw upon learning style research have achieved remarkable results.**

It surveys individuals' styles in each of twenty-two areas. The LSI consists of 104 preference statements that identify students' preferences in four major areas:

1. Environmental (sound versus quiet; warm temperature versus cool; bright light versus low; seating design).
2. Emotional (motivation; persistence; responsibility/conformity versus nonconformity; high structure versus low structure).
3. Sociological (learning alone versus learning with peers and adults—a continuum of variety versus patterns).
4. Physiological (perceptual; time of day; intake; mobility).

In a comparative analysis of the style conceptualizations and psychometric standards of nine different instruments that measure learning style instructional preference, only LSI was rated as having good or better predictive validity as well as reliability. In other words, research has shown that students taught in ways that complemented style strengths according to LSI actually would

achieve statistically higher test scores. Furthermore, when retested later, a statistically significant number of students revealed identical learning style preferences.[5]

Perhaps because of these qualities, Keefe reported that LSI "is the most widely used assessment instrument in elementary and secondary schools."[6] In this article, we explain how the learning style approach and LSI were used with great success in two high school programs serving traditionally difficult student populations.

Quiet revolution in Chicago

The south side of Chicago resembles the panorama of many American urban areas—mixtures of glass and concrete opulence towering above the horizon and reflecting sunlight onto varying degrees of aging elegance and modern destruction. Thus, in the same neighborhood that includes beautiful, old Victorian homes on wide, tree-lined streets, there are burned-out, windowless brick apartment houses that silently represent the socioeconomic and human relations problems of the people who live nearby. In this conglomeration of edifices, Paul Robeson High School services 2,300 students from all of the financial levels depicted—wealth, middle and low income, and poverty.

When we first saw the adult "monitors" positioned in Robeson's hallways, we calculated that many of the physically mature students would be discipline problems. Quite the opposite. Although tall, robust, and often athletically built, the students consistently conducted themselves with decorum. Laughter was prevalent and camaraderie apparent, but the young people moved through corridors pleasantly, politely, and, if not totally quietly, as mannerly as would be approved by adult society. Beyond the good behavior, students exuded a sense of well being; they were positive, self-controlled, involved, and apparently glad to be there. In classes we visited, the participation in scheduled activities often seemed exuberant, but always reflective of interest and a desire to learn. There were no put-downs; students worked alone, in pairs, in small groups, and with their teachers as the activities or the instructor required. Choices were available, so that students who had difficulty learning

Figure 1. Depiction of the Dunn and Dunn learning styles model as it evolved between 1968 and 1989. Restak and Thies both have reported the biological nature of style. It is believed that the environmental (sound, light, temperature, and design) and physiological (perceptual, intake, time, and mobility) elements are biological in nature, and at least four of those appear to be related to either an analytical (left) or global (right) processing style. The emotional elements (motivation, responsibility/conformity, and structure) and the sociological preferences appear to be developmental—they change with maturation and experience. Persistence often emerges a strong variable among analytics, and the need for short concentration periods interspersed with breaks and the desire to engage in more than one task at a time appears to correlate with strongly global (right) processors.

could seek assistance from a class-mate, the teacher, or an alternative resource. Each class included a few students who seemed less comforta-ble in conventional seating and elect-ed either to sit on a carpeted section of the floor or to extend their legs and relax casually in the available chairs. No one chastised or confronted; in-stead, instruction continued and all participated.

Repeatedly, Robeson students pro-vided anecdotes about how they had failed subjects until this school's learning styles program was initiated in September, 1986. Apparently, being told that each had strengths, albeit different ones, had uplifted their spirits. Then, when they were shown how to study through their learning style strengths and how to teach themselves, many became sufficient-ly motivated to try. We frequently heard stories about how students were achieving better than they had previously and how much they liked school now. The students all seemed to know their learning styles and be-lieved that their teachers were trying to help them succeed.

Our interviews with students, par-ents, and teachers indicated that Principal Jacqueline M. Simmons is perceived as a highly effective educa-tional leader and manager. During the summer of 1986, thirty of the ninety-nine faculty members attend-ed an in-service workshop on learn-ing style diagnosis and prescription. Following that workshop, and with strong faculty support, Dr. Simmons decided to phase in instructional changes beginning with the 594 in-coming freshmen and their teachers. Subsequently, all ninth-grade stu-dents' learning styles were iden-tified, and they, their parents, and the teachers were made aware of the results. The principal, freshman coor-dinator, and in-service education coordinator met regularly with the parents of the ninth graders to dis-cuss educational goals and instruc-tional approaches. During our visit, Dr. Simmons and Ms. Jewel Lewis, a science teacher, interpreted learning style profiles for a group of approxi-mately twenty parents, and they dis-tributed printouts explaining to the parents how their sons or daughters should study and complete home-
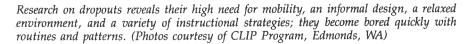
work based on their style strengths.

Initially, the teachers completed a teaching style inventory, which as-sessed faculty on dimensions of in-structional planning, teaching meth-ods, student groupings, room de-sign, teaching environment, evalua-tion techniques, educational philos-ophy, and teacher characteristics. On the basis of discrepancies be-tween the teachers' styles and the stu-dents' learning styles, teachers were encouraged to develop short-term goals for moving toward learning-styles-based instruction. Each teach-er of ninth-grade students then de-veloped one to three short-term goals related to the environmental, physi-cal, emotional, sociological, or psychological areas of learning styles; they also scheduled target dates for completion. Dr. Simmons filed these goal statements from each teacher on index cards and fre-quently referred to them in her periodic conferences with individual faculty.
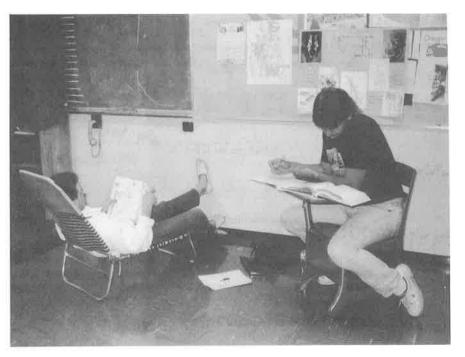
Ms. Lewis was appointed learning styles coordinator and was released from all teaching responsibilities to work individually and in groups with teachers on in-service activities. Two

additional teachers, Barbara Vines and Margartha Smit, comprised the remainder of the in-service staff and developed a range of resources (au-ditory, visual, tactual, and kinesthet-ic) and approaches (contracts, pro-grammed learning, and multisen-sory packages) to accommodate vary-ing student preferences. They also used learning style homework disk-printout information for the ninth-grade peer tutoring program.

Ms. Lewis reported that initially only science teachers sought her as-sistance when revising instructional strategies. However, after several months, colleagues in other disci-plines also invited her into their class-rooms to solicit suggestions for ap-proaching difficult subject matter and concepts in ways responsive to a broad range of student differences. She reported:

> Teachers and students are more excited about learning than ever before. Our ninth-grade teachers also instruct tenth and eleventh graders who are requesting trans-fers into those teachers' classes because of the learning styles approach. To them, it is more appealing than traditional instruc-tion.

Teachers of sophomores began using learning-styles-based instruc-

Research on dropouts reveals their high need for mobility, an informal design, a relaxed environment, and a variety of instructional strategies; they become bored quickly with routines and patterns. (Photos courtesy of CLIP Program, Edmonds, WA)

tion during the 1987 to 1988 academic year after a second summer workshop for twenty additional teachers was conducted during the preceding summer. Therefore, with the opening of school in the fall of 1987, approximately half of the faculty were teaching to students' learning styles and were supported and monitored by the in-service staff and Dr. Simmons.

Classrooms reflected an active, participatory student body. Homework often required the development of original materials to demonstrate the students' expanding knowledge. The walls boasted the charts, three-dimensional panoramas, games, and tactual materials that *students* had made. As in most other high schools, the students told us that *they* had learned by creating the resources, but that their classmates had profited by using them.

Students' learning style printouts were available to them and were synthesized in charts and graphs throughout the school. Students accepted their individual differences graciously and enjoyed telling about how they learned through their strengths, rather than their weaknesses.

Could we tape-record their responses? They *loved* talking into the mechanism for us. Could we photograph them? No one refused; in fact, many were eager to pose. The resilience of their personalities was evident each time we heard similar stories concerning how difficult school had been for them "before learning styles" and how good they felt at Robeson. They easily accepted the concept that everyone learns differently but that everyone *can* learn. They denigrated no one—not the high schoolers who needed to use games or other tactual devices to study, nor the ones who insisted they could think better when they ate, nor the ones who said they preferred to sit by themselves and learn alone. We had expected to find "big city kids" intolerant of instructional resources, often believed to be appropriate for elementary youngsters, such as flip chutes, Pick-A-Holes, or task cards. Instead, most of the students with whom we spoke either accepted that those merely were alternative ways to learn, or defended their usage vehemently because they themselves

enjoyed working with tactual materials. One student, who looked as though he could have been a Chicago Bears fullback, said that he had learned all of the parts of speech *for the first time* by using an electroboard. Another reported that he had mastered all of the commands for the comuputer math program with the same device, an electroboard. Frequent students' comments included:

> Sure I know my learning style! I'm tactual, kinesthetic, and visual. I need to take notes, read them, and then *do* something with the information, like make a crossword puzzle or role-play it.
> or
> I can't work at a desk. I tried for years. All I think about is how uncomfortable I am. *Now* I work real hard. I'm passing everything—and I never did before!

By September, 1987, half of Robeson's staff had been in-serviced. The ninth graders who originally were introduced to the learning styles model became tenth graders; thus, the program moved up to that grade. The new, incoming ninth graders were tested for their styles and the process began again.

The impact of learning styles, as introduced at Paul Robeson High School, was dramatized by compari-

Students in the math lab may learn through their perceptual strengths. All concepts and necessary resources are available on tapes for the auditory, on charts and graphs for the visual, and through manipulatives for the tactual learners. (Photo courtesy of Robeson High School, Chicago, IL)

son with remarks made by students in other schools who described their disappointment with, and frustration in, school. It was not unusual for secondary students to describe the boredom they experienced on a daily basis with repetition, droning, and rote; often, they saw no value in items that had to be memorized. Many voiced negative reactions to the authoritarianism exerted by both administrators and teachers. Repeatedly, students described mass treatment and their resentment at being "only a number," rather than an individual with a unique identity. But Robeson's population would respond to queries such as, "How do you feel about learning through your style?" by reporting on the disasters they had endured in traditional schools. "Man," one student said, "this sure beats everywhere else I've been!"

Quiet revolution in Washington

Edmonds School District No. 5, approximately twenty-five miles from Seattle, Washington, and the sixth largest district in the state, experienced a 32 percent increase in its dropout rate between June, 1977, and October, 1981. The superintendent assigned a team of four to examine the dropout population, to identify methods to prevent more students from leaving school prematurely, and to design programs to bring back dropouts and keep them in school until they were graduated.

Between September, 1981, and February, 1983, dropouts and their parents were interviewed, and the youths' records were examined thoroughly for teachers' comments concerning academic, health, and behavioral characteristics. All secondary students were administered the Learning Style Inventory (LSI), and the dropout population was compared with the sophomore through senior in-school population to determine whether significant differences existed between the two and to provide a "typical dropout" profile. The data generated indicated that students who eventually leave school before graduating often evidence difficulty as early as kindergarten or first grade, but, during the beginning years of school, teachers tend to pro-

vide sufficient support to compensate for educational difficulties.[7] The dropouts in Edmonds reported that their academic difficulties peaked at the junior high level and led to failure, continual low achievement, boredom, feelings of rejection, frustration, and, ultimately, absenteeism; what soon followed was total withdrawal from school. A critical finding was that seventeen of the twenty-three LSI variables significantly discriminated between the groups. The learning styles of the dropouts indicated that, contrary to popular expectation, dropouts were motivated to learn. They also were:

1. highly peer and teacher motivated;
2. tactual and kinesthetic, *not* auditory/visual learners;
3. unable to sit for long periods of time;
4. highly in need of variety, requiring alternative opportunities to learn alone, with peers, and with their teachers; unresponsive to consistent instructional routines and repetition;
5. quickly bored when required to learn through patterns; thus, concentrated longer when permitted options; and
6. *not* early morning learners (most were evening preferents, and many had difficulty concentrating on academic knowledge much before noon).[8]

These data were supported through direct interviews with the students and by appraisals of their teachers' accumulated written comments. In addition, students' reactions to the data elicited from the LSI were that it accurately described them and how they learned. Those identical characteristics subsequently were revealed in two other studies of dropout populations in Maryland and Florida. These also paralleled Tappenden's findings for 2,000 secondary vocational education students in Ohio.[9]

As a result of the Edmonds School District study of its dropout population, a new program, Contracted Learning for Individual Pacing (CLIP) was designed specifically for adolescents whose styles were not being responded to in conventional classes. Ms. Karol Gadwa was in-

vited to direct this alternative program, which was initiated in February, 1984, at Edmonds Community College. The next semester, a second site was added at Edmonds High School, and the third site was instituted at Mountlake Terrace High School the very next year. By autumn, 1987, when the fourth CLIP program was introduced at Lynnwood High School, Ms. Gadwa was named principal of a fifth high school in the district, Scriber Lake.

The CLIP applicants ranged in age from fourteen to twenty years and were referred to the program for a variety of reasons—poor attendance, underachievement, or inability to fit into traditional classes. Sometimes the mismatch occurred because of the flexibility needs of these young people; it is important to remember that dropouts in conventional schools often are self-structured and cannot tolerate extensive external restrictions imposed on them. Often they learn more effectively alone or with one or more peers than they do in large-group, teacher-controlled situations. They rarely are morning people; rather, they find it difficult to focus on demanding academic tasks when most schools begin sessions, to say nothing of the problem of *getting to school on time!* They usually perform significantly better in an informal environment with soft music and natural lighting than they do under the glare of fluorescent light rays hitting shiny desk tops.

Another reason why many CLIP students felt restricted by traditional classes was that many were actively involved in out-of-school activities to which they were extremely devoted and which they believed might be their life's work. For example, 1986 to 1987 CLIP students included several professional models, skiers, and skat-

ers; others held highly responsible positions with industry and business: Some of these were mature adults who found much more excitement and positive challenge in employment than in school. They wanted to complete their education, but they were sufficiently nonconforming and independent to believe they could do so through independent, self-paced studies.

The CLIP program featured self-paced study in academic core disci-

They usually perform significantly better in an informal environment with soft music and natural lighting than they do under the glare of fluorescent light rays hitting shiny desk tops.

plines—a system its students preferred. Entering registrants were tested to identify their learning styles and then guided into English, social studies, mathematics, health, and/or psychology (grades 9 through 12) through book units on a contract basis, through computer-assisted instruction when available and appropriate for individuals, or through experiential learning that was responsive to adolescents' strong kinesthetic and mobility needs. To remain in CLIP, students were required to attend classes for at least three and one-half hours daily and complete at least three units, or their equivalent of half credits, in each of six different courses each semester.

Apparently, formerly alienated students often thrived in CLIP's collegially oriented environment where many choices of *how* and *when* they learned were permitted. However, a great deal of supportive structure was provided in terms of consistently aware teachers who worked closely with their charges' parents. If a student failed to attend class, the parent was phoned that same day. Parent conferences were scheduled regularly and focused on themes such as learning style differences between student and parents (an initial inventory was administered to assess parents' learning styles), adolescent de-

velopmental concerns, self-esteem, facilitating positive behavioral and attitudinal changes, and career development. Parents completed evaluations each semester, in which they rated their offspring's academic performance, attendance, and attitudes toward school both before and after entering CLIP. Examination of these forms indicated that parents generally perceived marked improvement in all areas and were appreciative of their involvement with CLIP personnel.

Program evaluation consisted primarily of comparing student credits earned and attendance records prior to and after entering the program. In 1985, for example, the thirty-four students in the CLIP 1 program earned 73½ credits in their first CLIP semester, compared with 58 credits earned in their previous semester. In 1986, CLIP students almost tripled the number of credits earned in their previous semester. Attendance records were equally impressive and indicated significantly higher gains in CLIP in comparison with records of the same students during semesters in traditional high schools.[10]

Notes

1. See Richard Restak, *The Brain: The Last Frontier* (New York: Doubleday, 1979); and A. Thies, "A Brain-Behavior Analysis of Learning Style," in *Student Learning Styles: Diagnosing and Prescribing Programs* (Reston, VA: National Assoc. of Secondary School Principals, 1979).

2. See, for example, P. Lemmon, "A School Where Learning Styles Make a Difference," *Principal* 64, no. 4 (1985), pp. 26–29; R. Dunn, "Commentary: Teaching Students through Their Perceptual Strengths or Preferences," *Journal of Reading* 31, no. 4 (1988), pp. 304–309; R. Dunn, J. Della Valle, K. Dunn, G. Geisert, R. Sinatra, and R. Zenhausern, "The Effects of Matching and Mismatching Students' Mobility Preferences on Recognition and Memory Tasks," *Journal of Educational Research* 79, no. 5 (1986), pp. 267–272; S.A. Griggs and R. Dunn, "High School Dropouts; Do They Learn Differently from Those Students Who Remain in School?" *The Principal* 34, no. 1 (1988), pp. 1–5; and K. Gadwa and S.A. Griggs, "The School Dropout: Implications for Counselors," *The School Counselor* 33 (1985), pp. 9–17.

3. See *Annotated Bibliography* (New York, St. John's Univ. Center for the Study of Learning and Teaching Styles, 1989).

4. R. Dunn, K. Dunn, and G.E. Price, *Learning Style Inventory Manual* (Lawrence, KS: Price Systems, 1986).

5. M. Miles, "An Investigation of the Relationships among the Learning Style Sociological Preferences of Fifth and Sixth Grade Students, Selected Interactive Classroom Patterns, and Achievement in Career Awareness and Career Decision-Making Skills" (Doctoral dissertation, St. John's Univ., 1987).

6. J.W. Keefe, "Assessing Student Learning Style: An Overview," in *Students' Learning Styles and Brain Behavior* (Reston, VA: National Association of Secondary School Principals, 1982), pp. 43–53; see also P. Kirby, *Cognitive Style, Learning Style, and Transfer Skill Acquisition* (Columbus, OH: Ohio State Univ. National Center for Research in Vocational Education, 1979).

7. K. Gadwa, J. Christensen, E. Bryan, and D. Boeck, "School Dropout Study—A Final Report" (Lynwood, WA: Edmonds School District, June, 1983), pp. vi–vii.

8. Ibid, p. 45.

9. C.D. Johnson, "Identifying Potential School Dropouts" (Doctoral dissertation, United States International Univ., 1984); R. Thrasher, "A Study of the Learning Style Preferences of At-Risk Sixth- and Ninth-Grade Students" (Pompano Beach, FL: Florida Assoc. of Alternative School Educators, 1985); and V.J. Tappenden, "Analysis of the Learning Styles of Vocational Education and Nonvocational Education Students in Eleventh and Twelfth Grades from Rural, Urban and Suburban Locations in Ohio" (Doctoral dissertation, Kent State Univ., 1983).

10. For further reading, see R. Dunn and S.A. Griggs, *Learning Styles: Quiet Revolution in American Secondary Schools* (Reston, VA: National Assoc. of Secondary School Principals, 1988). Also, a growing number of doctoral dissertations and other research have been done on the application of learning styles in education. Contact the Center for the Study of Learning and Teaching Styles, St. John's University, Grand Central and Utopia Parkways, Jamaica, NY 11439, for their *Annotated Bibliography*.

Experience the Nature in You

by Libby Sciacchitano

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Imagine twenty-three persons, most of whom are new to one another, meeting for the purpose of studying environmental education within the confines of a consensus community. This beginning community has a bus, a budget, and the better part of North America as resources for learning. The challenge before the group is to create an academic and experiential learning process and community that will meet the needs of all individuals and the needs of a healthy Earth. Creating a consensus community is not easy. Much time must be spent in discussions before all individuals are comfortable in speaking honestly and recognize that their opinions are necessary for running the community. It is a lesson that is absent from the predominant life-styles from which the individuals have come. The process results in feelings of self-worth, excitement to learn, and empowerment, as well as in the creation of a community that is beneficial to the whole group. What has been created—a consensus community based on experiential learning—is consistent with natural life systems and some traditional societies.

Everything that we learned about the communities of natural systems was real because we experienced it ourselves, had decided to participate through consensus, and had received the support of the community throughout. After four days of falling asleep to the setting sun and waking to the rising sun; hiking most of the day looking for sunny, protected spots to eat meals; and spending some time snuggled in our sleeping bags pushed up against one another in the huts in late afternoon for discussions, we left the mountains. I liked the warmth of the lower altitudes, but I missed the intensity of providing for ourselves in the backcountry. During our time in the backcountry, I felt closer to the animals and plants that live in the low temperatures of winter in the North. I felt a direct correlation between the amount of food I ate—and the kind of food I ate—and the amount of energy I had. I felt the significance of the sun's presence for warmth, and, on the day that it was overcast, I found myself eating more and wanting to take a nap. All of the information I had ever acquired about winter survival for plants and animals became real for me.

But how can people who do not have months to spend outdoors come to similar conclusions? How can we encourage people to recognize their connection to the Earth and thereby decide to help in maintaining the planet's health? In a world where people have become separate from the rest of the natural world, we need an education that emphasizes the interdependency and interconnectedness of all life. Such an education does not happen through books; the ecology lessons in the back of a biology textbook give only facts and concepts but do not encourage a person to relate directly to nature.

What views of nature do we have as a culture? Many of us see nature as a competitive arena, where one force dominates another or one life takes another. We pit ourselves against nature by believing that the only way to relate to it is through control or manipulation. The more we manipulate, the more damage we do and the more we believe we need to control. A vicious cycle has begun. We need to break this cycle and recognize that nature has its own rules. Although some of us interpret nature's rules as competitive, we could interpret the interactions among the various systems to be cooperative and consensus-run. Within a natural ecosystem or community, all organisms fulfill a role, working together toward the common goal of survival. Each individual might have different needs and live differently from others, but the health of all organisms is directly related to the health of the community as a whole. Recognizing the unanimity of nature often requires a paradigm shift. We can recreate this perspective anywhere when we model our activities after a cooperative view of the natural systems.
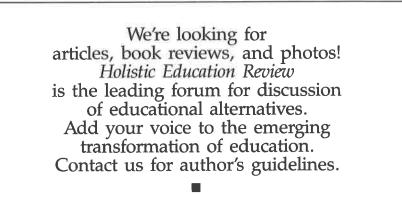
We can take the three ingredients of a cooperative natural system—consensus, community, and experiential learning—and apply them to all education. Environmental education is incomplete if all one does is to take students outside to do a pond study. Environmental education is recognizing our link to nature through learning about who we are. Incorporating consensus decision making in classroom activities is one step any teacher can take that leads to students recognizing the connection between their needs and their classmates'. Developing a group of students—a class—into a community really is not so difficult. The group exists already; as a teacher, one needs to encourage group members to see themselves not only as twenty or so individuals but also as a community with common interests and needs. Group discussions centered around academic goals, which can include exploring different learning styles and methods of group dynamics, and the process to achieve these goals, help develop community. These connections can be extended to include natural systems; taking students outside for experiences in nature is an important element in recreating their link to their natural selves. These experiences will then link them to the Earth community.

Beginning with the immediate needs of the students will give them the experience of community and consensus. Taking this learning and applying it to the Earth and the students' place within the natural systems, will create an understanding of their relationships within nature. As a result, the time spent on a pond study can also be understood from this new cooperative perspective and reflect the consensus community that the students have created. Other projects can be created that correlate the health of the group to the health of the Earth. Students might participate in a recycling program in the community or clean up a local river. Time spent on where our food and water come from is another excellent lesson linking the group community to the Earth community. All projects that involve the group in nature will also encourage the connection; class gardens or nature walks can be created with this in mind.

During our expedition after we had been in our community for a while, we began to see connections between our activities and the methods we used to achieve our goals and the activities in the natural world. Our community became an ecosystem because we depended on one another for survival needs. We also recognized how we reached outside the community for some of our needs, bringing them in and linking our community to other communities. Taking this further, we could see that each of us was linked to all others within our community, and further that our community was linked with all other communities. Our experience directly taught us interdependency and interconnectedness.

The half hour I spent lying on my stomach watching an ant live its life—looking for food, finding part of a discarded nut, and dragging it home—crystallized the similarity between that ant and myself. We are one, having the same needs and achieving those needs in a similar manner. My respect for all life grew that afternoon, but it could not have happened without the training I received living in a consensus-run community. Without the experience of making decisions for the community as well as for myself, I would not have reached true understanding of this link. Without the recognition that our community was an ecosystem, I would not have seen our link to the ant community. We must live and experience that which we wish to understand. The elements of consensus, community, and experiential learning provide a clear path toward healthier relationships with self as well as with others and the planet.

FEATURE SECTION:
Cultural Pluralism versus Assimilation

American Education and Cultural Conformity

=========== *by Ron Miller* ===========

In this article, I will suggest that the desire to enforce a conformity of values and beliefs has been the dominant purpose of public education in America since the early days of the republic; I will also argue that the underlying thrust of traditional education (expressed in phrases such as "cultural literacy," "back to basics," "excellence," and "time on task") is to impose a social conformity on the individual's possibilities for self-discovery and self-expression. From a holistic perspective, these efforts to control individuality and spontaneity are a tragic suppression of human development.

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As I think about American education, one key question comes to mind: Do our schools give higher priority to the healthy intellectual, emotional, and spiritual development of growing human beings, or to the political, commercial, technological, and foreign policy requirements of the nation? I believe, in a culture as fundamentally materialistic, competitive, hierarchical, and nationalistic as ours, that these purposes are contradictory,

> **The effort to assimilate minority cultures into the American worldview has been a central theme of American public education. Today's calls to make English the "official" language and other efforts at assimilation fit into a well-established pattern, based on an atomistic view of society.**

and educators must choose one ultimate purpose or the other.

For me, the route most mainstream educators have chosen is obvious: Education in the United States serves national interests first, human development only secondarily, if at all. It is significant that the landmark 1983 report by the National Commission on Excellence in Education was titled "A *Nation* at Risk"—not "Human Lives at Risk" or "A Planet at Risk." In the same vein, when California State Education Chief Max Rafferty attacked progressive education in his 1962 book *Suffer, Little Children*, his opening sentence was, "Education's first duty is to make possible the survival of our country."[1] These are only two examples of a widespread attitude about the meaning and purpose of education. It is precisely this sort of nationalistic attitude that has motivated

most educational leaders and policy-makers in this country.*

It is also precisely this attitude that values conformity (including cultural assimilation) over diversity. We can go all the way back to the 1780s; Benjamin Rush, the very model of an enlightened republican, proposed a national education system on the premise that "man is naturally an ungovernable animal" who therefore needs to be taught "that he does not belong to himself, but that he is public property." Rush's explicit goal was to "render the mass of the people more homogeneous and thereby fit them more easily for uniform and peaceable government." He intended "to convert men into republican machines."[2]

Thus, only a decade after the Declaration of Independence, here is a call for a *homogeneous* society in which individuals, as *public property*, are to be treated as *machines*. This is hardly a recipe for a society tolerant of cultural or individual differences. Of importance is that many leading political and intellectual figures of the early republic held similar views; Noah Webster, the revered lexicographer, was a staunch advocate of an educational system that would instill national identity and patriotism. Daniel Webster, the powerful politician of the early nineteenth century, saw public education as a "system of police."

During the years around 1800 to 1825, wealthy philanthropists provided charity schools for poor working families in the nation's few urban centers; historians sometimes recognize their efforts as a private-sector forerunner of the common school movement which got underway in the 1830s. But before we salute these generous benefactors for their concern for poor children's welfare, we need to take a closer look at *what kind of education* they sought to provide.

In this essay I purposely am not consistent in how I describe such policymakers. I call them "leading figures," "the elite," "guardians of culture," "self-appointed patriots," and "homogenizers," among other things. I am trying to describe the various economic, social, and public policy influences that small groups have wielded in this society, while trying to avoid any rigid ideological position. (For example, I do not call them "the ruling class," although there is a grain of truth in that description as well.)

Historian David Nasaw observes:

> What was emphasized time and time again was not what the children learned but their clean and orderly appearance, the precision with which they marched into and out of school and classroom, the readiness with which they obeyed their teachers . . . the rapid improvement in their morals, "docility and gentleness" . . . the habits of industry, of regularity, and of obedience which they imbibed. . . .[3]

Another historian of this period, Carl Kaestle, claims that these charity schools did not serve parental hopes of success for their children (as did private tutors for wealthy families), but actually sought to counteract the influence of poor children's family environment. "Charity schooling was an explicit attempt to intervene between the parents and children of a supposedly alien culture."[4] Only thirty years after Independence, the working class—although still largely native born—was perceived as an "alien culture" that needed to be assimilated.

When Horace Mann and his peers—all professional, politically conservative, white Protestant males—fashioned the modern educational system in the 1830s and 1840s, such assimilation was one of their primary goals. Historian Clarence Karier writes that, for Mann,

> The function of the school is to build into the coming generation a common set of beliefs and attitudes. This function logically follows from his conception of the good society wherein all men adhere to the same basic moral, economic, political and social values.[5]

This supports my view that the common school movement continued the elite philanthropists' efforts to discipline the urban poor into obedient citizens, but it went even further. Probably the major catalyst for the rise of modern public education was the Industrial Revolution. Factories needed workers, and education was seen as a key factor in transforming a largely agrarian people into a disciplined industrial work force. The common school leaders believed that public schooling would instill traits of sobriety, punctuality, obedience, and respect for private property (more specifically, acceptance of growing disparities in wealth), which unschooled agrarian people did not appear to share.[6] The reformers enthusiastically presented

public education as an essential ingredient of the emerging industrial order; in 1847, for example, the secretary of the Maine board of education asked rhetorically,

> What surer guaranty can the capitalist find for the security of his investments, than is to be found in the sense of a community morally and intellectually enlightened?[7]

Even today, with politicians and commissions asserting that education must keep America (more specifically, multinational corporations) competitive in the world marketplace, it is obvious that the ghost of the common school reformers is with us still. Last June, for instance, President Bush expressed this attitude clearly when he told a gathering of business leaders, "You know the bottom line: We can't have a world-class economy with second-class schools." In this worldview, the "bottom line" is not human growth, but the material wealth of the nation and its elite.

To summarize, by the 1840s, public education had come to be defined as an agency of political, social, and economic discipline. Whenever social diversity appeared to threaten the goals or influence of society's decision makers, education has been prescribed to discipline the mass of the population into conformity. If even native-born Americans could be perceived as a threat to the social order, then the sudden influx of foreigners in the 1840s was a profoundly disturbing event for the guardians of culture.

Cultural assimilation

Until the mid-nineteenth century, American culture was not truly pluralistic. Most immigrants (aside from African-American slaves) were white, Protestant Anglo-Saxons; small pockets of industrious, Protestant German settlers did not overly alarm the guardians of the culture. But, in the 1840s, large numbers of Irish immigrants poured into seaboard cities, and they were followed in later years by millions of southern and eastern Europeans. These aspiring citizens posed several problems for the defenders of the cultural status quo: They were largely Catholic; they were from "alien" cultures with apparently different attitudes toward work, private property, and republican gov-

ernment; and they were uprooted refugees—relatively uneducated, rural people fleeing from desperate conditions at home. The response of American nativists set a pattern that would continue into the twentieth century with the arrival of Asian and Hispanic migrations: Political, social, and *educational* measures were adopted to turn these foreign peoples into "real Americans."[8]

The rhetoric of early educational leaders was remarkably unabashed. In 1858, the Boston School Committee stated its mission:

> Taking children at random from a great city, undisciplined, uninstructed, often with inveterate forwardness and obstinacy, and with the *inherited stupidity of centuries of ignorant ancestors;* forming them from animals into intellectual beings . . . giving to many their first appreciation of what is wise, what is true, what is lovely and what is pure.[9] (italics added)

In this passage, we see American nationalism inflamed into a dangerously nativist, racist assumption of superiority. This self-righteousness characterized educational leaders for many decades to come. Barnas Sears, Mann's successor as the Massachusetts secretary of education, equated "foreign" with "corrupt principles and morals."[10] In 1889, a Boston School Committee member announced:

> Many of these [immigrant] children come from homes of vice and crime. *In their blood are generations of iniquity.* . . . They hate restraint or any obedience to law. They know nothing of the feelings which are inherited by those who were born on our shores.[11] (italics added)

It is difficult to think of a more blatantly racist assertion than this statement that cultural values are biologically inherited.

In the early years of the twentieth century, newly developed IQ tests were used to demonstrate the superiority of white Anglo-Saxons over other racial and ethnic groups; these years, known in standard history textbooks as the "Progressive" Era, were a fertile period of racism, Jim Crow laws, a serious eugenics movement, and a highly charged political effort to close the door on mass immigration, which finally succeeded in the 1920s. It was during this period that educators turned their attention to "industrial" and

"vocational" education for students whose "probable destinies" (to use Harvard President Charles W. Eliot's elitist phrase) were a lifetime of manual labor. It just so happened that most immigrant and African-American children were consigned to such "probable destinies."

Culture and ideology

The underlying issue here, I believe, is that the political, social, and economic elite fear the erosion of their power if different individual and cultural styles are allowed to flourish. The drive for cultural homogeneity is, at heart, a desire for ideological control. In the early decades of this century, the excesses of industrial capitalism were questioned by a growing number of dissidents: anarchists, socialists, labor leaders, and other critics. Many of the instigators of these movements were immigrants, and so it became convenient to identify divergent ideologies as *foreign*, therefore inferior, ways of thinking. Dissidents were deported, as though that would address the human problems of industrialism. A few years later, this democratic nation, in an extreme fit of cultural defensiveness, created a Congressional "Un-American Activities Committee," a powerful political tool for crushing dissent. Different ways of thinking were attacked as dangerous foreign influences.

Education was affected directly by such paranoid nationalism. When the progressive educator Harold Rugg introduced a series of social studies textbooks that encouraged critical reflection on American history and society, the response by self-appointed patriots was immediate and severe. An official of the

Daughters of the Colonial Wars wrote that these books sought

> . . . to give the child an unbiased viewpoint instead of teaching him real Americanism. All the old histories taught my country right or wrong. That's the point of view we want our children to adopt. We can't afford to teach them to be unbiased and let them make up their own minds.[12]

Reacting to this cultural climate, another progressive educator, Carleton Washburne, complained in 1952 that

> . . . any digression by teachers or pupils from the points of view held by those conservatives . . . is called by them "subversive" or "unAmerican." They fail to recognize that their own distrust of democracy, their own attempt to suppress free thought and free discussion, is the most dangerous subversion of American ideals.[13]

It is my view that the effort to achieve cultural or intellectual homogeneity through education is an attempt to suppress free thought and free discussion. The use of education for social discipline is not a McCarthy-era aberration but has deep roots in American culture, in the thought of figures such as Rush and the Websters, in Mann's belief that everyone must adhere to the same values. When we better understand the social history of American education, we begin to realize that current efforts to restrict cultural differences fit into a long-established pattern of political, economic, and social control of thought and behavior.

A genuine democracy thrives on differences of belief and value; as John Dewey insisted, it is the open give-and-take in a society encouraging such free contact that leads to real social progress. Conformity leads only to stagnation.

Bilingual education or English only?

A growing number of people are advocating that English be declared the "official" language of the United States, and already several states have obliged. This English-only movement warns that if we allow immigrant children to speak their native languages

and retain their cultural identities, then the United States will degenerate into a Tower of Babel where ethnic groups share no communication and where signs and documents must be printed in multiple languages. Or they simply argue that foreign language children cannot succeed in a nation that is, after all, an English-speaking culture. To an extent, both concerns are legitimate. As a nation of immigrants, cultural fragmentation is a possibility. And certainly, without a command of English, one's opportunities are limited.

We do need to address these challenges. But we ought to address them in a way that respects the value and integrity of every person's experience, and too often this is not done. Too often, the desire to make children learn English has been bound up with the desire to make them adopt the entire package of middle class, moralistic, nationalistic values held by the guardians of culture. The question here is how thoroughly the social order should discipline the behavior, beliefs, values, and aspirations of the person. It is one thing to desire a community where people can understand one another, and where they possess the tools to participate fully in community life—but it is quite another agenda to demand that people's ways of experiencing and valuing life conform to a prescribed standard.

Why must differences be perceived as threatening? A genuine democracy thrives on differences of belief and value; as John Dewey insisted, it is the open give-and-take in a society encouraging such free contact that leads to real social progress. Conformity leads only to stagnation. If education is used only to produce homogeneity and predictability, it is not true education, but repression of the human spirit. Vito Perrone hints at this in his thoughtful book *Working Papers:*

> Thinking that encourages a preoccupation with similarities, seeing them as positive and differences as negative, also strikes hard at educational areas beyond intercultural, international, and interracial understanding. Children viewed as too active, for example, are often removed from regular classrooms or placed on medication to reduce their activity levels and produce greater conformity. Originality too fre-

quently is neither expected nor encouraged, and efforts are made to reduce the range of differences through a variety of special-grouping patterns.[14]

In other words, a society that does not tolerate ethnic and linguistic differences is also likely to suppress different learning styles, divergent personal goals, and unorthodox ideas. This is exactly what we see in our educational practices today.

Modern education is oriented toward homogenization. Standardized tests, "teacher-proof" curricula, and decisions handed down from central administrations are all manifestations of social control and discipline. And many of the educational reform efforts of the 1980s promise only more of the same. We hear about "cultural literacy," but *whose* culture is considered so overridingly important that "every American" needs to know and honor it? We hear about "time on task," but *who* decides which tasks are most worth doing? We hear a lot about "accountability," and "excellence," but how are they assessed in any more meaningful way than the "bottom line" of higher scores and corporate profits? And we hear about "basic skills," but why is our attention narrowed to a few intellectual operations, when human experience contains a rainbow of possibilities and even intelligence comes in multiple forms and styles?

We need to consider the current English-only movement in this larger social context of education. If children's success were really the central concern of English-only advocates, they would recognize the evidence that children learn better and develop more self-esteem and confidence when their native languages and cultures are honored rather than ridiculed. I believe that, like their many predecessors in American culture and education, today's homogenizers are not as concerned with personal development as with a comfortably regulated social order. What they really fear is a loss of control over the moral and economic life of the nation. The fundamental underlying issue is not whether it is more or less effective to teach immigrant children bilingually; that is an empirical question, easily answered. The larger issue is whether education exists to enforce a conformity of language, behavior, value, thought, and experience for the sake of national economic goals, or to nurture the innate human possibilities of every living child.

The other concern raised by the English-only people, as I've already acknowledged, is that cultural fragmentation seems to be a real possibility in our nation of immigrants. It may seem irresponsible to reject Mann's "common school" approach

Photo courtesy of Winchell Elementary School, Fresno, CA.

to education; if the schools do not turn immigrants into Americans, then who will? How can this diverse society achieve any cohesion? I think the answer to all of this lies in our implicit conception of human nature. American thought has been dominated by an *atomistic* interpretation of human motivation, rooted in the ideas of Thomas Hobbes, Adam Smith, John Locke, and social Darwinism. It is assumed that individuals naturally fight one another for their own interests and survival, that competition is the basis of our behavior. Society is possible only if we rationally agree to a "social contract" and repress our natural tendencies for the sake of the common good.

In this view, many people (if not most) are not rational enough to discipline themselves—especially immigrant people who are unfamiliar with atomistic Anglo-Saxon thought. (Indeed, these ideas are closely identified with *English*-speaking thinkers; perhaps the language itself is essential to atomistic thinking, which is why it is defended so jealously!) Therefore, common schooling, English-only laws, and, when these fail, Un-American Activities committees are necessary to train such people to accept the social discipline defined by those who are presumably more rational and who therefore command obedience.

The holistic alternative

But what if we start from a conception of human nature that is not atomistic, but its very opposite: *holistic?* Contrary to atomism, holism asserts that human beings naturally seek community, cooperation, and experiences of bonding, and that, given a healthy and supportive environment, people will discover connections that already exist on a deeper spiritual level. In this culture, to view human nature in such terms is to invite the label "romantic," meaning sentimental and unrealistic. But the romantic movement was, in fact, a serious response to the isolation, alienation, and spiritual poverty of atomism, and I consider holistic movements in thought and education to be proudly romantic in this significant historical sense.

Certainly no movement has been more seriously romantic than the anarchist tradition and its contributions to educational thought, such as the Modern School movement in the early years of the twentieth century.[15] Although our culture equates anarchism with terrorism, chaos, and utter cultural dissolution, most genuine anarchists have in fact advocated for a more humane and authentically cohesive society than is possible in an atomistic culture. A central theme of anarchist thought is that true community develops naturally where people are free to engage one another honestly and freely, without the constraints of hierarchical and role-bound relationships.

Holistic education seeks this kind of genuine community. Holistic educators assert that a humane society can develop only out of healthy human personality; thus, the first priority of education must be to nurture the fullest, healthiest development of the person. J.H. Pestalozzi, one of the founding fathers of the holistic tradition, told his students that his mission was to nurture "God's nature," which is in every person.

human development is specifically cultivated according to its own inherent qualities, apart from the political and economic functions of society.[17]

The holistic approach does not suppress cultural differences so much as transcend them. By honoring and bringing to expression the essential human spirit, education can help build a true community in which loyalty to the group is rooted in genuine respect, mutual caring, and love, rather than in moralistic discipline and the "bottom line" of corporate profits. Our cultural upbringing will always be a part of our personality; human potentials apparently cannot be actualized without the language, rituals, tools, and shared meanings produced by cultures. This is exactly why we must respect the mother tongue and culture of every child. *But when we recognize the bonds that connect us on a human, spiritual level, then cultural differences are no longer of major significance.* One of the most poignant events of recent years has been the citizen diplomacy movement, in which American and Soviet people

*T*he larger issue is whether education exists to enforce a conformity of language, behavior, value, thought, and experience for the sake of national economic goals, or to nurture the innate human possibilities of every living child.

We do not hem it in; we try to develop it. Nor do we impose on you our own natures. It is far from our intention to make of you men such as we are. It is equally far from our intention to make of you such men as are the majority of men in our time. Under our guidance you should become men such as your natures—the divine and sacred in your nature—require you to be.[16]

This important passage highlights the fundamental difference between contemporary schooling and holistic education. What is divine and sacred within the human spirit is to be respected and cultivated rather than buried under layers of rigid social discipline. Rudolf Steiner gave this idea forceful expression in his concept of the "threefold social order," in which

have reached across the miles, across the years of misunderstanding to embrace the human spirit in each other, and to begin together the massive task of saving this planet from nuclear and ecological devastation. If citizens of such entirely different nations and cultures can learn to work together, so too can citizens of our nation work and play and learn and live together, in pursuit of far nobler goals than a "world-class economy."

For the sake of communication, we do need a common language and some core set of common meanings and values. But do these need to be imposed by a social elite, or could they arise from an innate human de-

sire for cooperation if given a chance? The cultural homogenizers do little to alleviate the wars and suffering that have come from cultural and sectarian rivalries, throughout history and even today in many parts of the world. While the conservative perspective treats history as the sum of our possibilities, the holistic perspective asserts that what we have been, and what we now are, is always subject to transformation. We have many possibilities besides cultural chauvinism, lust for wealth, and endless international competition. As Ralph Waldo Emerson wrote, "The power of love, as the basis of a State, has never been tried. . . . Society can be maintained without artificial restraints, as well as the solar system."[18]

prototype for modern public education (due to Mann's efforts), and also because both industrialization and immigration were particularly acute in the cities of Massachusetts during the nineteenth century.

12. Quoted in Peter F. Carbone, Jr., *The Social and Educational Thought of Harold Rugg* (Durham, NC: Duke Univ. Press, 1977), p. 28.

13. Carleton Washburne, *What Is Progressive Education?* (New York: John Day, 1952), pp. 107–108. Keep in mind that Washburne was not a radical, "social reconstructionist" progressive educator, but the distinguished superintendent of schools in Winnetka, Illinois, a wealthy suburban community.
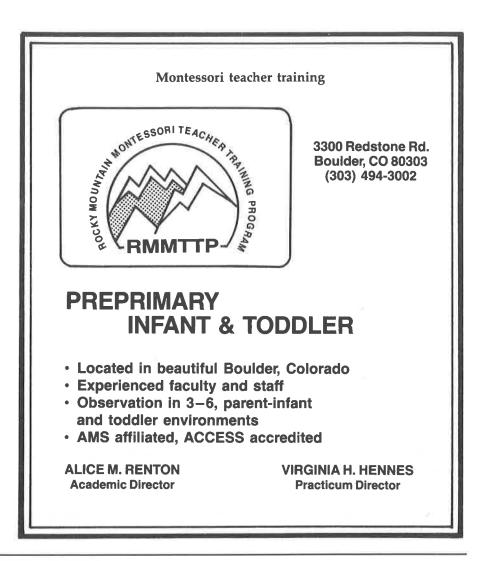
14. Vito Perrone, *Working Papers: Reflections on Teachers, Schools, and Communities* (New York: Teachers College Press, 1989), pp. 5–6.

15. For a comprehensive and fascinating discussion of this subject, I highly recommend Paul Avrich, *The Modern School Movement: Anarchism and Education in the United States*

(Princeton, NJ: Princeton Univ. Press, 1980). The free school movement of the 1960s was also influenced by anarchist principles, which were expressed well by George Dennison in *The Lives of Children: The Story of the First Street School* (New York: Random House, 1969).

16. Quoted in Kate Silber, *Pestalozzi: The Man and His Work*, 2nd ed. (London: Routledge & Kegan Paul, 1965), p. 213. Considering that this talk was given in 1809, I excuse Pestalozzi's sexist language. In fact, his schools were among the first to be coeducational.

17. Rudolf Steiner's ideas are explored in a new publication, *The Threefold Review*, published by the Margaret Fuller Corp., P.O. Box 6, Philmont, NY 12565. See "The Threefold Social Order and Educational Freedom" in issue no. 1 (Summer 1989), pp. 3–5.

18. Ralph Waldo Emerson, "Politics" (1844), in William H. Gilman, ed., *Selected Writings of Ralph Waldo Emerson* (New York: Signet/New American Library, 1965), pp. 358, 359.

Notes

1. Max Rafferty, *Suffer, Little Children* (New York: Devin, Adair, 1962).

2. Benjamin Rush's essay is found in Frederick Rudolph, ed., *Essays on Education in the Early Republic* (Cambridge: Harvard Univ. Press, 1965), pp. 9–23.

3. David Nasaw, *Schooled to Order: A Social History of Public Schooling in the United States* (New York: Oxford Univ. Press, 1979), p. 24.

4. Carl F. Kaestle, *Pillars of the Republic: Common Schools and American Society, 1780–1860* (New York: Hill and Wang, 1983), p. 55.

5. Clarence J. Karier, *The Individual, Society, and Education*, 2nd ed. (Urbana, IL: Univ. of Illinois Press, 1986), p. 64.

6. See Jonathan Messerli, *Horace Mann* (New York: Alfred A. Knopf, 1972), especially pp. 117ff; also Paul G. Faler, *Mechanics and Manufacturers in the Early Industrial Revolution* (Albany: SUNY Press, 1981), pp. 117–120, 130; and Nasaw, *Schooled to Order*, p. 36.

7. Quoted in Merle Curti, *The Social Ideas of American Educators* (1935; reprint, Totowa, NJ: Littlefield, Adams, 1968), p. 80.

8. See John Higham, *Strangers in the Land: Patterns of American Nativism* (1955; reprint New York: Atheneum, 1970); Thomas Archdeacon, *Becoming American: An Ethnic History* (New York: Free Press, 1983); and Charles Leslie Glenn, *The Myth of the Common School* (Amherst: Univ. of Massachusetts Press, 1988), pp. 64–78.

9. Quoted in Michael Katz, *The Irony of Early School Reform* (Cambridge: Harvard Univ. Press, 1968), p. 120.

10. Quoted in Glenn, *The Myth of the Common School*, p. 66.

11. Quoted in Marvin Lazerson, *Origins of the Urban School: Public Education in Massachusetts 1870–1915* (Cambridge: Harvard Univ. Press, 1971), p. 33. I should point out that such attitudes were not confined to Boston, but were national in scope. Historians have focused on Boston schools because Massachusetts was the

The Myth of Quantitative Testing and American Cultural Assimilation

by Bert Montiegel

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Throughout all of our history we have told ourselves myths. Our myths define for us who we are, where we come from, where we are going—both in this life and in the next. Myths tell us what is our rightful place in the universe, and they tell us how to conduct our lives. They are guides to what is right and what is wrong, what is true and what is false.

Myths evolve over time; they usually are the result of behaviors associated with a solution to a specific crisis by a particular person or group. Whether or not the solutions are ultimately correct or factual is of small importance. If for any reason the solutions are perceived to have worked, even if minimally, they often gradually become generalized. As it happens, myths are born. Today, we in American education are strongly influenced—maybe even ruled—by a number of very powerful myths. Among the most powerful are the myths of testing.

The field of educational psychology has revolved around the myth that any educational process can be measured. Historically, this myth has been tied to racial and cultural prejudices—a fact which calls into question the reliability as well as moral integrity of much educational testing.

E.L. Thorndike wrote an article for the *Seventeenth Yearbook of the National Society for the Study of Education*, in which he claimed, "Whatever exists at all exists in some amount. To know it thoroughly involves knowing its quantity. . . ."[1] This statement succinctly summarizes a major assumption of educational psychology: In careful identification and measuring of the parts of "whatever exists," we have the basis upon which wise decisions can and should be made.

Most social scientists and psychologists (as well as nearly every testing service) are quick to disclaim that quantitative instruments can alone measure anyone's aptitude, ability, or personality. But quantitative tests are becoming the single most potent determinant in regulating our lives, especially the lives of children in schools. Quantitative psychology, stemming from Thorndike and countless others both before and after him, has led our society to value the quantity of the experience—past, present, and future—more than the quality.

If anyone thinks that quantitative assessments are not influencing the lives of millions, one has only to look inside any school. Schools track students using several artificial criteria stemming from traditional quantitative assessment instruments. These range

from published standardized tests to classroom reading and math groups. The trend in this regard (judging from my own fifteen years of experience as teacher, principal, and now teacher of teachers) is ever increasing.

Evidence of the prominence of the quantity of experience over its quality isn't just in the schools, it is all around us. It is part of our *zeitgeist*, and like any true myth it permeates every aspect of our lives. It is also constantly reinforced both implicitly and explicitly by most psychological literature. Any article that challenges these quantitative assumptions is usually simply dismissed in a "Catch-22" because it does not include some type of quantitative analysis.

Although today's qualitative measures are much more sophisticated than ever before, they ultimately were founded on two myths: First, these tests and their norms are built upon a foundation of tests originally designed to justify assumptions that are no longer generally held to be true (e.g., that innately determined differences in aptitude, abilities, and personalities are based mostly on race and gender). Second, and even more elemental, is the myth that anything knowable can be divided into smaller and smaller parts: that those parts can be measured to yield a clearer understanding of the whole.

Background of quantitative testing

The myth of quantifiable measures to predict human behavior has been around a long time, certainly before the advent of modern psychology. Phrenology, a system by which an analysis of intelligence, character, and development supposedly could be made by studying the shape and protuberances of the skull, was popularized by Johann Spurzheim in the nineteenth century. Even after it was demonstrated to be invalid by the scientists of the day (especially by Pierre Flourens), it persisted in being an influential medium in efforts to predict human performance.[2] Phrenology continued to be an accepted "scientific" enterprise until World War II; the last national convention of the American Phrenology Society was held in 1959.

Also in the nineteenth century, an English physician and human skull collector named George Morton wrote extensively about the relationship between skull size and human intelligence. Human skulls were routinely brought to him. Morton would measure the skulls and declare the race of the persons to whom they belonged. Morton claimed that craniometry enabled him to distinguish races.

It was Morton's contention that the size of the cranium related directly to the level of intelligence (i.e., the larger the cranium, the greater the intelligence). Morton further conjectured that "Mongolians" had larger craniums than "Negroes," and Caucasians had larger craniums than Asians. On this basis, Morton felt that he could affirm the myth that northern European whites were the most intelligent of all humans.

Morton's myth generally was assumed correct, at least throughout northern Europe, until the last part of the nineteenth century, when a number of researchers from the Royal Geographic Society started to collect and measure head sizes in a systematic way. As they discovered that Asians, in fact, had smaller craniums than Europeans, Morton's myth seemed safe. But later, when it was discovered that central African women (women from what is now Gabon, Cameroon, Congo, Zaire, and the Central African Republic) had the largest craniums of all, Morton's assumptions came under severe scrutiny. Of course the criticism of Morton's theories stemmed more from dismay that a black, most especially a black woman, could be more intelligent than a white man, than from the actual lunacy of the myth that cranium size correlates directly with intelligence.

As Morton's ideas came under fire, Sir Frances Galton began the last major scientific expedition of his long and otherwise distinguished career. Galton, the man who coined the term *eugenics*, believed that intelligence and "civilized patterns of behavior" were inherited. He further believed that the highest order in God's kingdom was achieved in the upper-class Victorian Englishmen of his time—of which he was of course an example.[3]

To prove his myth "scientifically," Galton set out to develop a test that would yield a numerical indicator of inherited intelligence. His ultimate goal was to use this instrument to determine which of us would be allowed to breed and how many offspring we would be permitted to have. Unfortunately for Galton, he died before his goal was realized.

In 1905, Alfred Binet, with the help of Theodore Simon, developed what is now considered to be the precursor to the modern intelligence test. Binet, very much a man of his time, originally enrolled at the University of Paris to study medicine under Jean-Martin Charcot, probably the most famous European physician of the nineteenth century. Over his career, Charcot was in some way involved in nearly every major medical advance made in Europe. He was also the person under whom Freud "studied for a year during 1885–86" and was "taught hypnotism."[4]

During the course of his medical education, Binet engaged in a number of studies, always hopeful of pleasing his teacher. After failing to reach his desired results during one of his studies, Binet fudged the data. Charcot did not become the most noteworthy physician in Europe by missing very many details, and Binet was caught. After being kicked out of medical school, Binet enrolled in a psychology program and eventually earned a doctor of philosophy. After receiving his degree, Binet was retained by the French Ministry of Public Instruction to prepare a test to determine which children would be sent to what school.[5]

Racist overtones of IQ testing

Over the past half-century, a myth regarding the development of the first intelligence tests has evolved. Many of the facts surrounding the first purposes for early psychological testing are today glossed over in discussions of the history of their development. College-level introductory psychology textbooks generally do an especially poor job in this area. They usually explain Binet's goals in terms of developing some type of special education program. For example, David Meyers, in his text *Psychology*, states, "Some . . . children seemed to be incapable of benefitting

from the regular schools' curriculum."[6] What he doesn't explore, of course, are the criteria for capability. In Philip Zimbardo's *Psychology and Life* (1984 edition), one of the most widely used textbooks in America, Binet's motivation is put this way: "Binet attempted to devise a test of intellectual performance that could be used as an objective way of classifying and separating . . . school children.[7] What Zimbardo fails to examine for his readers is why such a need was perceived to exist in the first place.

Rarely is any discussion given to why at this time in history Parisian school officials so badly wanted such a test. Surely part of the reason for their caring was a growing sensitivity to the needs of the retarded, in both Europe and America. But this was not the major reason; the larger issue was the racist attitudes of the day.

Furthermore, it was not purely coincidental that when Arthur Jensen published in the *Harvard Educational Review* that "Blacks score fifteen points, plus or minus five"[9] lower on IQ tests, and therefore are genetically less endowed than their white counterparts, the tests he used were based on those same tests developed by Binet and Simon. In fact, the Stanford–Binet test used by Jensen still contained many of the very same items.

Binet's worst fears and Galton's dreams were to a large degree realized following Lewis Terman's importation, translation, and revision of Binet's tests.[10] Terman, who is most famous for his longitudinal study of highly intelligent adults,[11] kept most of Binet's items, added a few of his own, established new norms, and extended the range upward to include what he called "superior adults."

breeding."[14]

In 1912, the U.S. Public Health Service began using IQ tests on immigrants arriving at New York's Ellis Island. Henry Goddard, the supervisor of testing, in 1917 reported that 87 percent of Russians, 83 percent of Jews, 80 percent of Hungarians, and 79 percent of Italians were "feebleminded."[15] It didn't appear to matter that many of the immigrants couldn't speak English or knew little or nothing of American culture. Goddard was convinced that the tests were translated adequately to suit the immigrants. The U.S. Congress was informed of the "menace of the feebleminded," as it was often called during the debates of the Johnson Immigration Act of 1924. This act established an immigration quota at pre-1888 levels to insure the closing of central and eastern European, Middle-Eastern, Asian, and African immigration to the United States. This racist legislation—often cited as the most racist in American history—which remained in effect until 1966, was based directly on a myth and justified by instruments that ostensibly sought only to offer a quantitative measure of human abilities and potential.[16]

In spite of this nearly all-encompassing mind-set, over the past quarter-century a growing and now compelling body of evidence is beginning to suggest that reductionism is not the final word.

Paris at the turn of the century was experiencing its first major influx of a nonwhite immigration. For a variety of reasons, nonwhite people from throughout the French Empire were arriving and taking up residence in Paris. These first immigrants arrived from Indochina, North Africa, and French Equatorial Africa, and all of them desired some type of education. The Ministry of Education was greatly disturbed by what it perceived to be the implication this posed for the school system. To insure that the "best" schools could be reserved for the native white French children, "objective tests" were needed to validate the beliefs already held by the Ministry of Education.[8]

Tests for this purpose were what Binet and Simon were called upon to develop. Of special interest is that much of the foundation they used to build their first tests was the work of Francis Galton.

Terman actively promoted the widespread use of intelligence testing in the United States and, to a lesser degree, in Canada and Europe. He believed that schools and society should "take account of the inequalities of children in original endowment" by assessing their "vocational fitness."[12] Terman, like Galton, envisioned tests that would "ultimately result in curtailing the reproduction of feeblemindedness and in the elimination of an enormous amount of crime, pauperism, and industrial inefficiency."[13] Like Galton and Morton, he believed low intelligence "was very . . . common among Spanish-Indian and Mexican families of the Southwest and also among negroes." He continued: "Their dullness seems to be racial . . . [and they] should not be allowed to reproduce . . . [and] from a eugenic point of view they constitute a grave problem because of their unusually prolific

Testing as a conservative function

Almost every institution in the United States at one time or another has attempted to apply tests designed to measure quantitatively some ability or potential in order to justify the actions of those in authority. Schools are by no means an exception. The stereotyping of children is often readily affirmed by schools through standardized testing and other practices. Teachers and other school personnel tend to be guided by a myth that equates socioeconomic class and family background with academic ability and then look for tools to justify their beliefs.

To examine just how detrimental the effects of labeling can be on normal and healthy children, one has only to look at an experiment on children undertaken in the early 1960s by Rosenthal and Jacobson and described in their book *Pygmalion in the Classroom*. In a very controversial experiment, school children were placed in one of two groups without

regard to their previous achievement or traditional indicators of ability. The teachers of each group were told that all of the children had been tested thoroughly. One group selected randomly was arbitrarily labeled "late bloomers" and was said to comprise children who were ready to spring ahead in school. The second group was said not to be capable of doing much at all, at least academically. Although the teachers were told that there was a major difference between the two groups, there really was none. By the end of just one year, the "late bloomers" had advanced dramatically, while the "nonacademic" children had not improved at all, and in many cases had actually declined in achievement. The children who were labeled as smart became smart; the children who were labeled as stupid became "stupid."[17]

Naturally, tracking in the schools today is claimed to be done on the basis of the latest and most sophisticated quantitative instruments available. But which sophisticated test is used determines where children will be placed. In an attempt to understand the effectiveness of quantitative measures, Feldman and Bratton did a comprehensive study in which they gave eighteen of the most common quantitative tests of ability used throughout the United States to every fifth grader in a Minneapolis suburb. Their findings were astonishing. They found that no student made the top 5 percent on every measure. More important, they found that 92 percent of all of the students made the top 5 percent on at least one quantitative assessment instrument.[18] Their findings about the other end of the spectrum, although not quite so dramatic, also pointed the same way.

In a related discussion, the book *Frames of Mind: The Theory of Multiple Intelligences* by Howard Gardner suggests that the measure of children's intelligence not only depends on the tests used, but that children have more than a single intelligence (as do we all).[19] Gardner recognizes and describes several kinds of intelligence, including linguistic, musical, logical/mathematical, spacial, bodily/kinesthetic, and personal/social. He makes a compelling case that rather than se-

eing these several proficiencies, we generally pay attention only to one type of intelligence—verbal proficiency. If, as Gardner and now others are suggesting, we have multiple intelligences, then attending to only one or two of them serves the function of further stratifying the classroom—and society.

The myth of reductionism

The other, probably more elemental criticism of the myth of quantitative assessment resides in the all-pervasive myth of *reductionism*. Reductionism holds that all knowledge yields greater clarity when subdivided into its basic component parts. It would be naive to suggest that such analysis is of no value in understanding reality. But, over the past century, our *zeitgeist* has ingrained in us the notion that the only true "scientific" instruments are ones which dissect or compartmentalize data. Generally, within the scientific community, this basic assumption is rarely questioned at all, and when it is, it is only on the most ethereal of levels.

In spite of this nearly all-encompassing mind-set, over the past quarter-century, a growing and now com-

tions challenged the reductionist myth upon which the dominating assumptions of quantitative measurement have been based. These were the first such challenges in almost fifty years, since the writings of the Gestalt psychologists Max Wertheimer, Wolfgang Kohler, and Kurt Koffka.

Nowhere has the myth of reductionism become more dominant than in educational psychology and most especially in the teaching of reading. In the past half-century, educators, in an effort to modernize teaching in many ways, have substituted quantitative assessment for their humanity. In Frank Smith's book, *Insult to Intelligence*, a powerful case is made for how quantitative instruments have taken educators so far away from how real human learning occurs that reality is barely recognizable. Smith takes Chomsky's nativist theory of language acquisition and expands it to include how knowledge is acquired generally. He argues that for learning to have meaning and application it must be incorporated into a person's total life experience. According to Smith, teaching that stems from quantitative assessment tools,

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What we know is more than the sum of the parts that we know.

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pelling body of evidence is beginning to suggest that reductionism is not the final word. The first example is Noam Chomsky's classic review of B.F. Skinner's book *Verbal Language*.[20] Here Chomsky argued that language is too complex to be explained by operant and classical learning principles alone. He maintained that the human brain is genetically programmed to generate language, and that we do not learn the rules of language solely from the "principles of association."[21] In many ways, Chomsky's ideas set off a revolution of sorts in psychology in the 1960s. His ideas, along with Marian and Keller Breland's article, "The Misbehavior of Organisms,"[22] marked the beginning of the end of the dominance of behaviorism in American psychology.[23] More important, Chomsky's conten-

even when it is done in the most technologically sophisticated manner, produces nothing greater than knowledge of the tools. He argues that understanding and mastery result from a total meaningful engagement with the world.[24]

Smith expands his criticism of reducing teaching through quantitative tools in an article in the January, 1989, *Phi Delta Kappan* entitled "Overselling Literacy." In the article Smith states:

> The IRA's (International Reading Association) *Annual Review of Reading Research* includes summaries of more than 1,000 research reports every year, all of them related in one way or another to literacy or literacy instruction. More than 80% of these studies are experimental; most of the rest are related to investigation within classrooms. Scarcely any of these studies look at how children become literate in circumstances that are not artificially manipulated.[25]

At about the same time Chomsky was challenging the learning theories of language acquisition, Carl Rogers began challenging the emphasis of the traditional measures and means in psychotherapy. In describing his newer view of the characteristics of a helping relationship, he writes:

> I feel quite strongly that one of the important reasons for the professionalization of every field is that it helps to keep this distance (. . . between ourselves and those with whom we work). In the clinical areas we develop elaborate diagnostic formulations, seeing the person as an object. In these ways, I believe, we can keep ourselves from experiencing the caring which would exist if we recognized the relationship as one between two persons.[26]

Offering an alternative, Rogers declares: "The degree to which I can create relationships which facilitate the growth of others as separate persons is a measure of the growth I have achieved myself."[27] He goes on to claim that this is possible "because therapy in its occurrence is a highly personal, subjective experience."[28]

Beyond reductionism

This is not intended as an absolute repudiation of quantitative assessment. The case for its use has been and continues to be made quite strongly. But quantitative tests need to be seen for what they are, not for what so many people want them to be.

A foundation of a seedy past does not necessarily predicate the lack of value in the present. But ignoring or disguising the past does not help to strengthen the present. Only by seeing the past accurately can we see the present clearly as well as make intelligent assumptions about the future. This article has attempted to look squarely at its subject and peel away some of the myths that surround it, but not for the purpose of creating new myths. Rather, the intent of this article is to facilitate clearer thinking about what is in front of us.

That quantitative assessment tools have value does not mean that they are the only or final authority. Other answers also have value. What we know is more than the sum of the parts that we know.

Notes

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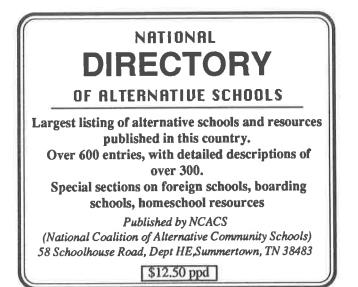
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Bilingual Learners:
How Our Assumptions Limit Their World

by Yvonne S. Freeman and David Freeman

The assumptions we make limit what can be learned. Alter those assumptions and the potential for learning expands.[1]

On the subject of how children learn, educators, parents, and even politicians have often formed their assumptions on common sense rather than on research-based theory. In many cases, these assumptions never have been stated explicitly, but they have served as the basis for important educational decisions. This is particularly true of assumptions about bilingual learners. In a review of the research on bilingualism, Hakuta points out, "There are emotional and political realities underlying the controversy over bilingual education that no amount of scientific investigation will smooth over."[2] Misunderstandings about the nature of bilingualism, how bilinguals learn, and bilingual education have influenced not only classroom methodology and family learning activities in homes but also local, state, and national legislation for bilingual education. Unfortunately, many assumptions about bilingual learners have hindered rather than helped.

Bilingual students are not merely a fringe element in schools. The 1988 California Tomorrow report, *Crossing the Schoolhouse Border*, notes that "5.3 million Californians—20% of the population—are foreign born," and that "soon after the turn of the century there will be no single majority ethnic group in California."[3] California provides a preview of the future in this country—one that cannot be ignored. Already there are California school districts where as much as eighty percent of the school population are limited or non-English speakers. These students come from all over the world, with the largest number of recent immigrants from the Americas and Asia.

These immigrant children have been misunderstood in this country for some time. The dropout rate for these students is increasing, but their lack of success is not surprising in view of the fact that they enter a school system that is foreign, where the language is incomprehensible, where faces of classmates are of many colors, and where parents feel unempowered and frustrated. The authors of *Crossing the Schoolhouse Border* point out, "While we talk about democracy and equal opportunity, in reality many of our students are barely given a chance to get out of the gate. The basic question is not how we can teach these students, but whether we really want to."[4]

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Mainstream education assumes that the native languages and cultures of minority students constitute a deficiency rather than a strength. Combined with other faulty assumptions, this attitude diminishes the educational experience of millions of young people.

Bilingual students who do not achieve certain levels on standardized tests or state-approved English language tests often are labeled as "Limited English Proficient" (LEP) or as "functionally illiterate."[5] Proponents of bilingual education point out that children labeled LEP often are believed to be semilingual or to have no language. In most cases, the child, the child's family, or the child's culture has been blamed for the lack of success in schools.[6] As a result, instructional models for bilingual students in this country have been developed with the assumption that education must overcome some sort of deficiency.

considering the ways in which each of these common-sense assumptions limits the potential of bilingual learners, we describe a program based on recent research that can help bilinguals to develop their full potential.

1. Learning is the transfer of knowledge from teachers to students

The idea that learning results from the transfer of knowledge from teachers to students underlies much current educational practice. Inherent in this thinking is the notion that what is taught explicitly is what is learned directly. Students are perceived as being like plants: passive and in need of nourishment from outside sources in order to develop and

might have learned that reading is sounding out words and that good readers are those who pronounce words well in Standard English dialect. Above all, bilingual learners might have learned that they lack the language and the cultural background that teachers and schools consider necessary for success in school and society.

As these examples suggest, it is possible for both teaching and learning to be going on in the same room at the same time, but often what teachers think they are teaching is different from what students are learning. This discrepancy is the result of viewing students as plants. Lindfors suggests that teachers would do better to think of their students as explorers who interact with their environment, their peers, and their teachers as they learn about the world.[12] This idea is supported by Halliday, who, through studying his own child learning language, discovered that children actively "learn how to mean" in meaningful, functional social interaction.[13]

*I*n a truly pluralistic society, bilingualism is promoted for all students, not just minority students.

For example, Flores lists several kinds of deficits educators and the general public have used over the years to explain the academic failure of Hispanics in our country's schools:

1920s—Spanish speaking children were considered mentally retarded due to language difficulty.

1930s—Bilingualism and its effects upon the reading aspects of language were considered a problem.

1940s—Because of their "language problem," It was thought that Mexican children should be segregated.

1950s—Schools were called upon to provide for deficiencies by providing "a rich and satisfying program."

1960s—The child's home and language were viewed as the primary cause of school failure.

1970s—It was thought that when bilingual children code switch, mix their languages, it is an indication that they know neither well.[7]

If educators, parents, and politicians view bilingualism as a deficit, they may act on certain assumptions and adopt educational practices that actually limit the potential of bilingual students. In the sections that follow, we examine five common assumptions which we believe limit the potential of bilingual students. After

bloom.[8] For example, during social studies period, a teacher might lecture on world religions, world geography, or world economics without ever first finding out what students already have experienced or read about in these areas.

Teachers who view students as plants often adopt what Freire calls the "banking" concept of education: "In the banking concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing."[9] Students passively receive deposits of knowledge to file and store. Since the assumption is made that teachers know the language and bilingual students do not, "the teacher teaches and the students are taught . . . the teacher talks and the students listen—meekly . . . the teacher chooses and enforces his choice, and the students comply."[10]

This assumption that students learn what teachers teach contains some truth. However, teachers sometimes don't realize what it is they are teaching. As Frank Smith points out, we may look at what students have learned and deduce what they were taught.[11] In math classes, for example, students might have learned that math is boring. In language arts, they

In an explorer classroom the teacher does not simply transmit knowledge about religion, geography, or economics. Instead, the teacher explores the topics with the students, drawing on what they know, and involves them actively in the process of discovering more. A teacher teaching at any level with children of varying cultural and linguistic backgrounds could read Peter Spier's book *People* as a stimulus for study on similarities and differences, world population, individual physical characteristics, religion, recreation, housing, means of making a living, and different world languages.[14] Students then could chose areas of special interest to them to read about further and become "experts" in those areas.

This type of exploration can be done in the children's first or second language, but in either case the children are seen as having something to contribute to the learning, not as passive recipients of someone else's knowledge. Instruction in an explorer classroom develops the potential of bilingual students rather than limiting it.

Photo courtesy of Winchell Elementary School, Fresno, CA.

2. Learning oral language precedes learning to read and write

Whatever image they hold of learners, one of the most common assumptions that teachers make is that they must teach oral language before written language. This assumption limits the potential of students. Harste, Woodward, and Burke discovered that preschool and kindergarten teachers working with monolingual English speakers often ignore meaningful reading and writing activities in language arts because they assume their job is to develop oral language. The same attitude is even more prevalent in second language and bilingual classrooms, where teachers delay the use of writing in the second language even though written language is crucial for academic success.[15]

Often, bilingual students can read and write before they can understand and produce conventional English orally. Frequently, bilingual students are limited to learning to pronounce Standard English, while their English-speaking peers are developing their literacy skills as they study various content areas. As a result, when bilingual students are mainstreamed into all English classes, their lack of experience with reading and writing puts them at a disadvantage.

In second language teaching, oral language has had supremacy since the formulation of the slogan inspired by structural linguists: "Language is speech, not writing."[16] In two popular approaches to second language teaching, the Natural Approach and Total Physical Response, speaking, reading, and writing are postponed to give students an aural comprehension base first. For example, the general belief among some language educators is that readers must be able to say the words to understand them. However, research is disproving this. Krashen, whose hypotheses form the basis for the Natural Approach, has found that "reading exposure" or "reading for genuine interest with a focus on meaning" provides language learners with reading "comprehensible input" similar to oral "comprehensible input."[17] The reading exposure contributes to second language acquisition, just as oral language does. Krashen also proposes that reading contributes to competence in writing, just as listening helps children to acquire oral language.[18]

Hudelson's research supports Krashen's more recent views; namely, children who speak little or no English can read print in the environment and can write English, using it for various purposes. In fact, Hudelson found that some second language learners can write and read with greater mastery of English than their oral performance might indicate.[19] Along the same lines, Edelsky's research in bilingual classrooms indicates that written expression in English may precede formal reading instruction, and that bilingual learners use knowledge of their first language and of the world and actively apply their knowledge as they write.[20]

The research suggests, then, that functional reading and writing, as well as speaking and listening activities, should be integral parts of all language classrooms, because all processes interact. Harste, Woodward, and Burke describe individual reading, writing, speaking, and listening encounters as all feeding into a common "pool" from which other encounters draw. Rather then assuming that speaking, listening, reading, and writing are separate and should be kept separate, Burke explains that all expressions of language "support growth and development in literacy."[21] This data pool concept suggests that requiring bilingual students to master oral skills before they write and read actually can limit their learning potential.

In explorer classrooms where both teachers and students are involved in learning and teaching, bilingual students can develop all of their lan-

guage skills. For example, the teacher or students can read stories that reflect different religious backgrounds. Together they can discuss what interests them, and then students can write reactions to what they have heard, talked about, and read about and report back to their peers. In this way, students can read, listen, speak, and write about topics they choose to explore.

3. Learning proceeds from part to whole

A third assumption is that real, whole language is too difficult for bilingual students, and that learning is easier if language is broken down into smaller parts. This assumption has guided instruction for both English-speaking and bilingual students. In language arts classes for English speakers, children are asked to underline parts of speech, put in capital letters and punctuation, and circle pictures of things that begin with the same sound. Bilingual students might also be asked to fill in correct verb forms, substitute plurals for singulars, and practice minimal pair sounds.

In either case, the assumption is made that mastery of these exercises dealing with parts of language in isolation will lead to mastery of real language. The faulty assumption is that if students begin with simplified sentences and isolated grammar points, they will more easily be able to build up to the production of correct, whole language. In other words, some educators believe that learning goes from part to whole and that it is the teacher's job to select and present the parts the students need to learn. This assumption, like the first two, serves to limit student potential.

The idea that learning goes from part to whole is a common-sense idea. In industry, complex tasks are often broken down into simple operations to improve production. However, what works in business does not seem to work in learning. Research indicates that language is learned from whole to part rather than from part to whole. Vygotsky believed that word meanings, for instance, develop in a functional way from whole to part, even though in quantity language seems to develop from part to whole as the child moves

from one word, to several words, to full sentences.

> In regard to meaning . . . the first word of the child is a whole sentence. Semantically, the child starts from the whole, from a meaningful complex, and only later begins to master the separate semantic units, the meanings of words, and to divide his formerly undifferentiated thought into those units.[22]

Even though children begin by speaking in single words, the words really represent whole ideas that have broad and often vague meanings. For example, "milk" may mean "I want some milk," "I spilled the milk," or "Where is the milk?" Thus, single words such as "milk" move semantically from whole, generalized meanings, toward more definite, specific meanings close to adult meanings with more complex syntax.

Goodman explains that we are "first able to use whole utterances" and that, "only later can we see the parts in the wholes and begin to experiment with their relationship to each other and to the meaning of the whole."[23] Parts are harder to learn because they are more abstract. Words embedded in meaningful intonation patterns and produced in meaningful and familiar contexts are easier to learn than isolated words.

Many parents have experienced the difficulties imposed by a lack of context when asked by their children to give a definition for an isolated word from a vocabulary list. The parent often will ask the child to use the word in a sentence or explain the situation where the child heard the word. Only in the context of the whole is it possible to explain what most words mean. In the same way, individual facts or dates from a social studies book are harder to learn than facts and dates embedded in histori-

cal contexts. When older students in a social studies class first read Hunt's *Across Five Aprils* and then study the details of the Civil War in the United States, they have a picture of the whole situation, the people involved, and the setting.[24] It is only at that point that the isolated facts, dates, and names can take on meaning. The same principle holds for all subjects. For example, it is easier for elementary second-language students studying the vocabulary and concepts of large numbers to read (or have read to them) *How Much Is a Million* by Schwartz than it is for them to do isolated exercises in translating numbers like 1,000,000 into words.[25]

In many bilingual classrooms, the approach to language teaching has been to isolate parts of the language in order to make learning easier.

Children in bilingual programs in the United States who are learning to speak, read, and write their first language will naturally be learning English at the same time because of their surroundings and the need for English.

However, many successful teachers in bilingual classes are now beginning to treat language as communication and not as a separate subject made up of skills to be taught in isolation. Wong-Fillmore found that teachers who saw the task of teaching language as "explicit instruction on the language" rather than language "as a medium of communication" provided poor instruction.[26] Enright and McCloskey point out that teachers in communicative bilingual and ESL classrooms "speak of developing 'literacy' and 'communicative competence' rather than of teaching 'reading,' 'writing,' and 'language arts'."[27] When the language is kept whole, the focus is not on the linguistic system, but on content that is functional and meaningful for students. This accomplishes what Goodman calls the "double agenda": students develop concepts through study of the content and, at the same time, teachers are aware that the stu-

dents are learning language.[28]

Organizing teaching by breaking down subjects into parts and presenting one part at a time may be easier for teachers but more difficult for learners. Teaching part to whole is logical, but it is not psychological.[29] Students often fail to see how the individual pieces go together to form a coherent picture. It is as though they are trying to do a jigsaw puzzle without being able to see the picture on the box. Thus, although teachers sometimes assume that teaching the parts will help their bilingual students, the process limits students' potential. Particularly in bilingual classes, if students are forced to focus on bits and pieces of English, they may fail to learn English and, at the same time, fall further behind their monolingual classmates in knowledge of subject area content.

4. Learning to read is different in different languages

Some bilingual teachers who believe in a communicative approach for the teaching of English as a second language and teach reading and writing in English with a focus on meaning, switch to a phonics approach for the teaching of reading in the first language. These teachers are acting on the assumption that learning to read is different in different languages, and this assumption may limit the potential of their bilingual students.

It may be that teachers teach reading differently because they themselves remember learning their first language through phonics, but it may also be the result of misconceptions about language differences. Barrera points out that in Spanish–English bilingual education there exist the notions that "first-language reading and second-language read-

ing are disparate processes," and that "language-based differences in second-language reading are reading problems to be eradicated."[30]

As Barrera notes, many educators believe that Spanish reading "is different from reading in English—that it is much easier—because of the greater regularity of the Spanish sound-letter system."[31] This view of instruction encourages a phonics approach, which emphasizes the code rather than the meaning. However, Barrera points out that reading in the first and second languages are both meaning-seeking processes. This view of reading is strengthened by miscue analysis research done with other non-English-speaking children reading in their first language. The results of this research show that Hispanic, Polish, Yiddish, and Arabic children are not "bound by letter-by-letter processing of print," but use both "selected visual cues and their knowledge of language and the real world to anticipate, to predict, and to hypothesize about print."[32]

Other teachers avoid teaching reading in the first language because they assume that teaching children two languages at once will confuse them. The belief is that because the two languages are different, they will interfere with each other, and children will learn neither language. In reality, as children in a bilingual environment learn language, they work out the contexts in which to use each language and learn naturally when each language is appropriate to use.[33] Children in bilingual programs in the United States who are learning to speak, read, and write their first language will naturally be learning English at the same time because of their surroundings and the need for English. Children hear English spoken

by others at school, in stores, and on television. Much of the print in the environment is in English. Children respond to the English in their environment and, when encouraged, can learn to understand, speak, read, and write in both their first and second languages at the same time.

The assumption that learning to read is different in different languages limits student potential in at least two ways: Most obviously, students who do not develop literacy in their first language lose something of their own culture, and they also lose the advantage of being fully bilingual. At the same time, if literacy instruction is limited to the second language because teachers believe that the reading process is different in different languages, then teachers may delay reading in English until oral language is mastered. Therefore, bilingual students will fall behind their English-speaking peers who are benefiting from reading and writing as well as speaking and listening.

5. Learning should take place in English to facilitate assimilation

The first four assumptions, although they impact on bilingual children, can limit the potential of all learners. The final assumption, however, applies directly to bilingual learners. This is the two-part assumption that (a) for bilinguals the purpose of instruction is assimilation and (b) instruction in English is essential to school success. The first part of this assumption is often voiced by politicians and put into practice by educators.

In 1917, Theodore Roosevelt stated:

> [A]ny man who comes here . . . must adopt the institutions of the United States, and therefore he must adopt the language which is now the native tongue of our people. . . . It would be not merely a matter of misfortune but a crime to perpetuate differences of language in this country. . . .[34]

A similar view was expressed more recently by William Bennett, former U.S. Secretary of Education: "In America . . . we can say *E Pluribus Unum:* out of many we have become one."[35] Though he went on to say that we "respect our differences; each of us is justly proud of his own ethnic heritage," the Secretary's basic message was that minority children should be taught English and English

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Particularly in bilingual classes, if students are forced to focus on bits and pieces of English, they may fail to learn English and, at the same time, fall further behind their monolingual classmates in knowledge of subject area content.

only, and schools should not waste time and money teaching the native language. The underlying political philosophy expressed is one of assimilation.

Many proponents of bilingual education have suggested that our country would be better served by taking a pluralistic view of the place of the minority child in our society and rejecting the "melting pot" image. Instead of having to conform to the majority culture and language, bilingual children could be encouraged to maintain their first language and culture, develop their second language, and understand their second culture in order to participate fully in it. Rather than seeing the United States as a "melting pot," these cultural pluralists view the country as a "salad bowl" with children from each culture contributing flavor or spice while maintaining their individuality. In fact, in a truly pluralistic society, bilingualism is promoted for all students, not just minority students.[36] In a pluralistic society, bilingual citizens come to understand not only languages, but other cultures and points of view in order to deal with the modern problems of society. Thus, the assumption that the goal of education is assimilation limits the potential of both bilingual students and the nation as a whole.

Proponents of assimilation, such as former Secretary Bennett, further assume that instruction should be in English for "full participation in this remarkable nation of ours. . . . English only should be taught because . . . a sense of cultural pride cannot come at the price of proficiency in English, our common language."[37] The assumption is that more instruction in English makes students more proficient in English, while instruction in a second language takes away from English proficiency.

Again, this common-sense assumption that more English makes for better English has been challenged by recent research. Cummins found that bilinguals taught in their native language not only developed concepts more rapidly than bilinguals taught the same concepts in a second language, but that they also developed greater English proficiency even though they received

less English instruction.[38] Cummins argues that concepts, including knowledge of the forms and functions of language, are most readily developed in the first language, and, once developed, are accessible through the second language. Once a child knows how to read in one language, the child can transfer that knowledge about reading to the second language. The child does not need to learn to read all over again any more than Einstein needed to learn physics all over again when he came to the United States.

Assuming that English-only instruction will benefit bilinguals may, in fact, limit their potential for learning English. This is especially true in situations where English instruction emphasizes oral language over written language and presents oral language in bits and pieces rather than in meaningful wholes.

The five common-sense assumptions about what's best for bilingual learners combine, in many educational programs, to prevent bilinguals from developing their full potential. If these assumptions are rejected, a different sort of instructional program could be considered, one designed to build on the strengths that bilingual learners bring to schools in the United States rather than concentrating on their deficiencies.

A whole language approach for the bilingual learner

One approach to education that builds on the strengths of bilingual learners is the whole language approach. Whole language teachers base their practice on current research in language and literacy development. As Goodman, Goodman, and Flores point out, "The basic assumption on which to build the bilingual curriculum, including biliteracy, must be based on sound views about language and language learning."[39] A review of this research leads whole language teachers to reject the five false assumptions discussed above, because those assumptions are based on common sense rather than research.

In the first place, whole language teachers reject the notion that a class should be teacher centered—that teachers have all the knowledge and

that students are no more than passive plants. Instead, in making curriculum decisions, they follow Dewey's advice: "The child is the starting point, the center, and the end. . . ."[40] Dewey argued that learners are frequently capable of doing more than adults/teachers think they can. In whole language classes, in order to build on student strengths, educators turn to the child as informant. Goodman proposes that all teachers should be "kid watchers" and carefully observe students in action in the classroom.[41] By watching children, teachers can gain insights into how learning takes place. Consequently, whole language teachers are better able to meet students' needs. They can create lessons that build on what learners bring to the learning situation. Research has shown that children, including bilingual learners, learn when they are active participants in the learning process. In addition, Frank Smith states that children do not learn when (a) they already know it, (b) they don't understand it, and (c) they don't want to risk.[42] In whole language classrooms, teachers create a risk-free environment in which students may explore what they do not already know in a meaningful way, drawing upon what they do know in a way that makes sense to them.

In a whole language classroom, teachers reject the notion that oral language must be mastered before written language is introduced. Instead, they integrate speaking, listening, reading, and writing in every activity. They recognize that oral language can build on written language at the same time that written language expands on the oral language base, and that learners cannot afford to delay the development of literacy skills.

Whole language teachers also reject the idea that learning goes from part to whole. Rather than breaking down language or content area subjects into parts in order to simplify them, whole language teachers work to keep the concepts whole and teach from whole to part. They realize that both language and concepts develop naturally when they are studied in real, functional contexts. Providing additional contexts helps bilingual

students to grasp new concepts, while focusing on isolated parts out of context makes learning more difficult.

Whole language teachers also realize that, although languages differ, the process of learning to read is the same for all students. For that reason, teachers use the same method to teach reading in both the first and second languages, emphasizing that reading is a meaning-seeking process, not an exercise in pronouncing words. They know that learning takes place when it is functional and meaningful to the learner. Therefore, a whole language classroom offers students functional reading tasks that are an extension of natural learning outside of the classroom in an atmosphere that encourages their bilingual learners to take risks as they make sense of the world.

Finally, whole language teachers reject the idea that more English leads to better English. Instead, they encourage their bilingual students to draw upon both their languages as they learn. They discover that their students actually develop English proficiency more completely and rapidly as a result. In addition, by emphasizing the importance of the first language, whole language teachers advocate cultural pluralism rather than assimilation. Instead of stifling differences, they celebrate diversity.

Therefore, in a whole language classroom, instead of beginning with the one thing the bilingual students lack—English—teachers build on their students' strengths. They help their students to expand on the background experience they bring to the learning situation. They draw on the rich knowledge bilinguals have in both their first and second languages and cultures, so students can develop both languages and become both bilingual and bicultural. For whole language teachers, the goal of education is not to assimilate bilingual children in a "melting pot," but rather to allow them to add flavor, texture, and spice to society's "salad."

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Joyful Literacy at Fair Oaks School

by Lois Bridges Bird

At the south end of a barrio, between dilapidated apartment buildings whose balconies are draped with laundry hung out to dry, and Raychem, a huge industrial complex, sprawls a salmon-colored stucco school building, enclosed in an asphalt yard. This is Fair Oaks, a whole language, bilingual school in Redwood City, California, a working class community fifteen miles south of San Francisco. The student population is 85 percent Hispanic and 10 percent other minorities such as Tongan, Asian, and black. The majority of the children arrive speaking only their native tongue, Spanish; by fourth grade, most have made the transition into English instruction. It is the poorest school in the district. Many of the students are recent arrivals in the United States who have fled the war in Central America or economic problems in Mexico. The school's principal has estimated that 10 percent of the students live in garages without facilities most of us take for granted. They do not have a head start in anything related to school, but they, like children every-where, do have a propensity to learn.[1]

Lois Bridges Bird taught first and second grades in California and Arizona before receiving her doctorate in Language and Literacy at the University of Arizona. Since settling in the Bay Area with her husband and three young children, she has taught graduate courses in Language and Literacy at the University of California, Berkeley, and San Francisco State University; served on the Council of Teachers for the Center for the Study of Writing; and worked as a whole language consultant at Fair Oaks School. With Fair Oaks teachers, she wrote and edited **Becoming a Whole Language School: The Fair Oaks Story** *(reviewed in this issue on page 56). Dr. Bird is currently at work with Professors Ken and Yetta Goodman on* **The Whole Language Catalog,** *to be published by Macmillan-McGraw Hill.*

> **An elementary school in a predominantly Hispanic community adopted a bilingual whole language approach in teaching reading and writing skills. By following "children's natural and powerful learning strategies," Fair Oaks School demonstrated that cultural and linguistic differences need not be barriers to learning.**

This propensity was not evident when Fair Oaks followed the traditional skills regimen of basals and work-books. According to test scores, students were three and four years below grade level, well below the test band set for similar schools. In 1975, alarmed by the low scores, the California State Department of Education sent a team to Fair Oaks to investigate, thus initiating several years of soul searching on the part of the Fair Oaks faculty. Spurred on by this visit, the faculty began to take a long, hard look at their educational program. Gloria Norton, the resource teacher, tells what happened:

> I had always known that the way we taught reading made little sense. It was boring, it was deadly and, as a person who loved reading, it hurt that my kids hated it and never read books on their own. I hated the way I taught it, too, but I thought it was necessary so that kids could learn the needed skills, and then they could read the good stuff on their own, just like I had.

Gloria and other Fair Oaks teachers visited a "psycholinguistic reading lab" that Ann Bayer had developed in Abbot Middle School in nearby San Mateo, and they loved what they saw. In Gloria's words:

As we walked into the classrooms there were seventh and eighth graders reading, and that's all there was to see; a room filled with books and a lovely quiet as students sat and read.

Fair Oaks teachers read professional literature on what was currently known about reading; they participated in in-service sessions with Ann Bayer; and, in 1980, Fair Oaks opened its own reading lab stocked with children's literature. Initially, the lab was open just to fourth, fifth, and sixth graders. Gloria recalls those days:

We read to the kids daily, and daily assured them that they really could pick the books they wanted to read. They didn't trust that, and seemed to view it as a trick. They believed that teachers are supposed to assign books, and kids are supposed to hate it. Within two or three weeks we noticed significant attitudinal changes. Kids loved coming to the reading room. They came at PE time, during recess and even during classroom parties and school dances. They came after school and wanted to borrow books to take home. The first year and a half we lost hundreds of books and we were delighted. No one had ever taken a basal reader home to keep.

While we believe that there are more humane and effective ways to evaluate children's progress in schools than standardized tests, which violate the integrity of both language and learning, we still must respond to a society that uses such tests as the primary measure of a program's success. In 1981–1982, the first full school year that the reading room was open, we charted this growth for all of the fourth, fifth, and sixth graders on the California Test of Basic Skills:

Average growth for 1981–1982

Grade	Total reading	Comprehension
Four	1.8 years	1.8 years
Five	1.6 years	1.6 years
Six	1.1 years	1.4 years

Buoyed by these positive results, and helped by outside consultants, Fair Oaks teachers moved beyond a self-contained school reading lab into schoolwide whole language. A grant from the neighborhood corporation, Raychem, helped to pay for intense in-service and summer courses for the teachers, and helped to fill classroom libraries with fine children's literature. In 1984, Redwood City School District made it official: Fair Oaks was designated a bilingual, whole language school.[2]

The Fair Oaks teachers have written a book about our experiences entitled, *Becoming a Whole Language School: The Fair Oaks Story*. We chose the word *becoming* in order to emphasize the process of learning and change. Since continual learning lies at the heart of whole language—for both students and teachers—the only constant is change. We have not arrived, nor can we ever completely arrive. A sequel to the book written five years from now would still necessarily include the word *becoming*.

Through whole language, our students are gaining access to the full power, beauty, and joy of language and literacy. The benefits are many, but perhaps are best understood as four broad themes: experimentation, authenticity, self-reflection, and empowerment.

Experimentation

The basis of whole language is a model of oral language learning. Learning how to talk may well be the most awesome human undertaking. Every child, by the age of five, except for a small percentage with severe biological handicaps, learns between ten thousand and twenty thousand words, and one thousand rules of grammar, many of which are so filled with contradictions that no contemporary linguist can explain them adequately. Yet the child learns seemingly with little effort and virtually without direct instruction. How does it happen?

The child is an active, creative constructor of language. The infant's incessant babbling, "bah bah," is neither happenstance nor haphazard. The child systematically experiments with new sounds and new forms, gradually learning to differentiate them and to use them to express ever-increasingly sophisticated meanings. Language learning is an

intricate orchestration of multiple systems—muscular, linguistic, perceptual, cognitive, and emotional. The child controls the process moment by moment: self-monitoring, self-regulating, and self-correcting.[3]

The parents respond. They accept "bah bah" as "bottle." They extend and elaborate: "Oh Billy. You want your bottle, don't you? A nice warm bottle of milk, because you're hungry. Here it is." Thus, as Billy fills his belly with milk, he is also filled with the rich possibilities of language.

"*I had always known that the way we taught reading made little sense. It was boring, it was deadly, and, as a person who loved reading, it hurt that my kids hated it and never read books on their own.*"

In this way, the parent is a perfect language-learning partner. There is no fear that the child won't learn to talk, no fear that the child is mentally impaired because he says "bah bah" instead of "bottle," no fear that without immediate correction the child will fixate on "bah bah" and go to his grave unable to enunciate "bottle." Perhaps the most important aspect of the parent–child interaction is the parent's absolute faith in the child's ability to learn. Accordingly, children are allowed to experiment with and approximate the adult model in everything they are attempting to learn. We applaud our children's wobbly first steps, their erratic first attempts at eating with a spoon (which often miss the intended mark!), and the lopsided circle with waving tentacles proudly presented as, "A picture of you, Daddy!"

From time immemorial, sensitive parents the world over have known intuitively that this sort of trial and error is fundamental to learning. What a shame that schools abandoned the parental model and turned instead to the theoretically unsound learning theories of behavioral psychologists. Instead of respecting children's natural learning strategies, which invariably begin with the whole and the global, we followed the dictum of the be-

haviorists and reversed the process.[4]

We succumbed to the seductive idea that in order to learn how to put something together, first you have to take it apart. But a growing body of research across disciplines shows that children learn language, oral and written, by moving from whole to parts: "They focus on meaning before mastering the fine points of form."[5] The complex, integrated processes involved in human language and learning suffer greatly when reduced to a piecemeal presentation. Indeed, language that is broken down into isolated sounds, letters, syllables, and words loses its communicative function and no longer operates like real language. It becomes little more than bite-sized abstractions. The smaller the unit of language, the more abstract it becomes; in fact, there may be nothing more abstract than the alphabet.
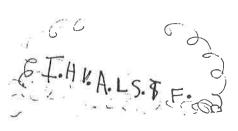
Education's alignment with behavioral psychology has led to programmed instruction and to a component model of learning, in which everything, including language, is broken down into its component parts. These parts comprise the skills that children are drilled on endlessly, in keeping with the behaviorists' formula for learning: stimulus–response–reinforcement. Reading becomes little more than breaking down words into discrete units: initial and final consonants, vowels, blends, and the like. Reading in real books is often postponed indefinitely until children have mastered the manipulation of these abstract bits of language, which leads to what Donald Holdaway terms "criminal print starvation."[6]

Writing is equally fragmented. Children begin with handwriting, practicing first the formation of individual letters before graduating to words. All succeeding drills continue in a similar piecemeal fashion: Children memorize lists of isolated spelling words, punctuate rows of sentences copied from textbooks, and diagram pages of paragraphs in their grammar books.

At Fair Oaks, we reject the behaviorists' theories. Instead, we follow children's natural and powerful learning strategies. We embrace Shirley Brice Heath's advice and provide students with models of "joyful literacy." We immerse them in rich, functional print.[7] (The walls in whole language classrooms are said to "drip with print!") We read to them—two, three, four times a day—beautiful literature, poetry, and song. We give them control and ownership of their reading and writing. With our guidance, they experiment and approximate, and they play with literacy in the same way that they play with all that they are attempting to learn. We understand that literacy, like oral language learning, is a developmental process.

For example, five-year-old Marissa uses only initial and final consonants to represent words:

I have a loose tooth.

At age six, having had many opportunities to explore writing, she spells more completely and uses conventional spacing and punctuation:

Do you want to play?" said the unicorn to the princess. The princess said to the unicorn, "Yes," said the princess to the unicorn.

Authenticity

Fair Oaks teachers try to avoid lessons that involve "inauthentic language"—language stripped of pragmatic purpose that occurs only in compliance with teacher-directed assignments. The focus is always on meaning. Just as parents help their children to make sense of conversation, whole language teachers help students to make sense of print wherever they encounter it, whether on grocery shelves, along city streets, in fine children's literature, in the local newspaper, or in reference books. We also help our students use written language to communicate and to express their own meanings. Students write across the curriculum for a wide range of authentic purposes: to protest governmental policies in Central America, to explain to friends how to construct a backyard tent, to note information gathered from an afternoon in the library researching the life of manatees.[8]

The following is an example of language use for a very pragmatic purpose:

Dear Mr. Smith, We have a broken table. It needs screws. Can somebody fix it, please? Thank you. (signed by the teacher with room number)
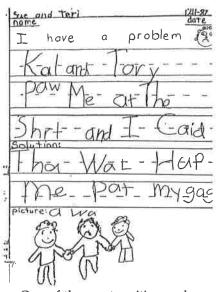
This was written by a Spanish-speaking five year old who was self-transitioning into English. It is typical of the notes we receive daily in the school office. Students use reading and writing constantly for a wide range of purposes—to get tables fixed, or, in Peggy Smullin's first grade, to mend hurt feelings. As a new teacher last year, Peggy was overwhelmed by the constant skirt tugging and cries for help from the children: "Teacher, Marisol hit me!" or "Teacher, Pablo stole my pencil!" So she developed problem sheets. "I have a problem" is written on one side, and "Yo tengo una problema" is written on the other. Now, when two kids bump heads, they grab a problem sheet, write about their problem, and suggest a possible solution[9]:

I have a problem:
Kai and Tory pulled me at the shirt, and I cried.
Solution:
They will help me put my jacket away.

Sue and Teri — name — 1-11-87 — date

I have a problem

Kat ant Tory paw Me at tho shrt and I said

Solution: tha Wat Hap me pat my gas

picture: a wa

One of the most exciting and productive ways in which children are using literacy at Fair Oaks is in the interactive reading and writing program initiated by Shirley Brice Heath in Leslie Mangiola's fifth grade class in 1985 (it's now schoolwide).[10] Twice weekly, Leslie's students team up with Kathleen Short's kindergarten class. Each upper grade student is paired with a kindergartner for half an hour of shared reading and writing. At the end of this period, the fifth graders return to their classroom, take out their stenographer's notepads, and record their experiences with their tutees.

These records serve the same purpose that the anecdotal records of a whole language teacher serve: They inform the tutor of their young friend's progress and suggest ways that the tutor might respond next. Once Leslie's students have finished recording their experiences, they all gather on the rug for a fifteen-minute group share. This time provides the tutors with the opportunity to talk about their frustrations and concerns, as well as their breakthroughs and triumphs with their young tutees. When possible, the kindergarten teacher attends these sessions, and, as one colleague talking with another, lends her knowledge and perceptions about the kindergartners as the fifth graders share theirs.[11]

Self-reflection

Although there is some debate as to the actual value of metacognition and metalinguistic awareness—the ability to reflect upon one's own cognitive and linguistic processing—there are those, such as education researcher Courtney Cazden, who consider it the very essence of education. Debate over its significance notwithstanding, students in whole language classrooms frequently and spontaneously examine their own thinking, reading, and writing. Ray Dawley's fourth-grade students participated recently in a literature study of Robert Smith's *Chocolate Fever*, a clever story about a little boy who drenches everything—hamburgers, pizza, breakfast cereal—with thick, gooey chocolate syrup.[12] The result is a chocolate lover's nightmare: The boy comes down with chocolate fever and breaks out, from his head to his toes, in brown spots the size of chocolate chips. The children agreed that the book was good fun from start to happy ending, but wondered how Robert Smith did it. What tricks of the writing trade did he employ to craft the book's humor and excitement? Nine-year-old Karla thought she knew:

> He saw first on his mind . . . what the author did is first, he saw . . . what he was going to write down. Because what I do is as soon as I'm writing, ideas come to my head like this when I'm writing, writing, writing, writing. Sooo, I think he did the same thing! He sees the picture on his mind before he writes it down.

Karla is a writer. She understands her own writing process, and she senses what Robert Smith must do as he puts pen to paper, or sits in front of his keyboard.

children have a ready answer. Rebecca explains:

> He gets . . . he gets . . . like if he was reading a long book and he gets ideas from books or from somebody else; like I was writing a story at my friend's and they were playing a guitar, and everything and that, and that gave me an idea . . . like, "She was walking down the street and she saw a man playing a guitar." and that's, and that's what I wrote down. It gives me ideas when I see something or hear something.

The teacher responds with support, refining Rebecca's insights as a writer:

> You know, Rebecca, what you are doing? You are talking like a writer. You know, that's exactly what writers do. Once you become a writer, every little thing that happens to you becomes a potential story. You're always taking little notes in your head. "Hey, that's something I could write about!"

Karla and Rebecca are readers, and they are also writers. But most important, they are thinkers. Able to "turn thought and language in on themselves," able, as Margaret Donaldson says, "to direct their own thought processes in a thoughtful manner."[13]

How did Karla and Rebecca develop their insights as readers and writers? Through memorizing phonics rules? Through identifying context clues? Through practicing writing topic sentences? No. Their insights have evolved through reading, writing, and much discussion about books, authors, language, ideas, and understanding. At their teacher's invitation, they have entered the human dialogue of literacy.

Empowerment

Addressing a Center for Expansion

From time immemorial, sensitive parents the world over have known intuitively that . . . trial and error is fundamental to learning. What a shame that schools abandoned the parental model and turned instead to the theoretically unsound learning theories of behavioral psychologists.

What about the content of the story? How did Robert Smith know what to write? Where did he get his ideas? As writers themselves, the of Language and Thinking (CELT) rejuvenation conference held in June of this year, Mike Torbe said, "If students were really empowered, they'd

walk out of the classroom." Fair Oaks students haven't abandoned their classrooms, nor do we think that they want to; in fact, Fair Oaks now boasts the highest daily student enrollment district-wide. Through the freedom and support and respect for the language learner that whole language provides, our students have come to believe in themselves as capable, creative learners who know what they need and how to get it.

Two years ago, a young woman only weeks out of her credential program, was hired to teach sixth grade at Fair Oaks. It soon became apparent that she was overwhelmed and needed help. Thinking it might ease her burden, Gloria suggested that she use a basal for a few weeks while she got herself established. She accepted that advice; her students, however, did not. Many of them had been at Fair Oaks since kindergarten and had never seen a basal, much less used one, and their first reaction was, "Hey! What happened to our

real books?!" Their second reaction was to go on strike and refuse to read until the literature books were returned. Now that's empowerment, and that was the end of the basal!

Sucar discovered empowerment in another way. In March 1986, when he was eight years old, he transferred from a traditional skills school to Fair Oaks. At first, Sucar found our program somewhat overwhelming. It seemed that he had so much freedom and so many choices. But it didn't take long for him to settle in, and soon he was relishing his experiences in his new whole language classroom, particularly during writer's workshop, when he was free to write about anything of his own choosing, just like a professional writer. Two weeks after transferring, Sucar published his first book by pressing his neatly written text between two cardboard covers and binding them together with colored electrician's tape. Then he wrote the following letter to his teacher:

Thank you for letting me grow my own stories. I had fun writing my story because it made me happy. The end.

Teacher's Note: I enjoyed reading your story, Sucar. You can write one anytime you'd like!

April 7, 1986
Thank you for leting me grow my own stary I had fun riting my stary becuase It made me happy. The end.

Perhaps nine-year-old Karla explained empowerment best. When I asked her what she liked the most about Fair Oaks, she thought long and hard before answering: but, when she finally found the words she wanted, I felt my pulse quicken and goose bumps creep up the back of my neck. It was the kind of response whole language teachers live to hear. She said, "At other schools, they teach you about other people's ideas; at Fair Oaks, they help you discover your own ideas."

At Fair Oaks, we will continue to help our students "grow their own stories," and "discover their own ideas," and, in the process, the students will expand and refine our understanding of what it means to be joyfully literate.

Notes

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10. Heath, *Inside Learners*.
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Alternatives in Public Education: Recent Developments

The new U.S. Department of Education policy of advocating for choice programs in public school systems has opened unprecedented opportunities for alternative, holistic approaches in public education. There is growing momentum for public schools of choice: Alternative public school educators, who have been talking about organizing nationally for several years, have recently formed a loose "affiliation" of state alternative school associations and personnel. This group will facilitate networking and communications among alternative educators nationally. Contact:

> Ray Morley
> Iowa Department of Education
> Bureau of Compensatory and Equity Education
> Grimes State Office Building
> Des Moines, IA 50319-0146
> (515) 281-3686

The 1990 national alternative education conference will focus, appropriately, on "Choice: A Gateway to Golden Opportunities." It will be held June 28–30 at Stanford University, hosted by California's Learning Alternatives Resource Network. Contact:

> Tyra Seymour
> 73-110 Amber Drive
> Palm Desert, CA 92260

Holistic Education in a Native American Community—Two Approaches

Relaxation Techniques: A Methodology in Holistic Education

by Laura J. Fox

Laura J. Fox, a D/Lakota woman, was born and raised on the Standing Rock reservation. She has lived in Los Angeles and Denver and has raised four children. She holds degrees in social work, sociology, and education.

Fort Yates, North Dakota, where Standing Rock Community High School is located, is the centralized agency headquarters for the Standing Rock Sioux Tribe and the Bureau of Indian Affairs (BIA). The high school is under the auspices of the BIA within the Office of Indian Education Programs. The superintendent of the school is Dr. Allen Ross, a nationally recognized proponent of holistic educational approaches.

The senior high section of the school serves 135 students who, if not living in Fort Yates, are bused in daily from four outlying districts of the reservation—Bullhead (36 miles from the school), Little Eagle (46 miles), McLaughlin (24 miles), and Cannonball (20 miles). Many of the students felt that this situation left them little time to study. For this and other reasons, I felt it imperative to assist students in making the most of the study time they did possess.

The concept of holistic education is a multifaceted, multidimensional approach in instructing students. Realistically, this instructional philosophy must be integrated with the Sioux—more accurately, the D/Lakota—lifestyle and culture as it was practiced up until the early 1950s. There exist semantic differences in labeling and references, but the intent and outcome is the same. The basic concept of holism among the D/Lakota involves the balance of all things: spiritual (not religious) practices, herbs, nutrition, ecology, politics, economy, social structure, values, and norms of the D/Lakota culture. Expressly impressed upon the students is the value in knowledge of the D/Lakota culture and those positives yielded by the dominant culture.

In accordance with Dr. Ross's research on "right" and "left" brain learning styles, Native Americans are predominantly "right" brain learners and thinkers. On the basis of this finding, I decided to experiment with relaxation techniques in the classroom, in order to alleviate the ongoing effects of many stress-related activities.

Application of relaxation techniques can be accomplished through the use of cassette tapes using subliminal messages, which are available on the commercial market. However, having limited resources, I was forced to "walk" the students through the process.

Students were instructed to place their feet flat on the floor as if standing and to place their hands on their desks. In a soothing, pacifying tone throughout, they were instructed next to close their eyes and begin to relax. They were instructed to feel the chair on which they sat, to feel the material of the chair, and to become one

with the chair. They were then instructed to breathe evenly and to count while inhaling and exhaling, developing a rhythm in breathing.

Students were then called upon to use their imaginations, with all of their senses. The creation of imagery was limitless, but it had to remain appropriate. It was helpful to suggest imagery relevant to the environment of the students. For example, creating the image of white sandy beaches with azure waters would not have been appropriate for students who had experienced only the plains and the Missouri River. The important thing was to create a peaceful, relaxing setting, and then to give positive messages about the students' ability to learn.

I began with the psychology class, which was engaged in the study of "right" and "left" hemispheres of the brain and their functions. The students were made aware of the need

to relax the tension involved in the use of the logical, linear functioning of the "left" brain. Students were encouraged to use the techniques before they began studying their notes and reading chapters in preparation for testing. The relaxation techniques were also used ten to fifteen minutes before a test was given.

The psychology class comprised fourteen students. Those who were serious about practicing the relaxation techniques showed an increase of 9 to 10 points on test scores. Students who were somewhat shy about classroom participation showed a 3.3 point increase. This study was tenuous with students who were apathetic to the activity.

After the benefits of the relaxation techniques were recognized, the techniques were applied in other areas of social studies. Most notable was the student in world history who became totally immersed in the techniques.

After completing the chapter test, we were both surprised and ecstatic with the results. The student completed 100 percent of the test questions accurately! The exclamation of "It works!" was certainly reward enough for me. The student had been unable to perform this feat on tests in the first semester, and had voiced concern over her inability to do well on tests even after devoting much time to studying the material at home.

It is a good idea to practice on family members or staff before attempting this with students. It is also highly desirable that the instructor integrate this into his or her own lifestyle in order to get to know the process first-hand. Attempting to instruct students in something the instructor may secretly find foolish or too time consuming will immediately be picked up by the students. The instructor is called upon to use his or her imagination as well.

"It is important to use things which relate to the students' own experiences or their own culture."

A Holistic Approach to Teaching in the Art Classroom

by Rebecca Young-Sletten

Rebecca Young-Sletten teaches at Standing Rock Community High School.

Native American students tend to learn well through the holistic approach. The art classroom at Standing Rock Community High School incorporates several aspects of holistic education. First, the teaching applies "right" brain activities to promote creativity and artistic abilities. For example, the students are shown an image and asked to draw it upside-down. This allows the synthesizing function of the brain to pick up shapes and spaces which the analytical "left" brain has trouble doing. Another process uses contour drawing to help students visualize the form of the image while drawing.

In describing to students what they will be doing for their next project, the teacher in the Standing Rock art classroom both verbalizes and demonstrates the methods and the end result. Because students are visual, auditory, and verbal learners, it is important to include all learning styles in the lesson being taught. It is also important to present the entire project and explain all of the parts, rather than present each part separately.

The teacher also uses the technique of *imprinting*, which allows the students time to visualize mentally an image of what they are going to make before actually starting the project. In the classroom, the students are asked to look at the object for several minutes before drawing or creating it, then to close their eyes and create an image of the object. Taking such time to understand what one is doing is an important aspect of learning that Native American children already know from their culture.

Music is also a needed part of the holistic approach, because it can trigger the "right brain" to work more effectively. In the art classroom at Standing Rock, students listen to music as they create. Many times the instructor will put on music that relates to their culture, such as Lakota flute music or drum singers from the local powwow.

It is important to use things that relate to the students' own experiences or their own culture. My students relate well to projects such as beadwork, leather hoop paintings, or painting pictographs as their ancestors did. It is important that students learn how art is so much a part of their culture, and that preserving their art requires much learning.

In the holistic approach, the teacher is only a bridge or guide to learning, and the teacher learns from the student as well. One must not forget that learning takes place only when a child is interested and excited about what he or she is seeing and hearing. In the art classroom, it is always a challenge to find new and exciting ways to help students learn, to make new bridges to cross.

Race, Knowledge, and Pedagogy:
A Black–White Teacher Dialogue

=== *by Donald Murphy and Juliet Ucelli* ====

Donald Murphy is the Cofounder and Co-coordinator of an innovative, teacher-led junior high level mini-school at a K–8 public school in Brooklyn, New York.

Juliet Ucelli taught Language Arts and Social Studies in a co-op pre-GED program for 16- to 24-year-old dropouts in New York City, and now does social work in public high schools.

This article was conceived when both of us—a black working-class man and a white working-class woman who have taught inner-city children and adolescents—encountered copies of Lisa Delpit's *Harvard Educational Review* essay, "The Silenced Dialogue: Power and Pedagody in Educating Other People's Children," on the same day.[1] Juliet commented, "I just saw this really interesting article by a black teacher talking about how a lot of standard 'progressive' methods in education sometimes don't work for inner-city black kids, and about why black teachers and parents feel disrespected by white progressive teachers." Don replied, "Oh, I heard about that article; a white acquaintance thought it was racist because Delpit seemed to be saying white people couldn't teach black kids, and she wanted me to read it." The extreme and emotional quality of the responses to Delpit affirmed our sense that something important was being addressed.

> **Two New York public school teachers discuss their efforts to respect African-American and Latino cultures while providing a competent educational experience for working-class children of color.**

We both had believed for some time that a dialogue between educators of color and their white counterparts is the key transitional step to a teacher–community alliance in urban public schools. In other words, if white teachers could listen to the black colleagues whom they see every day, they would probably learn more about how the black community feels and try to meet these concerns in their teaching practice. So we were fascinated by Delpit's attempt to explain why that dialogue was not occurring.

Both of us had experienced many foreshortened conversations between black and white teachers wherein each felt treated unfairly and misunderstood, and we believed that Delpit had captured some of the polarities. The two of us share a common perspective as educators. We are struggling to make public schools part of a democratic public sphere and, within that democratic public sphere, to empower and legitimize the voices and stories of people disenfranchised by race, class, and gender. This mission in our classrooms, populated primarily by working-class children of color, is interconnected with struggles in other classrooms and in the wider society—to increase African-American student recruitment and professor hiring in universities, to acknowledge in curricula the many Afro-Asiatic contributions to "Western" civilization, to improve living and working conditions in the inner cities, and, in

the long term, to challenge the corporate domination of society.

In the short term, this mission is also interconnected with making sure that those students know how to read, write, go for job interviews, and take college admission exams in the "dominant discourse" when they leave our classrooms. The tricky part is, we must simultaneously legitimize black vernacular and offer some tools for challenging the dominant culture. Since we believe that many teachers of all colors share our goals and struggle with the same questions, we felt that an honest dialogue about our experiences and dilemmas as teachers, from two different historical subject positions, African-American and white American, might help to clarify how to forge alliances among progressive teachers and between them and inner-city communities.

Juliet: Delpit asserts that black students need—and their parents want them to have—access to the "discourse patterns, interactional styles and spoken and written language codes that will allow them success in the larger society." She believes that teachers who favor a writing process approach tend to minimize the importance of Standard English mastery and ignore the stated desires of black students and parents. She also explicitly states, "Even while students are assisted in learning the culture of power, they must also be helped to learn about the arbitrariness of the codes and about the power relationship they represent." So I was shocked to find that many white teachers interpret her as conservative, authoritarian, as upholding the dominant culture.

Don: I've talked to several white progressives who have a wrongheaded notion that students of color will automatically buy into the dominant culture or fall prey to "false consciousness" if they learn the dominant discourse. This is not true, because, even if you talk and write well, you're still hit constantly with the realities of being black or Latino in the United States: housing discrimination, police violence, and so on. We want the option of utilizing the dominant discourse in order to struggle in various situations, and of critiquing the discourse and the power relations it em-

bodies.

Juliet: I think that sometimes white educators, especially those who come from middle- or upper-class backgrounds and pursue public school teaching rather than more lucrative or glamorous professions, may project their own ambivalence, status anxiety, and uncertainty of allegiance onto black parents and students.

Don: I know so many black people who are verbally articulate and incisive political thinkers and activists but can't get their ideas systematically down on paper with standard grammar and spelling. This causes people enormous humiliation and pain, keeps their ideas from being taken seriously, and holds them down occupationally. Standard English fluency is a privilege, and it's easy to minimize its importance if you already have it. You can wind up inadvertently reaffirming your privilege when, out of guilt, you simply don't acknowledge that you have cultural capital that others need, and help them to access it.

Juliet: Delpit makes that point also. For me, Delpit's was the first written piece I had seen that resonated with my own teaching experience—which had made me question a lot of my pedagogical assumptions. My students were 16- to 24-year-old "dropouts" testing at 6th or 7th grade reading levels, and had been through hard times and, in some cases, hard time. They became more involved and worked harder when I gave explicit orders in loud tones and directly expressed my anger at their goofing off and their attempts to get out of doing work. Although I never used it in the classroom, one of the Latino teachers offered me a phrase that really expressed my feelings: "I'm not some stupid white girl who comes here so you can mess with my head. I'm here to help you learn." My students asked for structured assignments with tangible goals and criteria, and regular tests. Although we read and wrote about some African and African-American literature; we had discussions that challenged power relations; and we reflected critically on students' experiences—these activities occurred much less frequently than I would have liked. This was due at least partly to my lack

of training and familiarity with the students' life world. On the other hand, most students improved their reading scores significantly, many earned their GEDs, and several told me, gratefully and pridefully, "You're the only one who made us really work!"

This is in keeping with Delpit's observation that black young people, and many others from working-class backgrounds, may perceive a teacher who gives indirect or veiled commands as weak and ineffectual. These young people tend to benefit when a teacher pushes them to achieve a clear standard and holds their attention through a direct and engaging interactional style. I was lucky to be part of a multiracial teaching staff where black and Latino teachers were acknowledged as educational leaders—which is rare—and were very generous and compassionate in giving me guidance.

Don: But you were able, as Delpit says, to *hear* teachers of color. Due to both race and class-based arrogance, many teachers of color have experienced self-identified white progressives—especially university professors—coming into our schools, assuming that they have educational theory to impart and know the correct way to teach. I've actually been called a separatist more than once when I've criticized this patronizing attitude. This is not the way to begin a collaboration; and besides, some of us actually read Paulo Freire too, along with Malcolm X, Amilcar Cabral, and other pedagogues of African decent whose theories we apply.[2]

At the same time, to *hear* black teachers and parents doesn't mean that you have to agree with everything they say. Many black teachers and parents are coming from a notion of quality education and access that is rooted historically in the experience of segregation. They believe that black kids have to prove that they are more capable than whites, that we have to master Greek and Latin and all the skills that white people have, in order to "function in the white man's world." They look on progressive educational methods as lacking discipline and rigor, and as encouraging laziness.

I always respond in two ways. Yes,

I will do my best to help students do well on the standardized tests and to be fluent in the dominant discourse, or bidialectical. But I also point out to parents and colleagues that the so-called "white man's world" is in profound ideological crisis. Now—when more and more scholars are following in the footsteps of W.E.B. DuBois[3] and exposing the Eurocentric view of knowledge and history as a social construct by the ruling class and their intellectuals that serves to justify imperialism and racism—for black educators and parents to uphold the traditional canon makes no sense.

Juliet: I think it's important to note that Paulo Freire, whenever I've heard him speak, points out that if the teacher has a concept of education that differs from the concept held by the community, then the teacher has to dialogue and compromise. You can't impose your "liberating pedagogy." What you're advocating is a dialogue, really a "trialogue" with students and their parents, because the students may in fact be coming from a very different place than their parents, right?

Don: In my junior high level mini-school, many of my students (who are predominantly the children of working-class Caribbean immigrants) have rejected the notion that they have to prove to white people that they are capable. In an intuitive way, they have a complex sense of the need both to assimilate and to deconstruct official school knowledge; with their Africa medallions and haircuts, they're much more in tune with the Stanford protestors against Eurocentric curricula than their parents. They struggle to define what is legitimate for them and their community.

For those of us who are interested in the education of black students, or any students for that matter, our starting point cannot be blind acceptance of what the dominant social order promotes as legitimate. Both black and white students find schools an alienating fortress. They have to memorize countless facts and figures that have nothing to do with their real lives. What I make clear to students and parents is that my job is to create an environment in which students are free to develop meaning

about the day-to-day lives they live, to try to situate themselves in some historical context.

Juliet: I think it's important to sort out that we're dealing with three interrelated issues here. First, we're saying that Standard English fluency must be taught, while cultural diversity in general, and black vernacular in particular, are also affirmed. At the same time, the historical experience and power relations that shape and rank discourses must be uncovered. Second is the issue of styles of interaction and learning. This includes the style and affective content of our communications with students as well as pedagogical strategy more narrowly defined—write process methods, drill. And third is what you just raised: challenging and expanding the canon, the body of knowledge we teach as history, literature, art. In particular, we have an incredible flowering of scholarship (with honest white academics now beginning to add to the work of pioneering black researchers) showing that what we think of as "Western civilization" emanating from Greece and Rome, is actually rooted in earlier scientific and cultural achievements of African and Asian societies. This is still a topic of controversy in universities and not integrated into most university curricula, much less elementary and secondary textbooks.

But let's talk about pedagogical strategy. What do you do in the classroom that enables students to situate themselves in a historical context *and* to express themselves in Standard English?

Don: I stress an incredible amount of writing, based on their own experience and their family's. They are asked to interview various family members on various questions, and to put down their own experiences and thoughts. This is the basis for group discussion in which students probe one another. My role in particular is to help enlarge their worldview and to challenge their narrowness and their ethnocentrism and objectification of other peoples that always comes out in frank discussion.

Through whole group evaluation, through students' exchange of papers and critique of one another's work, kids get to see the patterns of

grammatical, spelling, and syntactical errors, and also to rethink and reorganize their writing. I drill, I make up exercises or use existing ones as needed to teach the grammar rules that come up. My students will have produced 300 to 400 pages of autobiography by the end of the year, some of it rewritten three or four times to improve grammar, style, and clarity. The way our mini-school is structured, I have the same students for a couple of years, which really builds a bonding and consciousness of collective process among the students.

For social studies and science which I get to teach to the same group because of how we structured ourselves as a teacher-led mini-school, I start with hands-on stuff to get their interest. We've built a model of an African village, then studied its culture, history, economy, and religion; we've kept animals and observed their growth and development.

I don't use many texts or write on the board much. At any given point, some students might be writing, others playing music or chess, others reading or involved in small group discussions. For example, I've had parents tell me that, because their children had low reading levels, "endless book reports and writing" would only frustrate them, and then ask for multiple-choice reading comprehension exercises. I am in a constant dialogue and struggle with parents who freak out because my classroom is not structured in a traditional way. Because my students like the class and, very important, also scored high on the required standardized reading tests, and because I address parents' concerns respectfully, I can keep on doing this.

Juliet: Your approach and the way that you employ skills work in the context of meaningful, experienced-based communication makes perfect sense. I think it's harder for white teachers to combine this so organically. As a result of racism, most white teachers are not already knowledgeable about black culture and history—unless maybe they've had the experience of a political mass movement, or a close personal friendship with a person of color that involves breaking through stereotypes. While

as new teachers we're focused on how to understand our students' experience, which is so different from our own, how to win their trust and draw them out; we're not yet able to integrate it with skills work.

There's another issue here, too. I'm a white person who's made some effort to study black history, follow black culture and media, and work with black-led progressive political campaigns. Still, I wonder why a black child or teen should believe that I could listen to her or him without objectifying or judging, given the racist attitudes which that child probably has experienced from so many whites. Why should that child bother to probe his or experience for me, the way that your students do for you?

Don: I think that students are very discerning about your intentions and feelings toward them, and that whites can be effective teachers of black students, given certain conditions. First, they have to avoid judging and writing people off: "This kid's father is a junkie; his mother is a single mother stuck in the underclass"; stuff like that. Two of my best students are children of single mothers.

Second, as you said, you need to familiarize yourself with the histories of people of color, and be willing to critique texts like those that talk about Christopher Columbus "discovering" America, and so forth. In principle, the onus shouldn't all be on the individual teacher. Texts should be rewritten, and urban school systems should provide staff development to overcome Eurocentric bias; but, due to institutional racism, they won't do it without massive pressure from communities. Teachers' unions should consider offering workshops to members about the histories and contributions of peoples of color, if they want to be more than business unions and build real alliances with the communities they serve.

On an individual level, you can help students use reading and writing to study their own community. You should also feel free to share aspects of your own ethnic, national, or religious culture with your students. You can familiarize yourself with the culture of the community you're working with, through histories and literature written by people of color, and through informal consultations with teachers of color. I

don't know a lot about Haitian culture, but I have my students tell Haitian ghost stories. If I were teaching Jewish children, an understanding of the Holocaust would be key, and I would look to the oral histories and writings by Jewish people to get at it. I don't at all mean that you restrict students to studying their own community, but I've found it's often best to help students recover their own history and broaden out from there.

Notes

1. See Lisa Delpit, "Skills and Other Dilemmas of a Progressive Educator," *Harvard Educational Review* (May 1988); and "The Silenced Dialogue: Power and Pedagogy in Educating Other People's Children," *Harvard Educational Review* (August 1988).

2. Paulo Freire, *The Politics of Education* (Amherst, MA: Bergin & Garvey, 1985); Malcolm X, *Malcom X Speaks* (New York: Grove Press, 1965); and Amilcar Cabral, *Return to the Source: Selected Speeches* (New York: Monthly Review, 1973).

3. W.E.B. DuBois, *The Education of Black People: 10 Critiques, 1906–1960* (New York: Monthly Review, 1973).

Letters
to the Review

Dear Editors:

At the invitation of your publication, I would like to address some specific points in your article and editorial on "Medicalization of the Classroom" (Holistic Education Review, Summer 1989). I respond as a parent of a child with attention-deficit hyperactivity disorder (ADHD), and president of CHADD, a parent support-group for families whose children have attention-deficit disorders (ADD). I am not a professional administrator, nor do I have a doctorate in any educational discipline. I do feel qualified, however, to speak from the experience and unique perspective of a mother.

As you suggest, a diagnosis of ADHD carries with it many complex issues. As parents, we need to become informed, educated consumers and advocates for our children. This means wading through and balancing the information we receive (or intentionally seek out), from the disciplines of education, medicine, and psychology. At times the documents, research reports, recommendations, and statistics are highly technical and sometimes conflicting. We are in the position of final responsibility when it comes to decisions regarding issues of medication, classroom alternatives, family therapy, and a host of other major decisions. As well, we need to provide a high degree of structure and predictability in our personal lives to accommodate our children's incredible need for this type of environment.

This is hard work.

The point Dr. Harlow raises regarding the use of Ritalin or other medications is not one to be taken lightly. This is one of the hardest decisions a parent ever has to make. I assure you that we struggle with some of the very points he raises. We don't have any guarantee that potential side effects will or will not happen. Neither do we know for certain if it is the "right" thing to do.

However, when you live with a child who is truly hyperactive, one who has experienced years of frustration, failure,

issues of poor self-esteem, and social ostracism (among both peers and family members), you might begin to understand how a parent could consider the use of medication as an adjunct to other interventions. The decision of whether or not to try medications is usually reached after many other alternatives have been tried and failed. Allowing for geographical inconsistencies, I do not believe it is necessarily the first treatment of choice.

I speak with many parents all over the country. Some have seen dramatic improvements in their children's ability to attend to task as well as their "availability" to learn since starting a medication. Some children have additional childhood disorders on top of ADD, and may benefit from certain kinds of medication. Other parents have tried medication with their children and have not seen any appreciable benefits from its use. Informed parents generally do not consider the use of medications to be an absolute panacea.

In response to the question Dr. Miller raises, "Is ADHD an organic defect—and if so, are drugs such as Ritalin the only hope for a solution?":

My understanding is that ADD occurs on a continuum of severity and every ADD child is different. Years of investigations into the causes of ADD strongly suggest an interactional model which includes both biological explanations combined with psychosocial factors. New studies by Dr. Barry Garfinkel stress the neurological roots of ADD and the "co-morbidity" of ADD and other disorders of childhood. The point is, each child is an individual and, thus, will react differently.

*Treatment of the ADD child usually requires a **multimodal** program involving a treatment team made up of parents, teachers, physicians, and behavioral or mental health professionals. The use of medications alone in the treatment of ADD is **NOT** recommended. If used, they **MUST** be in combination with educational plan-*

ning, psychological planning, and behavioral management.

Finally, you may be interested in knowing that CHADD's primary focus for this year is "Educational Management of the ADD Child." This is in response to the outcry from parents all over the country. There is an appalling lack of knowledge within the educational community concerning deficits of attention. In a chapter on ADD, an interagency document entitled, **Learning Disabilities: A Report to the U.S. Congress,** *1987, states, "Educational management represents an important priority and often forms the cornerstone for all other therapies. . . . There must be a national effort to better define and understand the full spectrum of ADD . . . and make parents and educators aware of ADD and its implications, particularly the educational implications. This educational effort must ensure that children with ADD realize their full potential and are not continually penalized for exhibiting problems associated with their disorder."*

While I would take issue with your statement that "parents rush to the comforting embrace of a medical paradigm," we would enthusiastically agree that other alternatives need to be made available to our children. However, Dr. Harlow's article didn't offer any clear direction as to exactly where parents can find these schools that offer "patience, flexibility and accommodation." I have searched persistently and diligently over the past few years and found very little available, public or private.

We are urging colleges to train teachers (both regular and special education) specifically in regards to the issues of ADD. All colleges should offer instruction in setting up classrooms to help impulsive, hyperactive, inattentive children to succeed. At CHADD headquarters, we have developed a comprehensive slide presentation and teacher's guide that offers some recom-

mendations and strategies to help. These include restructuring of the ADD child's environment in the room as well as interactive individual guidance recommendations that have worked with children we know.

Why is this justified? Because there are so many students who carry this diagnosis. Conservative estimates place the figures at 3–8% of all school-age children.

We invite you to join us in helping to establish the kinds of environments these creative, lively, challenging, often frustrated, bright, and sensitive children need. Write your letters, make your phone calls, and speak up to your local school officials. We know from experience (documented by research) that the manifestation of behaviors associated with ADHD can be lessened or exaggerated by the child's environment. So, whether or not medication is used, I believe we can all agree that this country needs to rethink the way we provide educational experiences for these children. I look forward to your response to this invitation.

Very truly yours,
Sandra Freed Thomas, RN
President, CHADD
P.O. Box 1535
Greenfield, MA 01302
(413) 773-3486

Dear Editors:

In the article "Educating for Democracy: The 4R System" (Holistic Education Review, Spring 1989), I find it difficult to agree with Guy J. Manaster in his search for teaching democracy in the classroom. His 4R's outline is a possible approach to achieving his goals, but I disagree strongly with his method of discipline that instantly negates the positive aspects of democratic experiences in the classroom—he returns to the authority of the teacher to send a student out of the room. Are there not democratic ways to achieve the solution to a problem that is disruptive?

Enid A. Larson
Big Pine, CA

Editors' response: We have the same question about the "GO!" signal used in the 4R system. The Spring 1990 issue of *Holistic Education Review* will include an extensive dialogue between Editor Ron Miller and Dr. Raymond Corsini, the founder of 4R, in which we debate this very question.

Dear Editors:

We're currently in the process of revising and updating our 1987 book, **Alternatives In Education,** and we would like to contact anyone interested in helping us with the project.

This book covers most of the options available outside the public and traditional private school systems. The current book includes alternative and community schools, home schooling, Waldorf education, Montessori schooling, apprenticeships, alternative higher education, learning exchanges, ancillary services, tutoring, public school alternative programs, and much more.

We're planning to expand the book significantly, and we welcome suggestions and involvement from anyone in the field. Our aim is to make the second edition of **Alternatives In Education** a much more complete and comprehensive guide to what's currently available to families and to individuals in the field of alternative education (and even educational alternatives within the present system).

We're planning to publish the revised book next spring, so please contact us as soon as possible for further information.

Sincerely,
Mark and Helen Hegener
Home Education Press
P.O. Box 1083
Tonasket, WA 98855
(509) 486-1351

Book Reviews

Holistic Education Begins at Home

You Are Your Child's First Teacher

By Rahima Baldwin
Published by Celestial Arts, Berkeley, CA (available from Informed Homebirth/Informed Birth and Parenting, Box 3675, Ann Arbor, MI 48106), 1989; 376 pages, $11.95 paperback

Reviewed by Ron Miller

This is a book I've been waiting for: *You Are Your Child's First Teacher* is a coherent explanation of Rudolf Steiner's views on child development and places his work in the context of the current literature in the field. Rahima Baldwin brings Steiner's esoteric approach down to earth and makes his spiritual insights available to any parent or educator who cares to nurture the whole being of the child. She explains how Steiner's ideas are supported by the empirical and theoretical work of important developmental psychologists, including Burton White, Bruno Bettelheim, Jean Piaget, and David Elkind. And she does a superb job of demonstrating how these ideas can be *applied* in the daily practice of parenting and educating. This is not a cookbook of fixed recipes, but a wonderfully stimulating resource that aims to bring out the sensitivity and creativity in all of us who live with children.

The central message of the book is stated early on, when Baldwin argues that our interactions with the child "need to be consonant with the child's own developmental stages as they unfold" (p. 7). We must learn to be sensitive to the physical, emotional, intellectual, and spiritual needs of the child at each step of development, and then strive to serve those needs rather than impose our own personal and cultural expectations. In several places, Baldwin highly recommends that adult caregivers learn to center themselves

through meditative practices and quiet times; she observes that the quality of our presence is the single most important influence on the child. Baldwin emphasizes that the best way to maintain our patience and equanimity is to *savor the present moment* in our interactions with children rather than try to produce results, such as desired behavior or accelerated intellectual growth.

This book, ultimately, is about spiritual parenting. For Baldwin—a midwife and leading figure in the home-birth movement (she is also the author of *Special Delivery*)—the birth and growth of a child reveals the deep mystery of life. "The energy of creation that is present at a birth is very powerful and holy" (p. 51). Yet for Baldwin, as for many holistic educators, spirituality does not necessarily mean religious dogma and ritual—it means *trust* and *reverence* for the unseen life forces that gradually are incarnating into the child's body. "We tend to think that we have to stimulate and provide things for the children," she says, "when our more difficult task is to provide them with the space to be themselves, to experience and grow and try on the world . . ." (p. 266).

In a few places, Baldwin raises some interesting points and leaves the reader wishing for more. In discussing the differences between mothering and fathering (p. 130), she suggests that breast-feeding and hormonal changes lead to a deeper *spiritual* bond between mother and child than that between father and child. I am not convinced, by this passage anyway, of such a direct connection between hormones and spirituality. Also, Baldwin compares Steiner's views to those of Jung (p. 176) and Montessori (p. 256); this is a welcome effort, but in both cases I think the comparisons are cut short and could be explored much further, with more interesting results. But these are minor complaints. The book is wonderful.

In addition to its excellent presentation of holistic theory, *You Are Your Child's First Teacher* offers useful suggestions and resources for children's

toys, games, songs, and other activities. Baldwin gives thoughtful advice on medical care, television, religious festivals, discipline, and schooling. Each chapter lists books as well as companies that supply natural and wholesome products for young children. Throughout the book, Baldwin encourages an attitude of reverence for the awakening spirit of the child. This, indeed, is the essence of Steiner's teachings. *You Are Your Child's First Teacher* makes these ideas useful, practical, and glowingly alive.

The Home School Reader: Perspectives on Home Schooling from Home Education Magazine

Edited by Mark and Helen Hegener
Published by Home Education Press (P.O. Box 1083, Tonasket, WA 98855), 1988; 162 pages, $10.75 paperback

Reviewed by Ron Miller

Home schooling means different things to different parents. For many conservative religious people, home schooling is a way to instill strong religious values and to avoid the "secular humanism" that allegedly permeates the schools. At the opposite end of the spectrum are a much smaller number of radical, countercultural folks who reject the capitalist and nationalist culture that public schooling represents. Then there are parents who just want to nurture their own children as fully and lovingly as possible, who simply see education as a natural function of the family. I think the Hegeners are this type of parent, and *The Home School Reader* is about this type of home schooling.

These home schoolers share a respectful and nonauthoritarian attitude toward children. One parent writes, "The subject is not really teaching, it's learning. Teaching is like stuffing little link sausages til they burst. That's public education. In

learning, our task is to clear the path and then get out of the way. That's home education" (Steve Thom, p. 18). Another home schooler says, "We who teach our own are not simply substituting one method of education for another, but are involving more of our children's curiosity in their learning adventures" (p. 53. The author is Tom Friedlander, who contributed an article to the Summer 1988 issue of *Holistic Education Review*). The late John Holt—the mentor and patron saint of nonauthoritarian home schoolers—is quoted frequently in this book; at one point he advises parents not to let their homes become "miniature copies of the schools" (quoted by Sherrie Farrell, p. 120). In other words, these home schoolers do not merely seek to take over the school's functions; they offer a radical alternative founded upon genuine love and nurturing.

It is ironic—and a perfect illustration of the sickness of our culture—that such parents have been prosecuted for child neglect and abuse! In fact, as several of the contributors to *The Home School Reader* indicate, a family's decision to keep its children out of educational institutions raises important issues about the relationship between the person and the state, and more generally between the person and the demands of society. Several sections in this book tell poignant stories about parents' struggles against state and school bureaucracies as well as the prejudices of neighbors and family members. But the writers make it clear that home schooling is not synonymous with antisocial withdrawal. Home-schooling families regularly seek one another's company, and they bring their children into the community for genuine and positive relationships with people engaged in working and learning. Linda Winkelried-Dobson (another contributor to *Holistic Education Review*—Fall 1988) distinguishes between "arbitrary socialization," in which children are thrown together, indiscriminately and carelessly, into the cliques and gangs that dominate public school life; and "guided socialization," in which parents recognize that children's social environment is an important element of their total learning environment (pp. 116–

119). Is this overprotectiveness? Holt says, "Your business is, as far as you can, to help them realize their human potential, and to that end you put as much as you can of good into their lives, and keep out as much as you can of bad" (p. 12).

The most philosophically satisfying articles are two essays by Donn Reed (whose Brook Farm Books is listed in *Holistic Education Review*'s resource section on home schooling). In "Structure in the Home School" (pp. 29–33), Reed draws the connection between highly structured learning environments (whether in school or home) and authoritarian adult values; he notes that many leading educators (including some of my favorites—Maria Montessori, Paul Goodman, George Dennison) have advocated less structured learning situations as being more natural and effective. In "History at Brook Farm School" (pp. 72–76), Reed describes how he develops a critical social awareness in children rather than spoon-feeding them the pablum from standard history textbooks. "We feel it's important to have an understanding of the broad sweep of history—the long journey people have made from the caves and swamps to the moon." This is the breadth of vision that underlies any truly holistic curriculum; it reminds me of Montessori's vision of "Cosmic Education."

In general, however, *The Home School Reader* is a loose collection of articles on various topics, not a systematic presentation of home-schooling issues. Even though the editors have arranged the articles in six categories, the topics drift from parents' personal stories, to informal discussions of social and educational issues, to concrete how-to articles on various subjects. The book should not be read as a comprehensive treatment of home schooling, but as a charming introduction to the life of the home-schooling family. On this score, it is highly successful; after reading it, I found myself giving more serious thought to home schooling my own child—not because I was persuaded philosophically, but because I felt such genuine warmth and joy radiating from these families.

Home schooling is an important social movement today—a clear response to the destructive influence of the massive social institutions that have come to dominate our lives. The subtitle of the last section of the book asks the fundamental question: *"Whose children are they?"* Home schoolers answer that children do not belong to society; they do not belong to the state; they do not belong to "experts"—children belong *with* those who love them and care about them.

The Good Preschool Teacher: Six Teachers Reflect on Their Lives

By William Ayers
Published by Teachers College Press (Teachers College, Columbia University, 1234 Amsterdam Ave., New York, NY), 1989; $30.95 cloth, $14.95 paperback

Reviewed by Mary Ellen Sweeney

I love this book. I am not an early childhood specialist, but I am aware of the growth in this area and the need for national attention to the problems of day care for infants, toddlers, and preschoolers. After reading *The Good Preschool Teacher,* I feel more informed affectively and academically about the concerns of this field.

The book's title is misleading, because within its covers lie many informative, descriptive, and theoretical messages about the crucial formative years of children. This book is much more than detailed observation material about six female child-care providers, recorded by one enlightened, if not progressively biased, male university researcher.

Throughout this text, William Ayers reveals the state of the art of the changing field of *child care*. How many of us have forgotten that in 1971 a bill calling for a national system of child-care centers, with payment to be based on a sliding scale, passed both houses of Congress? How many of us remember that the bill was vetoed by President Richard Nixon, who made a strong statement

about the importance of mothers staying in their homes? In addition, this book includes a comprehensive discussion of William Ayers' *ethnographic* research methods that will prove to be helpful to other researchers attempting to detail subcultures with similar naturalistic approaches.

Through the teachers' descriptions and dialogue and the author's own analysis, the reader is exposed to helpful *child developmental theory*. For example, personally I had not realized how traumatic "separation" is to children participating in child-care programs. The teachers in the book are consistent in their discussion of ways that they address this issue in each of their programs; they describe many helpful "how-to" activities concerning this problem and numerous others. Numerous women's issues are also discussed and presented as they affect women in the work force; in their "double duty" as mother and employee; and in their preponderance in numbers in the teaching field, especially in early childhood programs.

The theme of *teacher reflection* is woven into this discussion. Portraiture, autobiography, and other helpful introspective techniques—presented in an unthreatening and enriching way—invite practitioners to seek similar self-examinations in workshops or other experiences.

The *progressive education philosophy* is a final identifiable strand in this book. Child-centered learning with the individual and whole child as the focus of importance is the basis for the organization of each of the diverse programs described. It is important to note that each of these programs included urban youth. This year at the national Progressive Education Conference, a group of urban educators, most of whom are black (in sharp contrast to the comfortable, white, unstressed and privileged majority of progressive educators in the audience), presented a panel to explain the success of the progressive philosophy they were implementing in their programs. It turns out that what works in the "burbs" is apparently as effective with less fortunate populations. William Ayers was responsible for organizing and coordinating that panel of urban educators.

In contrast with the stereotypical belief, real care is given to children in the programs described. That care is perpetuated by a consciousness of the development of the whole child—feelings and emotions, bodies and minds. Child-centered programs are organized to help children discover and develop their uniqueness. The six teachers portrayed in this book are extraordinary and surely make a difference developmentally in the lives of the children, parents, and families of their students. Likewise, William Ayers' work in this book will make a difference to practitioners and parents concerned about the numerous issues pervading the child-care field.

Becoming a Whole Language School: The Fair Oaks Story

Edited by Lois Bridges Bird
Published by Richard C. Owen Publishers, Inc. (Katonah, NY), 1989.

Reviewed by Mary Ellen Sweeney

To say that the Fair Oaks elementary school community in Redwood City, California, is grateful to Gloria Norton is an understatement. She is the key person responsible for bringing and developing the whole language concept to Fair Oaks. Gloria is an example of one teacher making a difference.

Many educators question the effectiveness of clinical strategies (such as the whole language approach) in bringing about strategic or systemic change. It is difficult, if not impossible, they say, to change a school from within; it is not possible for one or several teachers to transform a school. The Fair Oaks scenario disproves this theory. Four years after whole language techniques were introduced to the teachers and students, the entire school was designated as a whole language school. Innovative teaching efforts that began in isolation in individual classrooms proved effective enough to capture the whole school in philosophically significant ways.

This book tells the story of the evolution of one school into a whole language school. The voices of primary and intermediate classroom teachers, resource teachers, university specialists, the principal, the superintendent, and one school board member are heard in this account as their individual enthusiasm and frustrations in this project are retold. This description includes: (a) basic and practical "how-to" tips from teachers involved in facilitating writer's workshop and literature classes, (b) a historical account of the process of this school becoming a whole language school, and (c) a theoretical and philosophical discussion of the "universal truths" concerning children and teachers as learners.

Many of the theories and subsequent practices are those of Montessori and alternative and progressive schools. For example, "inventive writing" is a technique fostered by Maria Montessori as well as the adaptation of a "developmentally oriented model." Additional borrowed and successfully applied techniques from progressive education philosophies and practices include: the teacher as "kid-watcher," interactive reading and writing, and the teacher as learner.

Central office and administrative support for this project was of the highest level of commitment from the onset. The superintendent, the principal, and even a school board member participated in workshops, read theoretical materials, and visited other whole language programs together with other Fair Oaks personnel. Administrative support on this scale is not a given but is essential to school reform endeavors. That the entire district had been restructuring and planning systemic change indicated a philosophical and knowledgeable theoretical commitment.

Personally, I would like to know whether the school's emphasis on child-centered learning spilled over to other subject areas to include these progressive learning techniques in social studies, math, and science. One example was given of a primary teacher "teaching to the moment" and instantaneously moving into a science lesson on skeletons after students introduced the topic during a

whole class discussion. This example did not answer my question about this innovative philosophy of "student and teacher as learner" being extended across the curriculum into all subject areas. Also, I am curious about the extent to which drawing, painting, dramatizing, and other creative art media are cultivated into learning activities.

Of greatest importance is this school's refusal to inflict an assimilationist point of view on students by making them fit into the structure of the school. *This is one sensitive and humane example of a group of mainstream educators who changed the structure of their program to enhance and develop the experiences and talents of individual students.* Now that the program is in place, another book describing the political, social, and educational ramifications of creating a positive learning environment for bilingual students—one that utilizes student "choice" of preferred language of instruction—is essential to debate the predominance of the "English only" thinking in our culture. Such a book would discuss the vision of the "new social order" that the whole language approach will foster, according to one contributor to the present book.

Whole language is one of the current educational bandwagons. This book delves into the theory and philosophical roots of the technique and stresses the professional development and in-depth steps that are involved in beginning the whole language process. It provides an excellent bibliography on the subject. This strategy proved to be the tool for restructuring one school. The implementation of whole language strategies in individual isolated classrooms is not the end all for the school reform necessary in American public education. It may be a first step for curious, individual, and isolated teachers to question the way they have always done things. Therein lies the hope for the strategic reform of public education as we know it today.

I am delighted that the outstanding educators at Fair Oaks have taken the time to write and assemble this excellent program description. More innovative program descriptions need to be written and disseminated in order to engage educators in authentic exchange and dialogue about the trials and tribulations of school reform efforts on the individual school level, as well as on all other levels.

Inscapes of the Child's World: Jungian Counseling in Schools and Clinics

By John Allan
Published by Spring Publications
(P.O. Box 222069, Dallas, TX 75222), 1988; 235 pages

Reviewed by Ron Miller

It is obvious (except to conventional educational theorists) that students are not simply passive, empty minds waiting to be filled with the school curriculum. Young people come to school with all of their life experiences, including their deepest psychological and emotional struggles. If education is to serve the developmental needs of every child, not just train them to take tests, then educators need to recognize and respect the powerful psychic forces at work in every child's soul.

Inscapes of the Child's World provides a revealing glimpse into these psychic forces. Dr. John Allan is a gifted, sensitive counselor (and trainer of counselors) who uses a variety of techniques to enable children to express and work through their inner struggles. In this book, Allan describes these techniques (including drawing, creative drama, story writing, and sand play) and the dramatic results that they can achieve with troubled, abused, psychotic, and dying children. Many of the accounts are poignant tales of young lives devastated by physical and sexual abuse, and healed through the curative powers inherent in the psyche.

Allan draws on a variety of psychological theorists, but his basic orientation is Jungian. He works on the assumption that there is an active unconscious psyche that communicates its struggles symbolically if given opportunities for artistic expression. The drawings, stories, and play produced by children reveal psychic as well as hidden physical difficulties—

and the act of self-expression, in the presence of an accepting and understanding counselor, allows the soul to work through its conflicts. For children especially, symbolic expression through creative art and play occurs more naturally than verbal communication of feelings.

Allan warns the reader not to *interpret* creative expression without adequate training and careful attention to the individual child's situation. Although he describes many common, archetypal symbols and colors (chapter 7), it is a mistake to apply these meanings without understanding the entire *gestalt* of a particular child's life and creative work. Still, the underlying message of this book is that adults—parents as well as educators—need to "encourage the fantasies and imaginative material of young children" to a much greater extent than we currently do (p. 7). Our willingness to allow creative self-expression is of vital importance to the psyche's power of self-healing.

Jungian psychology adds an important dimension to holistic educational theory. Allan's work (and that of his students, who contributed to several chapters) is based on the conviction that every human being has an inner life, a soul, which germinates and evolves according to its own inherent energies. Conventional education does not encourage fantasy, creativity, or self-expression because it does not recognize the existence of the soul. By teaching merely a bundle of facts and measuring success according to standardized tests, by promoting competition and cramming and blind obedience to authority, conventional education demonstrates that its underlying view of human nature is *mechanistic*. Jung's insights, well illustrated by Allan and his students, are a potent refutation of this limited worldview.

Ironically, *Inscapes of the Child's World* completely fails to apply Jungian theory to educational practice. Allan apparently views Jungian counseling as an adjunct to schooling—to whatever schooling the troubled child happens to be receiving. He clearly separates "emotional time" (counseling or play sessions) from "ordinary time" (the demands of school; p. 193). This failure to ad-

dress educational practice emerges most clearly in a paradoxical chapter about a creative drama program. It is a truly wonderful program for a group of youths who are entering puberty and consequently are having some difficulties in class. In the program, the youths learn many important things about themselves and their relationships to others (these are vital learnings at this stage of development, according to Erikson, Montessori, and other theorists), and they mature considerably. In addition, they love the drama program and want more of it; more than two-thirds of the youths report that the drama program was "one of the best things they have done in school" (p. 189).

Unfortunately, Allan is concerned that their enthusiasm did not carry over into their other classes. But what else would we expect? These youths are taken from an environment that addresses their present developmental needs and are returned to a stultifying classroom which does not. In a truly holistic education, there must be no such definite boundary between "emotional" and "ordinary" learning. Schooling that seeks to achieve intellectual development at the expense of emotional nurturing is an impoverished notion of education, and it must be changed!

Overall, although I would not recommend this book as a contribution to educational theory, I certainly would recommend it for its persuasive observations on the power of imagination and the creative arts, and for its moving and penetrating insights into the psychic life of the child.

Back issues are available.

Vol. 1, No. 1 (Spring 1988)

32-page reprint of selected articles on the history and philosophy of holistic education. A concise introduction to the holistic paradigm in education; includes an introductory reading list. $3.00.

Vol. 1, No. 2 (Summer 1988)

Special feature section: "What Makes Alternative Schools Alternative?" Many of the leading figures in alternative education—including Mary Anne Raywid, Tom Gregory, Roy Weaver, Dave Lehman, Mary Ellen Sweeney, Jerry Mintz, and others—compare schools of choice, drop-out programs, and true alternative schools. Also, articles on integrative education, the holistic curriculum, wonder and ecstasy, and the fallacy of measuring learning. $3.50.

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Special feature on rites of passage, vision questing, and experiential education—important discussions on the lack of meaningful rites of passage in modern culture. Also articles on meditation, whole-language reading instruction, the Corsini 4-R method and Neo-Humanist education. $3.50.

Vol. 1, No. 4 (Winter 1988)

Peace and global education—five provocative articles explore the growing interdependence of nations and what this means for education. Also articles on creativity, cross-generational education, and the social implications of our nation's failure to educate *all* young people. $3.50.

Vol. 2, No. 2 (Summer 1989)

"Nurturing Spiritual Growth Through Education"—ten extraordinary essays on educating the highest possibilities of human development, from a variety of perspectives. Also, important articles on alternative educational theory, the misuse of the medical model in education, and educational games. $4.50.

Vol. 2, No. 3 (Fall 1989)

"Environmental Education: A Sense of Wonder"—four provocative essays on the ecological paradigm in education. Also, articles on imagination, the destructive effects of grades, and other topics. $4.50.

20% discount for multiple copies of any one issue. Order today for yourself and your favorite school or public library. P.O. Box 1476, Greenfield, MA 01302.

Resources in Holistic Education

(We invite readers to send in information about additional groups and publications.)

Networks and Organizations

Association for Childhood Education International
11141 Georgia Ave., Suite 200
Wheaton, MD 20902

A professional association that advocates developmentally appropriate curricular materials. Offers a variety of publications on educational topics, including *Learning Opportunities Beyond the School*, a comprehensive resource guide for parents, teachers, and other child care givers that contains practical ideas for facilitating learning in multiple settings.

Association for Humanistic Education
P.O. Box 923
Carrollton, GA 30117

Sponsors annual conferences, journal, and newsletter. Members include public school educators and others with a broad interest in human relations and human potential issues.

Association of Progressive Helping Professionals
175 West 72 St.
New York, NY 10023

A growing network of activists in education and the helping professions who seek to change "the oppressive and anti-humanistic institutions that undermine community empowerment and human development." Sponsors active campaigns; publishes books, a newsletter, and *Practice: The Journal of Politics, Economics, Psychology, Sociology and Culture.*

Cooperative Learning Center
200 Pattee Hall
University of Minnesota
Minneapolis, MN 55455

Disseminates research and sponsors teacher training in cooperative educational methods developed by David and Roger Johnson.

Institute for Democracy in Education
1241 McCracken Hall
Ohio University
Athens, OH 45701-2979

Brings together educators and parents to explore how education can prepare students as democratic citizens—through democratic methods of teaching. A grass-roots organization with no political affiliation. Publishes the quarterly journal *Democracy and Education*, a newsletter, and other publications; sponsors workshops and institutes, resource center, and speakers bureau.

Institute for Learning and Teaching
449 Desnoyer
St. Paul, MN 55104

Provides training in brain-compatible education methods, assists schools and districts with decentralized decision making and staff development, and publishes the newsletter *The Brain Based Education Networker*. Also publishes *Fine Print*, a newsletter that promotes experiential learning and choice in education. (For information on *Fine Print*, contact Joe Nathan, 1852 Pinehurst, St. Paul, MN 55116.)

Institute for Responsive Education
605 Commonwealth Ave.
Boston, MA 02215

Promotes equity in education; explores the variety of social and educational issues involved in providing quality education to all segments of American society. Publishes the journal *Equity and Choice*.

International Alliance for Invitational Education
c/o School of Education
University of North Carolina
Greensboro, NC 27412

Invitational Education is a humanistic approach based in large part on the work of William Purkey. It encourages the development of human potentials through a cooperative, "inviting" educational approach that nurtures self-esteem and personal growth. The Alliance offers a newsletter, books, and other publications as well as networking, workshops, and special activities.

International Association for Integrative Education
C.P. 345, 1290 Versoix (GE), Switzerland

Explores ways for education to address the ecological, intellectual, and spiritual crises of the modern world. Seeks to "provide opportunities for personally relevant and socially constructive learning" for adults and young people.

International Association for the Study of Cooperation in Education
136 Liberty St.
Santa Cruz, CA 95060

Promotes the study and practice of cooperative methods, where students work together in learning teams, and where educators support each other as well. Newsletter *Cooperation in Education* has insightful articles and resource listings. Conflict resolution and peace education are also addressed.

Learning Styles Network
St. John's University
Grand Central Parkway
Jamaica, NY 11439

Supports the application of learning style research in educational settings. Encourages teachers to become familiar with the different learning styles of individual students, as well as their own teaching styles. Publishes newsletter, research guide, software, and other materials. Sponsors conferences.

National Alliance for Redesigning Education
Box 582
Farmington, UT 84025

Promotes an educational system that recognizes the unique individuality of people and tries to help each person develop his or her full potential. Has developed a model, "Education for Human Greatness," which incorporates recent research on learning and human potentials. Sponsors workshops, presentations, and publications.

National Association for Core Curriculum, Inc.
404 White Hall
Kent State University
Kent, OH 44242

Promotes interdisciplinary, unified, integrated, "block-time" studies in the secondary curriculum. Conferences, publications, and films.

National Association for the Education of Young Children
1834 Connecticut Ave. NW
Washington, D.C. 20009

A network of people committed to fostering the healthy growth and development of children from birth through age eight. Advocates developmentally appropriate educational methods for young children. Publishes journal, books, brochures; sponsors conferences, local groups, information service.

National Association for Mediation in Education
425 Amity St.
Amherst, MA 01002

Promotes the teaching of conflict resolution skills, programs for peer mediation. A national clearinghouse for publications, curriculum guides, and information on conflict resolution programs already in action. Publishes bibliography and directory, newsletter, reports.

National Coalition of Alternative Community Schools
58 Schoolhouse Rd.
Summertown, TN 38483

A network of parent cooperatives, free schools, home schoolers. Facilitates student exchanges and travel. Sponsors annual and regional conferences, a journal (*Skole*), and a newsletter. Has published a directory of member schools with a resource listing.

National Peer Helpers Association
2370 Market St., Room 120
San Francisco, CA 94114

Establishes effective peer helping programs in schools and agencies throughout the country.

Network of Progressive Educators
P.O. Box 6028
Evanston, IL 60204

A new organization for educators from public and private alternative, open, and progressive schools. Aims to bring together all those who identify with progressive ideas, with a focus on teachers and children's learning.

New Horizons for Learning
4649 Sunnyside North
Seattle, WA 98115

Publishes *On the Beam*, which describes the latest research in learning and thinking skills; also a clearinghouse for seminars, workshops, and ideas for applying these findings. Sponsors extraordinary conferences.

Northeast Foundation for Children, Inc.
Greenfield Center School
71 Montague City Rd.
Greenfield, MA 01301

Workshops and consulting to help schools set up developmentally appropriate curriculum, based on the work of leading developmentalists. *A Notebook for Teachers* describes this approach. Send for a free newsletter.

Renaissance Educational Associates
4817 North County Road 29
Loveland, CO 80537

An international membership association of educators and parents who know that their example of creative living invites others into meaningful and purposeful lives. Publishes *The Renaissance Educator* quarterly, sponsors an annual membership conference, hosts local activities in thirty places around the world, and offers a professional leadership institute each summer.

Publications for Educators

Center for Teaching and Learning
Box 8158
University of North Dakota
Grand Forks, ND 58202

Publishes journals on progressive and open classroom approaches, as well as a series of research papers.

Changing Schools
Teachers College 918
Ball State University
Muncie, IN 47306

A newsletter/journal on alternative schools, including public school programs.

Childhood—The Waldorf Perspective
Nancy Aldrich
Route 2, Box 2675
Westford, VT 05494

Explores holistic and spiritual alternatives in parenting, schooling, and home schooling with a focus on the Waldorf view of child development. On family life, cooperative initiatives, curriculum, imaginative play, the wonder of the natural world, storytelling, music, artistic work, handwork, handicrafts, festivals, reviews, resources, networking. Nurturing the magical time of childhood. Sample issue, $5; four issues, $20.

Consortium for Whole Brain Learning
461 Ohio St.
St. Paul, MN 55107

A small newsletter, published four times during the school year, with ideas and resources for addressing the various learning styles. $6 per year.

Cultural Views
281 Huntington Ave., Box 30
Boston, MA 02115

A multicultural arts education newsletter, published quarterly. Explores resources for multicultural perspectives in storytelling, literature, music, art, and other activities.

Emily's Woods Children's Literature Quarterly
RD 1, Box 370
Huntington, VT 05462

A new publication for parents and teachers of four- to eight-year olds. Each issue focuses on an author or illustrator of children's books and gives a variety of "across the curriculum" activities that involve the author's books.

Green Teacher
McKeever Environmental Learning Center
RD 3, Box 121
Sandy Lake, PA 16145

Published in Britain by the Centre for Alternative Technology. Focuses on environmental education, organic and ecological principles, renewable energy, peace education.

Henry George School of Social Science
121 East 30th St.
New York, NY 10016

Publishes "Land and Freedom," a series of self-contained lessons in land use, economics, and history for high school social studies and "Understanding Economics," a nine-part audiovisual series. Offers a summer institute and workshops for teachers.

Limbic Plus
Jenzen Kelly Associates, Inc.
32260 88th Ave.
Lawton, MI 49065

A bimonthly newsletter about the educational implications of recent research on the brain, consciousness, and learning. Includes features on life-long learning, educational resources, exemplary teachers and more.

Public School Montessorian
Jola Publications
230 10th Ave. South
Minneapolis, MN 55415

Examines the application of Montessori education in public school settings. Addresses issues of child development, teacher preparation, public education policies, and more. A good resource for non-Montessori trained parents and educators who want to understand Montessori principles. Quarterly, $12 per year for individual; $20 for parent group (20 copies of each issue).

Rethinking Schools
P.O. Box 93371
Milwaukee, WI 53202

An independent educational journal/newspaper published by educators in Milwaukee area public schools. Examines a wide scope of problems in today's education, including urban social problems, standardized testing, reading methods, and many issues of interest to parents as well as educators.

Publications for Children

Images of Excellence
P.O. Box 1131
Boiling Springs, NC 28017

Who are the heroes of today's young people? This bimonthly, full-color magazine shows students concrete examples of lives built upon character, integrity, and excellence. Recent issues have focused on Martin Luther King, Thomas Jefferson, and Mother Teresa.

KidsArt News
P.O. Box 274
Mt. Shasta, CA 96067

A lively newsletter filled with creative activities for elementary-age children, informative features on important artists and art styles, and contributions and responses from kids themselves. Includes

folk art from many cultures. Published quarterly, $8.00 per year.

Merlyn's Pen
P.O. Box 1058
East Greenwich, RI 02818

A magazine of children's creative and serious writing and poetry.

Skipping Stones
80574 Hazelton Rd.
Cottage Grove, OR 97424

This "multi-ethnic children's forum" truly brings global education to life. Gathering together poetry, stories, essays, drawings, and photos from young people of all ages and many countries, *Skipping Stones* gives children a rare opportunity to share their thoughts, feelings, experiences, and questions with young people of other cultures. Quarterly, $15 per year.

Montessori and Waldorf Education

American Montessori Society
150 Fifth Ave.
New York, NY 10011

Publishes *The Constructive Triangle* about the Montessori movement in the U.S. Also supervises teacher-training programs and accreditation of schools; sponsors workshops and conferences.

Association Montessori Internationale
170 W. Scholfield Rd.
Rochester, NY 14617

American branch of the teacher training and accreditation organization originally founded by Maria Montessori in 1929.

Association of Waldorf Schools of North America
17 Hemlock Hill
Great Barrington, MA 01230

Directory of Waldorf schools and teacher training.

International Montessori Society
912 Thayer Ave.
Silver Spring, MD 20910

Publishes *The Montessori Observer* and *Montessori News*. Offers teacher training and conferences. A network of independent schools using a broader interpretation of Montessori's ideas.

Rudolf Steiner College
9200 Fair Oaks Blvd.
Fair Oaks, CA 95628

Two-year Waldorf teacher training, as well as adult Arts Program and an ongoing program of lectures, workshops, and courses.

Waldorf Institute
260 Hungry Hollow Rd.
Spring Valley, NY 10977

Two-year Waldorf teacher training and

early childhood program, Life Forms Sculpture Program, and School of Eurythmy. Evening program and courses.

Waldorf Teacher Training Program
Antioch/New England Graduate School
Roxbury St.
Keene, NH 03431

Peace and Global Education

American Friends Service Committee
1501 Cherry St.
Philadelphia, PA 19102

Offers the publication *Peace Education Resources* and other materials.

Birthday Friends for Peace
P.O. Box 15514
Pensacola, FL 32514-5514

Matches American and Soviet students (adults can be matched, too) by their birthday. Send a 3×5 card with name and information about yourself, and they will find a pen pal in the USSR. (Service is free, but a small donation is appreciated.)

Canadian Peace Educators' Network
c/o The Pembina Institute
P.O. Box 839
Drayton Valley, Alberta T0E 0M0, Canada

An information and resource exchange network. Publishes a national directory and a quarterly newsletter that explores peace education issues on an international scale and includes an extensive resource listing.

Center for Cross-cultural Education
College of Education
Georgia State University
Atlanta, GA 30303-3083

Has published seven volumes on educational issues from an international perspective. The most recent volume examines educational reform movements in five countries, including the U.S. and U.S.S.R.

Children Around the World Resource Center
P.O. Box 40657
Bellevue, WA 98004

Assists teachers and schools (grades 1 through 9) in making connections with their peers in other countries for the exchange of letters and artwork. Also currently developing "International Packets" with slides, songs, and stories from various cultures. The newsletter *Courier* gives ideas and news from around the world.

Children's Creative Response to Conflict
Box 271
Nyack, NY 10960-0271

Offers activities, publications, workshops, and courses to help teachers as well as children learn skills of coopera-

tion, communication, affirmation, conflict resolution, and mediation. A holistic, experiential approach dealing with the roots of conflict. Affiliated with Fellowship of Reconciliation, has related programs in several places in North America.

Consortium on Peace Research, Education and Development
911 West High St., Room 100
Urbana, IL 61801

Reference and curriculum materials for educators.

Educators for Social Responsibility
23 Garden St.
Cambridge, MA 02138

Curricular materials on nuclear issues, conflict resolution. Sponsors teacher workshops. (ESR Metro New York Office offers additional materials, including an information packet on the model peace education program in community school district 15. Write ESR Metro, 490 Riverside Drive, New York, NY 10027.)

Global Education Associates
475 Riverside Dr., Suite 456
New York, NY 10115

Produces an extensive list of books, monographs ("The Whole Earth Papers"), filmstrips, audio and video cassettes, as well as the excellent magazine *Breakthrough*. Explores alternative solutions to international conflicts and advocates cross-cultural understanding.

International Association of Educators for World Peace
Box 3282
Huntsville, AL 35810

Aims to build a global community where all people live together in harmony, prosperity, and peace. Promotes cooperative international ventures (focusing on space exploration) as a way of eliminating fear and mistrust. Publishes *Peace Education* and other publications. Has chapters in fifty countries.

Little Friends for Peace
4405 29th St.
Mt. Ranier, MD 20712

Offers a variety of workshops and retreats for teachers, parents, and childcare providers, including "Creating Peace in the Family,""Parenting/Teaching for Peace and Justice," and more. Has published *Creating a Peace Experience*, a resource and curriculum guide for setting up a peace day camp, and *Peacemaking for Little Friends*, which offers clusters of activities around twelve themes and a bibliography.

Martin Luther King Jr. Center for Nonviolent Social Change, Inc.
449 Auburn Ave.
Atlanta, GA 30312

Curricular materials for students in pri-

mary grades through high school are available. Write for a catalogue.

Nuclear Age Peace Foundation
1187 Coast Village Rd., Suite 123
Santa Barbara, CA 93108

Publishes a series of booklets on "Waging Peace" that cover a broad range of important issues, written by leading thinkers in peace studies, as well as a new book, *Waging Peace*. Also sponsors a high school essay contest.

Parents and Teachers for Social
Responsibility
Box 517, Moretown, VT 05660

Publications, conferences, and special projects to promote a safer, saner world for all children. Publications include *What About the Children?* and *With Her Smile She Broke the Cold* (a book for young people about Samantha Smith). Also offers production materials for the musical play *The Heart of the Mountain*, and information on EarthPatch, a program that fosters cultural awareness and a sense of responsibility for one's own patch of the Earth.

Peace Education Program
Box 171
Teachers College
Columbia University
New York, NY 10027

Publisher of books (*Comprehensive Peace Education; Educating for Global Responsibility;* and others) and other materials; also sponsors international institutes and seminars.

Peace Links
747 8th St. SE
Washington, D.C. 20003

Dedicated to public education about peace and nuclear issues. Has put together information and resource kits for parents, educators, and young people entitled "Celebrate Peace,""Reach for Peace,""Understanding the Soviets," and "Global Awareness." Publishes *Student Action Update* and *Connection* newsletters, sponsors exchanges and other programs.

Stanley Foundation
216 Sycamore St., Suite 500
Muscatine, IA 52761

Promotes global perspectives in education. Publishes *Teachable Moments*, a quick reference and teaching aid periodical that offers concrete ideas for developing global awareness, valuing diversity, and living responsibly with others. Hosts monthly youth leadership retreats in Taos, NM, with focus on global issues; sponsors a major Global Realities and Education Institute each summer in Taos.

Youth Ambassadors of America
P.O. Box 5273
Bellingham, WA 98227

Sponsors exchanges of American and Soviet children and educators, as well as other cross-cultural experiences. Publishes *The Bridge*, a stimulating newspaper for young people.

Home Schooling

Brook Farm Books
P.O. Box 277
Lyndon, VT 05849

Features *The First Home-School Catalog* ($8.00, postpaid) and *The Home School Challenge* ($8.95 plus $1.00 postage).

Holt Associates
Contact: Pat Farenga
2269 Massachusetts Ave.
Cambridge, MA 02140

National network, resource center. Publishes *Growing Without Schooling* newsletter.

Home Education Magazine
P.O. Box 1083
Tonasket, WA 98855
(509) 486-1351

Comprehensive coverage of social and philosophical issues in the home schooling movement, plus practical ideas and resources available to parents and activity pages for kids. Bimonthly; $24 per year. Sample copy $4.50.

National Homeschool Association
P.O. Box 58746
Seattle, WA 98138-1746

A networking organization dedicated to strengthening the home schooling movement. Individual membership is $5 per year. Membership includes a quarterly newsletter, access to all services (family travel program, student exchange program, apprenticeship program, resource referral service, and special interest clubs), and the opportunity to participate in the annual camp-out/organizational meeting.

Book Publishers
(Offering catalogs filled with resources for holistic educators and parents.)

Anthroposophic Press
RR 4, Box 94 A1
Hudson, NY 12534

The most complete selection of books on Rudolf Steiner's philosophy and the Waldorf educational approach.

Bergin & Garvey
670 Amherst Rd.
Granby, MA 01033

Paulo Freire's works, including *The Politics of Education* and others; also *The*

Moral and Spiritual Crisis in Education; Education and the American Dream; and other social-political studies of education; anthropological approaches to childbirth; and other subjects.

Brown Publishing Co.
P.O. Box 539
Dubuque, IA 52001

Has published *Cooperative Learning, Cooperative Lives: A Sourcebook of Learning Activities for Building a Peaceful World* and distributes curriculum guides on global education and American social issues published by the Center for Learning. Also offers an extensive catalog of books on Catholic religious education, including works on peace education from a religious perspective.

Home Education Press
P.O. Box 1083
Tonasket, WA 98855
(509) 486-1351

Publishes books on home schooling and alternative education, including *Alternatives in Education, The Home School Reader,* and *The Home School Primer*. Also publishes *Home Education* magazine. Free catalog of home-schooling books—thirty titles by more than twenty different authors.

Interaction Book Company
7208 Cornelia Dr.
Edina, MN 55435

Publishes books, videos, films, and monographs on the cooperative learning methods developed by David and Roger Johnson at the University of Minnesota. Includes theory, research, and practical aplication of cooperative learning.

Jalmar Press
45 Hitching Post Dr., Bldg. 25
Rolling Hills Estates, CA 90274-4297

Resources for teachers, parents, and children on nurturing self-esteem, peace, and creative (integrating right and left brain) learning and thinking. Catalog includes important works by Jack Canfield, Barbara Meister Vitale, and Bob Samples.

Mountain Meadows Press
P.O. Box 447
Kooskia, ID 83539

Has recently published two books of interest: *The Interactive Parent: How to Help Your Child Survive and Succeed in the Public Schools* by Dr. Linwood Laughy, and *Home School: Taking the First Step* by Borg Hendrickson.

National Women's History Project
7738 Bell Rd.
Windsor, CA 95492-8515

Catalog features curriculum resources, reference books, publications for children, and other materials that focus on

a multicultural approach to women's history.

New Society Publishers
Box H
4527 Springfield Ave.
Philadelphia, PA 19143

Books on peace and nonviolent social change, including several titles for educators and young people.

Ontario Institute for Studies in Education
252 Bloor St. West
Toronto, Ontario M5S 1V6, Canada

Titles include *The Holistic Curriculum* by John P. Miller and many works on Canadian education, French (and English) as a second language, and classroom activities. OISE also publishes several education journals.

Open Court Publishing Company
315 Fifth St.
Peru, IL 61354

Publishes *Cricket* magazine and many books for young readers as well as educators. Recently published the *Open Court Reading and Writing* program for the elementary grades, designed by leading educational researchers to integrate reading, writing, and language skills.

Resource Publications, Inc.
160 East Virginia St., #290
San Jose, CA 95112

Books with emphasis on cooperative activities and communal celebrations, both for families and for educators. Recent titles include *Learning to Live Together at Home and in the World* and *Making Art Together Step-by-Step.*

S.A.L.T. (Society for Accelerative Learning and Teaching)
P.O. Box 1216 Welch Station
Ames, IA 50010

1989 International Resources directory contains listings of workshops, books and curriculum materials, periodicals, and other resources related to accelerative learning (based on the Lozanov "superlearning" approach, which uses relaxation techniques and other non-traditional methods). $10.

Sudbury Valley School Press
2 Winch St.
Framingham, MA 01701

A series of books and booklets that describe day-to-day life at an innovative alternative school, as well as the radical child rearing philosophy which guides it. Current titles include *Free at Last, The Sudbury Valley School Experience,* and *Child Rearing.*

SUNY Press
State University Plaza
Albany, NY 12246-0001

Current catalog "New Visions for a Dis-

tinguished Profession . . . Education" includes several titles of interest, including *Education, Modernity, and Fractured Teaching* by Donald W. Oliver.

Teachers College Press
Teachers College, Columbia University
1234 Amsterdam Ave.
New York, NY 10027

A long list of important titles includes books by Douglas Sloan, an important writer in holistic education, and Betty Reardon on peace education.

University of the Trees Press
Box 66
Boulder Creek, CA 95006

Learning materials for teaching the whole child, including step-by-step books full of photos and illustrations, and tapes that teach children visualization and meditation. Newest book, *The Ultimate Kid,* was said by *East West Journal* to be "among the most enlightening of the new teaching books."

Zephyr Press
430 South Essex Lane, Dept. N7B
Tucson, AZ 85711

Bi-annual newsletter on issues "at the forefront of education and learning." Lists many relevant books and curricular guides for sale, and includes networking information.

Children's Rights and Welfare

Children's Advocate
1700 Broadway, Suite 300
Oakland, CA 94612

A quarterly newspaper that covers legislation, health, education, and social, economic, and cultural issues affecting children. Has won awards for reporting on child abuse and juvenile justice; covers topics such as AIDS, latchkey and homeless children, special needs, and medical issues. Covers national issues with additional focus on California. Resource guide and multicultural calendar.

Children's Defense Fund
122 C St. NW
Washington, D.C. 20001

A national organization advocating for children when critical policy decisions are made that affect their lives. Seeks to educate the nation about the needs of children, particularly poor, minority, and handicapped children, and to encourage social investment in preventive programs. Addresses issues such as teen pregnancy, child care, education, mental health, foster care and adoption, and child abuse. Sponsors conferences, supports local children's advocates, and publishes the monthly newsletter, *CDF Reports,* as well as a wide range of books and papers, including *A Vision for America's Future . . . A Children's Defense*

Budget, Vanishing Dreams: The Growing Economic Plight of America's Young Families, and *Unclaimed Children.*

Child Welfare League of America
440 First St. NW, Suite 310
Washington, D.C. 20001

A coalition of hundreds of public and private children's service agencies, community groups, foundations, corporations, and associations. Seeks to prevent the victimization and abuse of children by influencing public policy, supporting programs for children, and advocacy. Covers issues such as adoption and foster care, day care, runaways, abuse, teen parenting, and delinquency prevention. For almost seventy years, has set standards for the quality of child care in the U.S. Conducts research for agencies, legislators, the media, and the public. Sponsors special educational and advocacy programs such as the 1988 Children's Presidential Campaign.

Elementary School Center
2 East 103 St.
New York, NY 10029

Supports the elementary school as "the locus of advocacy for all children." Sponsors and disseminates research and discussion of issues facing elementary schools and their importance in the life of the child. Conferences and publications.

End Violence Against the Next Generation, Inc.
977 Keeler Ave.
Berkeley, CA 94708

National network disseminates information and research about the use and effects of corporal punishment. "The time has come to cease training our children in violence." Publishes newsletter and booklets.

Family Violence Research Program
Family Research Laboratory
University of New Hampshire
Durham, NH 03824-3586

Over the past two decades, this program has conducted important research on family violence. Distributes reprints of its studies and other resources.

Kidsrights
3700 Progress Blvd.
Mount Dora, FL 32757

Publishes a catalog offering books, pamphlets, curriculum materials, videos, games, and play therapy materials dealing with children's rights and family violence. For children and adolescents, parents, educators, and therapists.

National Child Rights Alliance
P.O. Box 17005
Durham, NC 27705-0005

Supporting victims of child abuse and neglect, this organization aims to "have

a significant impact on the social, cultural, and political fronts which have traditionally neglected the victims of abuse." Publishes the quarterly newsletter *The Freedom Voice.*

National Coalition to Abolish Corporal Punishment in Schools
750 Brooksedge, Suite 107
Westerville, OH 43081

A coalition of many national and local groups striving to outlaw the practice of corporal punishment in schools. Coalition fact sheet points out that the U.S. is one of the few Western nations that still allows physical punishment of children by educators.

National Coalition of Advocates for Students
100 Boylston St., Suite 737
Boston, MA 02116

NCAS is a network of experienced child advocacy organizations working on issues of access and equity in public schools. NCAS is the only nationwide coalition working full time to protect the educational rights of at-risk students. Their goal is fair and excellent public schools for all children.

National Coalition on Television Violence
P.O. Box 2157
Champaign, IL 61820

Concerned with the effects on children (as well as adults) of television's—and other media's—sensationalistic portrayal of aggression and violence, drug and alcohol abuse, and "callous," abusive sexuality. Promotes research on media's impact on children, and calls for legislation to reduce television violence and to encourage appropriate children's programming.

National Committee for the Prevention of Child Abuse
332 South Michigan Ave.
Chicago, IL 60604-4357

Offers a catalog of publications on the causes and prevention of child abuse.

National Exchange Club Foundation for the Prevention of Child Abuse
3050 Central Ave.
Toledo, OH 43606

Coordinates a national network of centers across the U.S. that provide trained volunteer parent aides to work with families in which child abuse or neglect is occurring or in danger of occurring. Centers also offer parenting classes, food and clothing assistance, phone crisis service, information and referral, and assistance in developing Parents Anonymous chapters. Currently there are about fifty such centers in operation.

Parents and Teachers Against Violence in Education
560 South Hartz Ave., #408
Danville, CA 94526

An international children's rights advocacy organization "promoting the opinion that every child has the right to an education which is free from fear or violence." PTAVE publishes an informative booklet, with facts and arguments against corporal punishment, and a comprehensive listing of resources. Maintains an archive on corporal punishment and other forms of human-rights violations against children.

People Opposed to Paddling Students, Inc.
P.O. Box 19045
Houston, TX 77224-9045

Calls for the outlawing of corporal punishment, which it considers a form of child abuse. Quarterly newsletter contains news clippings on corporal punishment issues.

Environmental and Experiential Education

Association for Experiential Education
Box 249-CU
Boulder, CO 80309

Promotes educational approaches that engage the person in outdoor adventure and hands-on learning experiences. Publishes the *Journal of Experiential Education.*

Institute for Earth Education
Box 288
Warrenville, IL 60555

Develops and disseminates focused educational programs that help build an understanding of, appreciation for, and harmony with the Earth and its life; conducts workshops; publishes a seasonal journal; hosts an international conference; supports regional branches; publishes books and program materials.

National Audubon Society Expedition Institute
Northeast Audubon Center
Sharon, CT 06069

Wilderness programs for high school and college students and adults. Students form a cooperative travelling community for year-long, semester, and summer expeditions. Academics, arts, and ecology are learned through this experiential, holistic approach. Also offers B.S. and M.S. degrees in Environmental Education in conjunction with Lesley College.

National Society for Internships and Experiential Education
3509 Haworth Dr., Suite 207
Raleigh, NC 27609

A community of organizations and individuals concerned with "the effective use of experience as an integral part of education." Explores issues such as critical teaching and empowerment, service learning, participation in community affairs. Professional development, conferences, and publications (newsletter *Experiential Education;* also *Service Learning: An Annotated Bibliography*).

Outward Bound USA
384 Field Point Rd.
Greenwich, CT 06830

The largest and oldest adventure-based education organization in the U.S. Programs for youth, adults, and those with special needs, in a variety of wilderness and urban settings.

Vermont Institute of Natural Science
Woodstock, VT 05091

Publishes *Hands-on Nature: Information and Activities for Exploring the Environment with Children.*