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ARTICLES

FEATURE SECTION: Natural Ways of Learning

DEPARTMENTS

Cover photo by Joel Brown, Tucson, Arizona;

Holistic Education Review aims to stimulate discussion and application of all person-centered educational ideas and methods. Articles explore how education can encourage the fullest possible development of human potentials and planetary consciousness. We believe that human fulfillment, global cooperation, and ecological responsibility should be the primary goals of education, and we will inquire into the historical, social, and philosophical issues that have prevented them from so becoming.

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EDITORIAL

We Need a Holistic Teacher Training Program

Much has been written in recent years about the need to reform the training of classroom teachers. The various commissions that have investigated this area have come up with a few good ideas, such as making the liberal arts, rather than specialized "methods" courses, the core of the training, or providing internships in which novice teachers work with experienced master teachers. But as usual, the mainstream-thinking people on these commissions have remained locked into conventional, industrial-age assumptions about the nature and purpose of schooling. For example, one of their major reports was titled "A Nation Prepared" — in direct response to the famous 1983 report, "A Nation at Risk." What they utterly fail to realize is that this emphasis on "A Nation" is part of the underlying problem!

The industrial age is coming to a close. The era of powerful nation-states engaged in a never-ending economic, political, and military competition is just about over. What is emerging today, as more and more people realize the tremendous depth of our ecological, social, and spiritual crisis, is a *global* civilization. In this emerging culture, education will have a vastly different role than that which it has filled for the past two centuries. Education will need to stimulate and nourish the fullest development of human abilities *for their own sake*, not for the benefit of corporate employers or flag-waving politicians. It will need to reconnect us with our fellow humans in all parts of the world (global education) and with all other species with whom we share this precious planet (environmental or "green" education). None of the "reforms" in teacher training seriously address this emerging holistic paradigm; that is why we need an entirely new model.

Right now, there are a number of good programs scattered here and there in the academic world — a few institutes or individual faculty members with special interests in learning styles, transpersonal psychology, humanistic education, or alternative schools. There are a few more integrated programs, such as Antioch's graduate programs in Seattle, Washington and Keene, New Hampshire; and I have recently learned about some interesting developments at Adelphi University in New York. But as far as I know, there is no fully developed, comprehensive, integrated program that trains holistic educators for the schools of the twenty-first century!

What would such a program entail? At its heart, a holistic teacher training program would conceive of teaching as an art rather than a technical science, as a calling rather than a profession. The central element of such a program would be the development and cultivation of the teachers' own artistic qualities: sensitivity, creativity, spontaneity, responsibility, compassion, reverence, and a sense of wonder. A significant portion of the program would focus on human relations skills, conflict resolution, mediation, and group dynamics. Teachers would be encouraged to "major" in a contemplative or meditative practice (t'ai chi or yoga, for example) in order to nurture their own inner growth (not merely to have a new bag of tricks to do with children). They would be encouraged to keep journals, engage in discussions with their peers, and acquire a habit of reflecting on their work, on the world, and on the children in their care. The emphasis would not be on techniques so much as on self-development.

Second, a holistic training program would give teachers a profound understanding of, and respect for, the miracle of human unfolding. Teachers today get a certain dose of developmental psychology, some of which, like Jean Piaget's work, is quite important. But modern psychology is almost completely reductionistic, with little or no understanding of, or appreciation for, or even slightest interest in, the spiritual, transcendent, transpersonal aspects of human development. A truly holistic teacher is one who sees — and treats — every child as a growing soul, as a "spiritual embryo," as Maria Montessori put it. Both Montessori and another holistic pioneer, Rudolf Steiner, had profound insights into the mystery of human development, and it is time for these insights to be incorporated into a broader holistic theory of education. They are not just for Montessori Schools or Waldorf Schools; these insights are not specific pedagogical methods — they are profound truths. And how many teachers today apply, much less understand, the revealing insights of Jungian psychology or psychosynthesis?

Third, a holistic program would emphasize the radical significance of "educational foundations" — that is, the social, cultural, and philosophical implications of educational practice. All schooling exists in a cultural and intellectual climate, which defines its purposes and highly influences its choice of methods. Holistic teachers must recognize that their work always serves some social purposes and not others, and they must be willing and able to choose consciously which purposes to serve.

Fourth, holistic teacher training would acquaint its students with the wide array of philosophies and approaches that make up holistic education, from learning styles research, to whole language, to wilderness rites of passage, to the integrated day. The teacher would not be a specialist but a generalist, able to respond appropriately to the unique needs of every child in his or her care.

Finally, a holistic program would provide a solid intellectual training, that is, preparation in subject matter. But the emphasis here would be wholly different from the "competence" that today's technocratic politicians call for. To judge teachers' ability on the basis of standardized tests is surely a dismal conception of education — just as dismal as measuring students' value to society on the basis of their grades and scores. In a holistic approach, intellectual grounding means critical, flexible, and creative thinking, and the ability to do research, to locate and take advantage of all potential resources.

In the emerging "information age" there is far too much necessary information for anyone to store and recall; what we now need, in our teachers as well as in our students, is the ability to learn effectively in any situation. This is what John Dewey said eighty years ago, and it is even more vitally true today. A teacher is not an authority figure who knows all the right answers, but a mature model of inquiry, curiosity, persistence, and willingness to take risks and discard old perceptions in the pursuit of truth.

Training teachers differently, in itself, will not transform our schools. As I've emphasized before, education is primarily a cultural problem, and even with these new skills and ideals, teachers will likely continue to encounter resistance from a system that remains rooted in mechanistic, industrial-age conceptions of learning and human development. Nevertheless, a holistic model of teacher education is a central and critically needed element of the coming transformation of education, and I urge all readers who are affiliated with teacher-training institutions to work toward a major overhaul of their programs. This is no time to settle for small changes.

-Ron Miller

Whole Language

Learning the Natural Way

by Marlene Barron

Marlene Barron has been the head of the West Side Montessori School and Executive Director of the Staten Island Montessori School, both in New York City, since 1979. She has served on the board of the American Montessori Society for several years, was President from 1987 to 1989, and is currently its NGO Representative to the United Nations. She is the Academic Director of the New York University Montessori Teacher Education Program and has written numerous articles and presented at many conferences and seminars on various aspects of education and school management.

Whole language has become the most talked-about movement in education today. Its influence spans the globe. It is the guiding strategy behind literacy programs in New Zealand, Australia, and several Canadian provinces, and it is becoming an important instructional approach in Great Britain. Some might even gauge its popularity by the fact that educational publishing houses have begun to market a variety of packages they are calling whole language materials and programs.

What's surprising is the grass-roots nature of this international phenomenon (which some are calling a revolution): the movement is led by classroom teachers and backed by researchers. If you combine the number of teachers who participate in the more than 100 teacher support groups (in North America alone) with those involved in local networks of the National Writing Project, the number of teachers actively supporting whole language is indeed impressive. The researchers who advocate whole language make up a Who's Who of international educators: James Britton, Jerome Bruner, Lucy Calkins, Marie Clay, Yetta and Ken Goodman, Shirley Brice Heath, Nancy Martin, Frank Smith, Margaret Meek Spencer, William Teale, and many, many others.

The whole language approach treats learning as a social and personally meaningful experience. It asserts that children *construct* their world rather than passively receive it, and thus presents a child-centered, meaning-centered model of education.

Whole language has been endorsed by all major national professional groups: International Reading Association (IRA), National Council of Teachers of English (NCTE), Association for Supervision and Curriculum Development (ASCD), and National Association for the Education of Young Children (NAEYC), to name a few.

What is this whole language approach? Why is it garnering so much interest and support?

For those already knowledgeable, other questions arise: Is this hoopla just the latest in a series of programmatic pendulum swings which have always dominated the field of reading? Has an artificial dichotomy been created by researchers between whole language and skill-driven reading/writing programs? Or are there theoretical and instructional distinctions? And if there are real differences, are we, as teachers and parents, being

Note: Reprinted with permission from Montessori Life *(Fall 1989), a publication of the American Montessori Society.*

forced to choose? Or are we, in fact, talking about a change in emphasis?

The pragmatic teacher may say, "What I am doing in my classroom works: my children are learning to read and write. Why should I bother to find out about something that sounds like the latest educational fad?" Or, if the teacher is already using whole language, "How can I become a critical consumer of materials now that the publishing houses have jumped on the bandwagon?"

These are formidable questions and they need to be addressed. In this article, I will look at the practices whole language partisans are advocating for home and classroom and examine their theoretical base. I will try to separate the essentials from the kitsch, and I will do so through the lenses of an early childhood/Montessori educator.

What is whole language?

One way to begin addressing the question, "What is whole language?" is to consider what it is not. It is not a program, not a set of big books, not a set of procedures, not a workbook series. Instead, it is a mindset, an attitude, and a set of beliefs about how children learn — beliefs, I might add, that are quite complementary to those we expound as Montessori educators.

The concepts and essentials of whole language are rooted in a developmental, constructivist view of learning and teaching. It is the logical outgrowth of the last decade's research findings from several disciplines: linguistics, child development, reading/writing.

This amalgam of research both documents how language works in human learning and thinking and recognizes that language in its natural form has always been holistic. Whole language unifies listening, talking, reading, writing, and thinking into one integrated notion called literacy.

Whole language totally rejects the fragmented, skills-driven approach to reading and writing in favor of a more natural, holistic view. Ken Goodman, one of the leaders in this revolution, states the position ardently: "Whole language is a movement in education to get rid of skill and textbook centered teaching and to focus on a positive [view] of learners in an integrated program with real authentic reading and writing in the context of functional use."[1]

Whole language capitalizes on children's developing (emergent) abilities by building on the enormous amount of knowledge each child brings to school. The focus is on children becoming readers and writers, not on the teaching of reading and writing. Teaching is seen as supportive of learning rather than controlling it. This subtle but critical emphasis is what shapes all whole language practice. It also accounts for why whole language is also called emergent or developmental literacy.

What do whole language classrooms look like?

A visit to whole language classrooms will reveal certain basic similarities among them — and some differences. The similarities relate to the environment and to the kinds and quality of interactions, between teachers and students and among the students themselves.

The differences originate from two sources: the teacher and the students. It is expected that each classroom will reflect the expertise and individuality (personality and teaching style) of the teacher. Second, the children's needs, strengths, and interests as expressed through their cultural forms influence the curriculum and classroom culture. In other words, within the context of shared beliefs, diversity of practice is expected and in fact encouraged. Nevertheless, underpinning these differences are shared assumptions about teaching and learning, and about language learning.

What can one expect to see when visiting these classrooms? Let me share Ken and Yetta Goodman's description in their introduction to *Becoming a Whole Language School*:

> 1. *Classrooms organized so that "resources are available and accessible* to students who know where to find the information they need, have power to obtain" and use the materials, and "have responsibility to maintain the materials in appropriate ways."
>
> 2. *Children and adults treated with respect as learners.*
>
> 3. *Children collaborating with teachers and each other* on a host of issues, including "the quality of life in the classroom."
>
> 4. *Teachers observing their students and learning from them.* Teachers "are always evaluating themselves as teachers" as they simultaneously assess their students. Students are always involved in their own self-assessments.
>
> 5. *Teachers working collaboratively with administrators and parents.* Curriculum and program designs are informed by the community's social reality.
>
> 6. *"Everyone talking and learning and participating.* Everyone is taking their work seriously."
>
> 7. *Children and teachers obviously enjoying what they do.* There is an excitement and energy for learning that is truly contagious. Everyone feels successful and empowered.[2]

What can't be seen (but can be found out about) is the teacher's careful planning, reflective and thoughtful professional attitude, and commitment to successful learning experiences for every student.

Now that you have a picture of some general characteristics of whole language classrooms, let's look at the essential elements of this approach, which can enable teachers to put this knowledge into practice or to reframe what they already know and are doing.

What recent research tells us

The most logical starting point is to look at the changes brought about by the recent explosion of research activity, particularly the reformulated notions about learning that influence whole language practices (and also support Montessori practices). Although these ideas are separated into discrete statements for the purposes of this article, they deal with elements that are in fact intertwined and interrelated.

1. Learning is no longer viewed as a purely cognitive function — something that happens only in the head. Instead, learning is seen as an interactive social and cognitive process. In other words, what one learns is always affected by one's co-participants in the experience. In classrooms, co-participants include the other children as well as the teacher.[3]

Whole language practitioners talk about creating settings that actively invite children in as "members of a literate community." They believe that being regarded as a reader and

writer within a community of readers and writers is the most powerful positive influence on children's emergent abilities. In effect, whole language classrooms socialize children into literacy.

2. The assumption that there exists a body of knowledge capable of being directly transmitted to children has been seriously questioned. This objectivist view presupposes that knowledge is essentially external, exists independent of knowers, and is capable of being objectified. It also assumes that these external bits of knowledge can be packed into language and neatly doled out to children. Snippets of information are then prepackaged in a linear fashion (in workbooks) for efficiency. John Mayher's book *Uncommon Sense* takes an in-depth look at the problems raised by these assumptions.[4]

This mechanistic view of learning has been replaced with the belief that each child creates personal knowledge through a variety of experiences with things and people. Knowledge and knowers are deemed inextricable from each other. Knowledge of any kind exists only through people, who in turn always create their own meaning from this knowledge. and they do so from within their cultural and experiential context.

The constructivist perspective transforms schooling from a "transmission of knowledge" paradigm into one of "development of each child's capabilities."[5] It is a profound change that affects every aspect of the teaching experience:

> Teachers now become decision makers as they design high support, high content, experiential environments. They can no longer fall back on prepackaged curricula.
>
> The curriculum becomes individualized — responsive to each child's unique strengths, needs, interests, and cultural forms. The focus is on children's emergent abilities, not on what is being taught.

3. If you agree that (a) human beings are constantly learning throughout life and (b) it is conceptually impossible to separate learning from living, then it should not be surprising that theorists and researchers no longer view classrooms as neutral (objective) settings. Rather they are seen as "hot" experiences in which children and teachers actively participate. Context, meaning, and expectations are the buzz words in describing the "hot" classrooms.[6] And the source of the heat is language.

The thinking goes like this: If language represents each culture's unique way of organizing and expressing reality, then learning language and learning one's own culture's ways of thinking and behaving are intimately connected. If children's home languages shape their view of reality, then it follows that each child's reality will be somewhat different from any other and certainly different from the view presented by the school.

To create classroom experiences and structures perceived by children as authentic and meaningful, the teacher must first understand their social reality.

Since many children enter school speaking a language or dialect quite different from that used in school, is it so surprising that their behavior is also different? When their behavior is at odds with the expectations in the classroom, what results is culture (reality) clash. This complex notion from linguistics affirms the whole language idea that what is said or written can never be separated from its context. Inherent in all forms of language are each person's attitude toward and expectations of whatever gets discussed.[7] The dynamic relationship between language and context fuels the "hot" classroom.

To create classroom experiences and structures perceived by children as authentic and meaningful, the teacher must first understand their social reality. And the way to do that is by talking with them and with their parents about issues they consider important. This interactive process takes time and a willingness to engage others in conversations, but the results are well worth it. When classroom experiences are informed by the children's reality, they make sense to the children. The "hot" classroom works for the child, not against the child.

4. Another key research finding suggests that young children's action and speech are fused. It is not only necessary and natural for children to talk while they act, but speech seems to play a critical role in enabling them to carry out purposeful actions.[8] Studies have shown that when children are forced to limit their talk, their ability to perform is also limited.

It seems that, with young children, this "self-talk" is a form of externalized thought. Thoughts are not composed of neat, complete sentences. They are composed of sounds, visual patterns, sensations, tastes, smells, and bursts of energy, as well as words. That is why some children at work make sounds, others use words or phrases, while still others seem quiet, almost "spacey" (the visualizers).

This externalized thinking is very different from the transactional talk that occurs between children. It is interesting that the talk of young children working near one another on separate projects bounces between externalized thinking and more functional interchange.

5. Montessorians welcome the current recognition that the best preparation for ensuing stages of development is the fullest development of each preceding stage. Whole language classrooms respect each child's unique timetable and celebrate today's successes.

6. Errors are no longer viewed as negative behaviors to be avoided. In fact, many so-called errors are now seen as not only innately rational, but as valid and valuable steps in learning. This notion also highlights the importance of practice, practice without adult-imposed criticism or correction.

It has been a pleasure to document these research findings, which have finally caught up with Montessori practices. Is it no wonder that the

Goodmans' description of a whole language classroom sounds like a Montessori environment?

Emergent literacy research

The specific research on emergent literacy can be clustered into five major areas (with key researchers noted in parentheses):

1. the functions and uses of written language (Halliday, Teale, Graves)
2. environmental print studies (Goodman and Goodman)
3. young children's literacy knowledge and strategies (Calkins, Mason)
4. storybook reading (Murrow, Sulzby)
5. children's knowledge of words, letters, and sounds (phonics and phonemics) and the relations among them (Clay)

The detailing of even the most significant findings in these areas is an enormous task beyond the scope of this article. The following list identifies those selected findings important to an overall understanding of emergent literacy:

1. Literacy development begins long before children start formal instruction. Certainly every two-year-old in the United States reads signs and brand-name logos. Of course their reading (and writing) must improve, but unquestionably they have entered our literate community.

2. Children's reading and writing abilities develop concurrently and are interrelated. The issue of which comes first is not significant.

3. Literacy develops out of real-life settings and through real-life experiences. In other words, literacy is context based and must be perceived as meaningful by the child. When children have the opportunity to read and write from their own interests and are accepted by others as readers and writers, they develop into readers and writers.

4. Young children's concepts about reading and writing differ from those of adults, yet they do have an explainable underlying logic. Study after study has documented how children construct and reconstruct the rules of language. In fact, many of the so-called errors are really forward movements in the child's understanding.

For example, a very young child will say "he went" and then suddenly start saying "he goed." While most parents look upon this as a regression, it is in fact an indication that the child understands the past tense rule. "He went" was initially spoken at the imitation stage, while "he goed" is at a more advanced rule-making phase. The next step on the child's part is to identify the exceptions to the rule.

5. Although children's learning can be described in terms of general stages, children pass through these stages in a variety of ways, at different rates, and at different ages. Thus, effective literacy programs are individualized and nonlinear.

6. On an organizational level, we have learned that only with support from the administrators, teachers, and parents who live with it can any developmental approach work and be sustained. A participatory, collaborative relationship between school and home is needed in order to incorporate the community's cultural forms into the concept of classroom practices and to acknowledge that literacy development takes place equally at home and in school.

The best preparation for ensuing stages of development is the fullest development of each preceding stage. Whole language classrooms respect each child's unique timetable and celebrate today's successes.

How do we implement or more fully support a whole language program in our own school? The first step is to begin talking with other teachers, parents, and administrators about the ideas discussed here. The goal is to create a community of adults who share views on four central issues: learning in general, the relationship between learning and teaching, the ability of adults and children to be decision makers in their own learning, and language learning, including reading and writing.

The importance and implementation of this first step should not be minimized. Whole language teaching is not easy. As Montessori teachers know, it takes a great deal of skill to observe, to collaborate with children, to individualize educational offerings, to encourage rather than reinforce, and to be a "teacher researcher" in your own classroom.

When parents are comfortable with and supportive of their child's emergent abilities, they not only incorporate many of these ideas into their homes, but they take advantage of the innumerable opportunities to include their children into the family's daily literacy. The joy with which parents greet their child's first words and simple phrases, regardless of how unintelligible they were to the rest of the world, will be the way parents greet their child's first approximations of reading and writing. And the teacher's reward is to experience the satisfaction of working in a community of supportive adults.

The second step in moving toward whole language is the creation of what we might call a "literacy-rich" environment. Research has documented effects of the physical design of a classroom on children's learning, instructional practices, and children's choices of activity.

Here is a list of the kinds of experiences a literacy-rich classroom environment includes:

1. a comfortable library area full of all kinds of books: wordless books, predictable books, poetry, fiction, fairy tales, books with moving parts, and reality-based books

2. a writing center with lots of different kinds of papers and writing tools

3. reading/writing activities integrated into each area, e.g., a pad and pencil next to the block area to make signs, next to the telephone in the dramatic play area, and in the practical life area to

write the recipe or "how to" for a food preparation activity

4. an extensive variety of language-related manipulative materials

5. functional signs (often called environmental print), which not only include labels (for the block area, bathroom, or snack table), but also provide directions. For example, a sign with the numeral 3 enclosed in a box and posted next to the block area means three children may work together in this activity.

6. message centers: places in the classroom where notes can be posted for parents, reminders for teachers, messages for other children, and reminders for oneself

7. a versatile dramatic play area with props (e.g., puppets)

8. oral language activities and many opportunities for social and functional talk

The goal of these environmental resources is to promote and integrate listening, talking, writing, reading, and thinking into all facets of the child's life.

The next step is to reexamine classroom practices and activities. Any changes that may result will be mainly those of emphasis — although teachers may also find many activities and experiences they want to add (or delete) — so that their classrooms will support the emergent abilities of children and sweep them into the world of literacy.

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Notes

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6. Bruner, *Actual Minds, Possible Worlds*; R.C. Rist, "Student Social Class and Teacher Expectations: The Self-Fulfilling Prophecy in Ghetto Education," *Harvard Education Review* 40 (1970), pp. 417-437; and S.B. Heath, *Ways with Words* (Cambridge, U.K.: Cambridge Univ. Press, 1983).
7. Bruner, *Actual Minds, Possible Worlds*.
8. Vygotsky, *Mind in Society*.
9. K. Goodman, "Whole Language in Two Hemispheres."

HOLISTIC EDUCATION REVIEW

Announcements

An Appeal from India

We have received several letters from a Mr. B. Madhava Rao, who says he is teaching in a desperately poor area of India. He is attempting to put into practice ideas he has found in *Holistic Education Review*, and he has written to request financial and educational assistance for his work. For more information, contact B. Madhava Rao, Ponangi-534002, W.G. District (A.P.), India. Checks may be sent to this address, made out to Mrs. B. Nirmalakumari.

Northeast CoHousing Quarterly

NECQ is a journal providing a forum for those interested in CoHousing in the Northeast and Mid-Atlantic states. CoHousing is a form of planned pedestrian housing development pioneered in Denmark, which combines the advantages of individually owned dwellings with the opportunity for shared community with others. Subscriptions: $10/individuals, $25/organizations and core groups to NECQ, 155 Pine St., Amherst, MA 01002.

Articles in *Holistic Education Review*

The Editor of *HER* is interested in reviewing potential articles for future issues, especially those dealing with the following topics:

- Critical essays comparing different holistic approaches or exploring questions and issues raised by any of them
- Holistic assessment: Alternatives to grades and standardized tests
- Teaching and practicing democracy in education
- Achieving self-discipline
- Rudolf Steiner's theory of human development and its implications for educational practice
- Maria Montessori's cosmic vision of education: Is it still alive today?
- Storytelling and folklore: Choosing appropriate literature

Interested authors should write for authors' guidelines. Contact: Ron Miller, Editor, P.O. Box 1476, Greenfield, MA 01302.

Usable Pasts and Unlimited Futures

A Discussion on Selected Tenets of Whole Language

by Frederick M. Smiley

Dr. Fred Smiley works out of the University of Oklahoma as a consultant for the Bilingual Education Multifunctional Resource Center. He works with limited English proficient (LEP) students and their teachers in Title VII projects in his five-state area, specializing in curricular matters that range from whole language, to cooperative learning, to learning styles. Dr. Smiley began his career as an English teacher, and he has taught, coached, counseled, and administered in public and private elementary schools and high schools for sixteen years.

On a recent trip to an elementary school in North Dakota, following up a seminar in whole language philosophy, I visited an eighth-grade class. I joined the willing-to-try-anything teacher and some very hale-and-hearty students, who were sitting on the floor in the middle of the room absorbed in an enthusiastic discussion about the proposed writing exercise: a theme for a new Batman movie.

The sound-track music of rock star Prince was blaring in the background as we voiced various sound effects for our new villain, "the Chump," ally to the Joker, when in walked the administrator in charge of class and teacher evaluation. She quietly crossed in front of the stack of chairs we had constructed as an explosives dump, nodded to me, and said loudly enough for all to hear, "I will come for the evaluation when you are teaching." Those familiar with the whole language approach will chuckle at the irony of the statement. Those who are not may ask, "What is whole language teaching, and is it really — as the administrator no doubt thought — merely fun and games?"

Whole language theory asserts that children learn oral language — subsequently writing and reading abilities — in a meaningful, useful, and whole way, not through bits and pieces of grammar and phonics. While solidly grounded in the work of Dewey, Piaget, and others, the whole language approach is still considered radical.

Let me first define some whole language tenets and present a brief review of related literature; then I will demonstrate some methods of teaching reading and writing that are consistent with the whole language philosophy.

Whole language is an approach based on theories of natural language acquisition which state that children learn oral language in a whole way, not in bits and pieces through grammar and phonics.[1] Even though a child may utter one word in the beginning stages of speech, that one word contains a whole concept. "Ma-ma," probably means "Mom, come here, I need you." "Doggie," on the other hand, might equate to "I see a four-legged critter." Whole language theorists believe that reading and writing should be learned/acquired/practiced in the same whole way. Further, the language-acquisition processes of listening, speaking, reading, and writing are interdependent, and language is more often "caught" than taught. This precept both encapsulates and defines whole language.

The whole language philosophy has its roots in the work of John Dewey and Jean Piaget, and it continued as an auxiliary part of curricula for several decades until finally surfacing as a complete and separate entity around 1980.

During the early years of the century, Dewey championed the need for schools to build on the strengths and experiences of students themselves, not to harp on and object to what they did not know. Lecture, he contended, should not be the dominant method of instruction; rather, teachers should plan *with* the student and then learn *with* the student. Dewey believed strongly that school personnel and parents must work together to provide students with *experiences* that "lead out into an expanded world of subject matter, a subject matter of facts or information and of ideas."[2] Once the student has been admitted into curricular decision making, suggested Dewey and later whole language thinkers, education becomes a continuous process of reconstructing the knowledge and experiences of young people. The teaching of English, as well as whatever other subjects the students might need, complements their skills rather than superimposing a set of skill-oriented and book-dominated subjects. Essentially, Dewey (and later whole language educators) wished schools to focus on the needs of students and on their usable pasts and unlimited futures.

If Dewey provided the philosophical basis for whole language, then Piaget offered a framework/template of how young people accept and formatively come to learning. Table 1 suggests the maturational levels at which young people perform language-arts functions.

None of the baby's "teachers" (whether it is Mother, Father, or someone else) use techniques other than whole language; instead, they look carefully at the infant's needs as they speak. None of the teachers offer phonics or grammar instruction during such interchanges. Piaget noted that the 48-month-old youngster has a vocabulary of some 2000+ words. Several surveys in the past two years have indicated that many U.S. high school students have not increased that number significantly; in some instances the total has actually decreased. Since basal readers and skills-oriented curricula have dominated most U.S. schools, whole language proponents might well doubt the effectiveness of traditional methodologies. Indeed, another researcher found that reading aloud to students, having them make mini-dramas out of what they read, or even setting up learning centers for young people so that they could translate what they read into different contexts — all far surpassed the basal approaches.[3]

Although Piaget and Dewey have thus contributed to the whole language movement, no single leader has emerged. Two researchers have produced evidence that many, many educators have used "holistic" strategies for much of the past century.[4] Although differing forms of these "holistic" approaches were used for decades, the publication of *What's Whole about Whole Language* signaled the exclusive use of this philosophy as a self-contained method.[5] Goodman suggested that the traditional approach to teaching English (and other subjects) revolves around the teacher's lecturing about English, asking students to do workbook and dittoed exercises, and then testing them for specific language skills. As a result, we have a nation of graduates who have learned to take grammar and reading tests. Those same people stopped learning "holistically" the instant they reached formal schooling. The school programs often follow a definite scope and sequence plan *for* the students, a plan that essentially removes both students and teachers from many creative or affective experiences. The whole language approach to curriculum emphasizes the teacher as a language broker and facilitator, not as the person who dispenses fractured skills from a prearranged package. Students communicate *with* their teachers what and how they want to study and then continue to participate freely in learning dialogues.

Having looked at some of the tenets of whole language, let me review some of the related literature, beginning with reading and transferring (naturally) to writing.[6]

Dolores Durkin stated that young readers, especially those at the preschool level, responded to "natural" reading instruction if their surroundings invigorated them and stimulated their senses, especially if they felt accepted.[7] Marie Clay added that students tended to become good readers if the teachers duplicated the environment of the home.[8] That environment included repeated reading directly to the young people and making sure that events, persons, and other aspects in any story could be predicted by the learner.

Another study demonstrated that teaching young people words in isolation or as lists interfered with comprehension.[9] Complementing this work, still another study showed that students might learn reading instruction even without any formal basal or phonetic approach if those students are surrounded with a variety of reading texts and stimuli and are encouraged to listen as the teacher reads.[10]

Several works have taken basal readers to task. One criticized the sterile effect of the basal sentence

Table 1 Maturation Levels and Language Arts Functions

Age	Function
3 months	First "words" come out as "coos"
10 months	Words mean something ("bye-bye" equates to "leaving")
12 months	Single words mean something ("no" and "yes" correspond to "can" and "cannot")
15 months	One word ("puppy") is generalized (to mean "any furry animal")
21 months	Everything has a name
30+ months	Sentences begin to take shape out of fragments, phrases, and clauses
48+ months	2,000 to 3,000 word vocabulary is acquired.

Note: I am grateful to Dr. Eleanor Maddox of Central State University for this material. She shared this chart with me in a workshop.

structures; another demonstrated that students taught through language experiences were more successful than basal-reader-taught students not only in paragraph comprehension, but also in the specific skill of spelling. More recently, one scholar concluded that only a very low percentage of students need any form of phonics to become good readers.[11]

Writing research that is relevant for whole language discussions begins with Carol Chomsky's important work. She studied the invented spellings of preschoolers and noted that they can and do scribble, scrawl, and scratch out intended spellings for words they want to communicate.[12] A subsequent work built on Chomsky's found that many young people scribble messages to communicate with the teacher and each other long before they learn the intricacies of conventional spelling; another writer found that young students use invented spellings to communicate a variety of meanings or words, sentences, and even whole stories.[13]

Donald Graves added to the criticism of basal readers when he noted that they give little or no positive models for pupils' writing. Following that conclusion, he recorded that in basal reading classrooms, writing tasks take up far less time than basal reading periods, and when writing sessions do take place, the teacher often makes the students dependent upon instructor data and editing procedures.[14] My own research has found no studies that provide conclusive evidence for either overt or covert relationships between the teaching of grammar and improvement in writing.

If this article thus far has established a case for alternatives to the basal-phonics approach in elementary schools, and if whole language is a viable alternative, then an examination of its "natural" reading and writing components should (and will) follow.

Whole language in practice

The single most important tenet of early whole language is embodied in the shared reading of Big Books — larger-than-life sized books created especially for use with children whose parents could not take the time to read aloud to them. The practice of reading aloud to children obviously is not a new concept, but the following characteristics of Big Books form a basis for teaching English "naturally":

1. "Natural" or spoken language bases
2. Very predictable story lines
3. Repetitive words and phrases
4. Abundant rhymes and rhythms
5. Homiletic messages or morals at the end of many stories

The Big Books become tools for *prompting*, a term I use to define how a reader acts out, asks about, or explains portions of the story. In prompting, the reader physically points to words or phrases in order to demonstrate the following:

1. *Directional conventions.* Students learn that print runs from left to right and top to bottom; that words — not pictures — are read; and that written words work together to form thoughts, phrases, clauses, sentences, paragraphs, and finally complete works.

2. *Meaning.* Students learn that they can guess what a word means by using the text, the story, and other clues.

3. *Prediction.* Students learn to ask "What's next?" in virtually all stories, episodes, situations, and problems by means of the following general-to-specific hierarchy: (a) pictures as determiners, (b) context and word associations, (c) particular sentence structures, and (d) specific letter details.

4. *Sight vocabulary.* Through the reader's "prompting," students experience one-to-one correspondence between the spoken word and the written word, and they begin to develop a sight vocabulary as well as familiarity with the following mechanical devices: (a) letter-sound associations, (b) letter names, (c) punctuation, and (d) grammar.

The reading process just described applies to Big Books, but it also leads to more sophisticated activities. Reading, proponents of whole language suggest, begins with the teacher reading and prompting, then continues with students choosing selections they can read by themselves. The more selections teachers can place in front of their students, the easier it becomes for the students to select particular types or genres.[15] In every whole language teaching situation, reading dominates and begins the language chain. Writing exercises complement the reading process.

Reading with Big Books leads easily and naturally to writing in whole language. Traditional language arts methods delay writing until students learn components such as grammar, spelling, and the mechanics of punctuation. Whole language differs greatly. The whole language teacher immediately uses the Big Books as springboards for writing, beginning at the kindergarten level. Once a Big Book has been read, or some other language experience activity has generated some ideas and verbal expressions from the students, the whole language teacher, using "scribes" (teaching assistants, cross-age tutors, parents, etc.), writes down exactly what the young people say and shares the results with the students. Any scribbling, scrawling, and marking of the text by the student is welcomed and encouraged, because those semi-random marks contain the seeds of later thoughts and language skills. The first scribbling or writing, I suggest, might be expressed through the following activities:

Lists and "Charts"

a. Teacher Composed: If the teacher has read a Big Book like *Grandpa, Grandpa* or *Quack, Quack* to the stu-

Any scribbling, scrawling, and marking of the text by the student is welcomed and encouraged, because those semi-random marks contain the seeds of later thoughts and language skills.

dents, the teacher might bring in charts or pictures that include the paraphernalia of fishing.

b. Student Composed: If the teacher has read a Big Book like *Jigaree*, the young people might identify all of the objects and words they know from their experiences of outer space, aliens, and the like.
c. Group Composed: As the students learn to work in cooperative learning teams, they can join in with their work. After hearing *Mrs. Wishy Washy*, it is possible to have the students list all of the combined cleaning materials their team can locate at their respective homes.

Replicated Big Books. Students never lack for ideas. After a teacher has finished a Big Book, one idea that works well is to team-construct or class-construct another text with similar ideas and intent. *Grandpa, Grandpa* can easily become *Grandma, Grandma*, complete with what Grandma and the main character enjoy doing together. *Mrs. Wishy Washy*, with a little modification, can become *Mr. Wishy Washy*. Virtually any Big Book or story can be replicated.

Journals and Diaries. Again, using the treasury of scribes mentioned earlier or using cassette tape recordings, a whole language teacher can set a time during classes for young people to dictate random thoughts about a subject of their choosing.

Recipes and Menus. Both of these subjects work well for writing (and reading) exercises. Constructing a "salad person" can become an event. A whole language teacher sets out bowls of different fruits and vegetables along with the drawing of a "fruit and vegetable person" (for example, a peach body, carrot eyes, raisin nose) with a label on each part. Students piece their "salad person" together, learning the names of fruits and vegetables at the same time. The students — and the teachers — can construct very tasty writing assignments!

Songs. Use of the familiar bouncing ball technique (moving word to word as they are sung) on video tape formats has opened up whole language lessons. Many Walt Disney videos have recreated famous songs that lend themselves to the elementary classroom. Students can listen, watch, and then recreate songs for the scribes or for the cassette, drawing pictures that illustrate what they saw, or making up new ones.

Conclusion

The whole language movement has its roots in John Dewey, Jean Piaget, and a host of teachers who have been using "natural" methods for years. With the publication of Goodman's *What's Whole about Whole Language*, this philosophy is now being formalized as a method. My review of the literature criticized using both phonics and the strict package of basal readers to teach reading and writing. To replace them, I have demonstrated a Big Books (reading into writing) model. Because I work with Title VII limited English proficient (LEP) students in several states, I have had the chance to watch and participate in many types of curricular reading and writing projects; based on my experience, the concerted and sequenced use of whole language is the method I promote and recommend.

Notes

1. Ken Goodman, *What's Whole about Whole Language* (Portsmouth, NH: Heinemann, 1986); and Judith M. Newman, *Whole Language Theory in Use* (Portsmouth, NH: Heinemann, 1985).
2. John Dewey, *Experience and Education* (New York: Macmillan, 1938), p. 8.
3. Gail Heald-Taylor, "Scribble in First Grade Writing," *The Reading Teacher* 38, no. 1 (1984), pp. 4-8.
4. Roach Van Allen and Claryce Van Allen, *Language Experience Activities* (Boston: Houghton Mifflin, 1982), pp. 42ff.
5. Goodman, *What's Whole about Whole Language*, pp. 7-25.
6. I thank Dr. Else Hamayan and Gail Heald-Taylor for their encouragement and help in the compilation of the review of related literature.
7. Delores Durkin, *Children Who Read Early* (New York: Teachers College Press, 1966).
8. Marie Clay, *Reading: The Patterning of Complex Behavior* (London: Heinemann, 1977), p. 50.
9. Frank Smith, *Reading Without Nonsense* (New York: Teachers College Press, 1978), pp. 88-112.
10. Ken Holdaway, *Foundations of Literature* (Toronto: Ashton Scholastics, 1980), p.66.
11. John Lutz, "Some Comments on Psycholinguistic Research and Education," *The Reading Teacher* 44 (1974), pp. 36-39; Russell G. Stauffer, *The Language Experience Approach to the Teaching of Reading* (New York: Harper & Row, 1970), p. 77; and Marie Carbo, "Reading Styles Research: What Works Isn't Always Phonics," *Phi Delta Kappan* 68 (1987), pp. 431-435.
12. Carol Chomsky, *The Acquisition of Syntax from 5 to 10* (Cambridge, MA: MIT Press, 1969).
13. Diane E. De Ford, "Reading, Writing and Other Essentials," *Language Arts* 58 (1980), pp. 652-658.
14. Donald Graves, *A Researcher Learns to Write* (Portsmouth, NH: Heinemann, 1984), pp. 45-48.
15. I have constructed a "Hooks for Books" document that builds on particular areas of interest that young people (grades 1-8) have. In addition, I am working on another project for high school students that uses their interests to invite and sustain reading.

Lessons of Progressivism and the Current Call for the Radical Reform of Secondary Education in the United States

by Dave Lehman

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I am struck by the familiar ring of the call for secondary school reform in the post-World War II era, as well as by the current call for social and personal transformation in the "New Age" of the 21st century.

I am struck by their similarity to the original efforts at reform in the progressive education movement begun a hundred years ago. In the first chapter of their recent book *High Schools as Communities: The Small School Reconsidered,* Tom Gregory and Gerry Smith distinguish six periods of criticism of high schools in the United States during the past four decades that call for their reform, and I would suggest that we are now experiencing the seventh![1] (Past NEA president Mary Hatwood Futrell suggested that we experienced "four waves" of educational reform in the 1980s alone!)

Once again, the public is calling for major reforms in the nation's high schools. But the reforms being advocated today have been proposed numerous times already in this century; why haven't they become reality?

Although some of these represent calls for conservative retrenchment and a plea for the mythical "good ol' days," most have been pointing out the same weaknesses and failures of our high schools. For example, this seventh and latest round of reform is described by Lynn Olson as restructuring — "the rallying cry of the current round of education reform ... [which] refers to a complex of changes in curriculum and instruction, school governance and accountability, and the roles of teachers and administrators that together are meant to improve student learning."[2] Most important, by and large, all of these have failed to alter our secondary schools in any significant way; all have failed to reform our high schools! Thus, the essential question is why? What lessons from these past failures might we apply to our present efforts in order to enable success where others have failed? As Lawrence Cremin pointed out, "Reform movements are notoriously ahistorical in outlook. They look forward rather than back; and when they do need a history, they frequently prefer the fashioning of ideal ancestors to the acknowledgment of mortals."[3]

The similarities

"Recognizing individual differences," "personality development," "the whole child," "social and emotional growth," "creative self-expression," "the needs of learners," "intrinsic motivation," "persistent life situations," "bridging the gap between home and school," "teaching children not subjects," "adjusting the school to the child," "real life experiences," "teacher-pupil relationships," and "staff planning" — these all are phrases that Cremin describes as being from progressive education at the turn of the century. Or, there are the phrasings of John Dewey himself in his "Pedagogic Creed" of 1897:

> The child's own instincts and powers furnish the material and give the starting point for all education.... I believe that education, therefore, is a process of living and not a preparation for future living.... I believe that much of present education fails because it neglects this fundamental principle of the school as a form of community life.... The teacher is not in the school to impose certain ideas or to form certain habits in the child, but is there as a member of the community to select the influences which shall affect the child and to assist him in properly responding to these influences.... I believe, therefore, that the true center of correlation on the school subjects is not science, nor literature, nor history, nor geography, but the child's own social activities.[4]

All of this seems quite similar to more recent phrasings. For example, Carl Rogers in his *Freedom to Learn for the 80s* calls for a "person centered mode" of teaching and learning with features such as:

> 1. The facilitative teacher shares with the others — students, and possibly also parents or community members —the responsibility for the learning process.
> 2. The facilitator provides learning resources, from within herself and her own experience, from books or materials or community experiences.
> 3. The student develops her own program of learning, alone or in cooperation with others.
> 4. A facilitative learning climate is provided.
> 5. The focus is primarily on fostering the continuing process of learning.
> 6. The discipline necessary to reach the student's goals is a self-discipline.[5]

Dewey stated, "I believe that education is the fundamental method of social progress and reform.... I believe that all reforms which rest simply upon the enactment of law, or the threatening of certain penalties, or upon changes in mechanical or outward arrangements, are transitory and futile." Thus, "social reform" was one of the three key components of his progressive education in the Laboratory School at the University of Chicago, summarized by Martin Dworkin as "experimental, child-centered, and directed toward the reformation of society."[6] As Sam Bowles and Herb Gintis have pointed out, "The use of education as a tool of social policy has a long and eminent history." They go on to describe the intentions of the progressives and what we might call the "neo-progressives":

> In the eyes of most liberal reformers, the educational system must fulfill at least three functions. First and foremost, schools must help integrate youth into the various occupational, political, familial, and other adult roles required by an expanding economy and a stable polity.... Second, while substantial inequality in economic privilege and social status are believed by most liberals to be inevitable, giving each individual a chance to compete openly for these privileges is both efficient and desirable.... Lastly, education is seen as a major instrument in promoting the psychic and moral development of the individual.

These authors recognize that,

> However avant-garde today's liberal educationists feel themselves to be, they envision little more than did the Progressives in the dawning years of the century. Schooling was to provide the child with the freedom to develop "naturally" with a teacher as guide, not taskmaster. Intrinsic interest, not external authority, was to motivate all work. The leitmotif of the day was "taking the lid off kids," and the aim was to sublimate natural creative drives in fruitful directions rather than to repress them. Emotional and intellectual development were to hold equal importance, and activity was to be "real life" and "student-directed."[7]

This kind of thinking in education may have become established as "conventional wisdom," as Cremin puts it, but it has not often been allowed to be put into practice, other than in a few university-affiliated "laboratory schools" (virtually all gone now), some elite private schools, a few genuine "free schools" that remain, or a rather limited number of truly progressive public "alternative schools." Thus, I am concerned when I see Fritjof Capra state, almost glibly (or, perhaps naively!), "Finally, the restructuring of information and knowledge will involve a profound transformation of our system of education."[8] Similarly, Jeremy Rifkin proclaims, almost as if it were a new notion: "Our current approach to education and learning will be rendered increasingly obsolete. The Newtonian style of learning will be forced to give way to an entropic approach to education."[9] And Marilyn Ferguson, in her description of a supposedly new educational paradigm, which she labels "transpersonal education," says: "In transpersonal education, the learner is encouraged to be awake and autonomous, to question, to explore all the corners and limits, to check out frontiers and depths of self."[10] Where Rifkin calls for a new type of education emphasizing aspects such as "process over measurement," "the why of things as opposed to the how," "learning as the process of becoming," and "as a method to better understand how to live within the limits of the world," Ferguson, in her new paradigm, emphasizes things such as "learning how to learn," "learning as a process," "the individual's performance in terms of potential," "theoretical and abstract knowledge heavily complemented by experiment and experience," "community input, even community control," "human relationships between teachers and learners," and "teacher as learner, too, learning from students." Such ideas may rekindle the flames of educational reform, yet — without a clear understanding of why such similarly laudable ideas failed during the numerous reform efforts of the past hundred years — they will no doubt be reported in another decade as yet another case of good intentions failing to be implemented. I think we have the *theory* down well now! It's time to get on with the *practice*.

The reality is, our high schools have

changed little in what Gregory and Smith describe as their six key aspects: "(1) students and the act of learning; (2) teachers and the act of teaching; (3) the role of students, teachers, and parents in the governance of the school; (4) the school's program; (5) the structure or organization of the high school; (6) or its social climate or sense of community."[11] This is similar to the conclusion reached by Robert Hampel in his recent study, where he argues that most previous reform efforts amounted to "in-house tinkering and fine-tuning: life adjustments projects in the late 1940s, curricular experiments in the early 1960s, and various optional programs in the mid 1970s."[12]

Why the past failures?

Several authors have offered their analysis of why the liberal, progressive high school reform efforts of the past have failed, or succeeded only in part, or in just a handful of schools. Joe Nathan notes with real caution, "Many efforts have involved coercion, standardization, or simplification."[14]

Carl Rogers, in a chapter entitled "A Pattern of Failure," analyzes several elementary through graduate schools that had successfully implemented his person-centered, democratic, humanistic style of teaching and school management, yet had closed. He notes five reasons for their eventual failure: (1) "They pose a threat," (2) "The lack of a pool" of potential leaders for the time when the initial leader departs, (3) "Creeping bureaucracy," (4) "The lack of experience," and (5) "The lure of 'power over'" (where educational administrators "place a higher value on power over people than on the enhancement of learning").[15] Cremin notes seven possible reasons for the eventual termination of the progressive education movement: (1) "Distortion," (2) "The negativism inherent in this and all social reform movements," (3) "Inordinate demands on the teacher's time and ability," (4) "The movement became a victim of its own success," (5) "The impact of the more general swing toward conservatism in postwar political and social thought," (6) "There was the price the movement paid for its own professionalization: for given the political realities of American education, no program can survive that ceases assiduously to cultivate lay support," and (7) "Most important, progressive education collapsed because it failed to keep pace with the continuing transformation of American society."[16]

Even John Dewey, as early as 1928, used the occasion of being offered an honorary presidency of the Progressive Education Association "to speak out for [the] intellectual rigor necessary if the progressive movement was to make a contribution to a science of education," and against the inappropriate ideas and programs being perpetuated under the label "progressive."[17] In his last published work on education in 1952, Dewey expressed his profound disappointment over what the progressive movement had become and offered the following reasons: (1) The repressive, reactionary nature of post-World War II society; (2) The limited or partial successes masquerading as progressive education, which were little more than "atmospheric" changes; (3) The persistence of authoritarianism in education; (4) The co-optation of progressive ideas and practices, such as "themes" which simply became another means for teacher discourse; and (5) The training of teachers in the right principles but by the wrong methods such that they were not true pervaders of progressive education.[18] Or, there is the simple, direct, political analysis of Bowles and Gintis, in which they state all too clearly, "The failure of progressive educational reforms stems from the contradictory nature of the objectives of its integrative, egalitarian and developmental functions in a society whose economic life is governed by the institutions of corporate capitalism."[19]

There should be ongoing experimental schools in public school systems, and educators on the forefront of transforming high schools should be suspicious of short-term, superficial changes that do not offer real long-term changes.

As Capra, Rifkin, and Ferguson would put it, the mechanistic, Newtonian-Cartesian paradigm of education (or, as Paulo Freire so cogently put it the "banking concept of education") prevails. According to Freire, this concept implies that:

1. The teacher teaches and the students are taught.
2. The teacher knows everything and the students know nothing.
3. The teacher thinks and the students are thought about.
4. The teacher talks and the students listen — meekly.
5. The teacher disciplines and the students are disciplined.
6. The teacher chooses and enforces his choice, and the students comply.
7. The teacher acts and the students have the illusion of acting through the action of the teacher.
8. The teacher chooses the program content, and the students (who were not consulted) adapt to it.
9. The teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students.
10. The teacher is the subject of the learning process, while the pupils are mere objects.[13]

Lessons from past failures

After looking at reasons such as those described above for our failure to "reform" radically or, more accurately, to *transform* the high school (implying real change in the form of the high school, not just a remaking of the old form), I arrived at the following list. I offer my ten key reasons and their possible lessons in the hope that we might get it right this time!

***Reason* #1.** The emphasis was too much on theory and not enough on practice; too much on "tinkering and fine-tuning," not enough on substantive change in the culture of the high school.

Lesson #1. We need educators who are able to design and implement new structures for our high schools, to provide for ongoing publicly funded experimentation, and to provide different options for structuring high schools and the learning within them. One desperately needed change is to reduce the sheer size of modern high schools.

Reason #2. Only the vocabulary of radical reform was accepted and used by the education profession, lay public, and, in particular, the press.

Lesson #2. We must finally put theory into practice and words into action. Press releases and news stories should be carefully prepared and monitored, and reformers will need to become expert at the effective use of the media in presenting their ideas, values, and concrete plans for high school transformation.

Reason #3. Faulty "brain theory" has been used as a supportive basis for the reform being recommended (e.g., phrenology and early efforts in progressive education, and currently, Epstein's "brain-growth periodization" and Gardner's modern-day phrenology, "multiple-intelligence"—both faulty and unstable bases upon which to establish reform, or transformation, as I have written elsewhere.[20]

Lesson #3. It is probably best not to base the transformation of the high school on *any* brain theory. Significant reform is a social and even political endeavor, and must not be reduced to physiological elements. Still, we do know that everyone is fully capable of learning (except the severely neurologically impaired); everyone can learn even surprisingly complex things at an early age let alone in high school (providing it is put in their own language and frame of reference, as explained by Jerome Bruner and others); and it is never too late to learn (learning is a life-long process). These considerations should compel us to enliven the learning process for all students.

Reason #4. The call for reform was made by special commissions, professional educators, university professors, professional writers, and critics; it rarely included the teachers, administrators, students, and parents involved, particularly not those of the minorities.

There has been a failure to understand fully the real nature of adolescents and adolescence, particularly as they have changed and are changing in the United States.

Lesson #4. The teachers, administrators, students, and parents of our high schools must be involved, and at the local level. Furthermore, as Lisa Delpit has clearly stated, "Appropriate education for poor children and children of color can only be devised in consultation with adults who share their culture. Black parents, teachers of color, and members of poor communities must be allowed to participate fully in the discussion of what kind of instruction is in their children's best interest. Good liberal intentions are not enough."[21]

Reason #5. The illusion of real change or the co-optation of efforts toward real change deceived even those most closely involved. An excellent case study is the "labor schools" in the 1920s, created by workers to counter the prevailing anti-union sentiment of the public schools. When more and more pro-labor materials entered the high schools, and businessmen nominally accepted unions as a part of our democracy, workers stopped sending their youngsters to these schools, only to discover later that they had been co-opted: "The workers failed because they turned schools over to the authorities and retained no control over the actual education process."[22]

Lesson #5. There should be ongoing experimental schools in public school systems, and educators on the forefront of transforming high schools should be suspicious of short-term, superficial changes that do not offer long-term real changes.

Reason #6. Early reformers rarely saw the problems as political and economic, and the "real crisis as outside of the classroom"; they tended to see schools as effective agents of societal change.

Lesson #6. Those involved in the transformation of high schools would do well to link with others who strive to transform other aspects of our society, from economics and politics to health care and the environment. Here "New Age" transformers such as Capra, Rifkin, and Ferguson have much to suggest in their new holistic paradigm. Sam Bowles, David Gordon, and Tom Weisskopf in *Beyond the Wasteland: A Democratic Alternative to Economic Decline,* Benjamin Barber in *Strong Democracy: Participatory Politics for a New Age,* and numerous others in other fields of endeavor provide concrete suggestions for forming linkages between our schools and our greater society, from co-ops and collectives to alternative businesses and small organic farms.[23]

Reason #7. Progressive educators have failed to make connections with values, morals, and religious and spiritual dimensions of people and their power to resist or assist educational change. (Historically, much of the most radical reform in U.S. education — the providing of free public education through high school — was powered by Protestants as an anti-Catholic movement![24] The other most significant (and more recent) radical change of our high school — desegregation — was powered largely by southern churches and their leaders.)

Lesson #7. High school transformers would do well to form linkages — new partnerships — with the churches, synagogues, and other religious institutions in their communities as real forces for change, particularly as related to issues of equality, integration into society, and the full development of human potential (values shared by such religious institutions).

Reason #8. There has been a failure to understand fully the real nature of adolescents and adolescence, particularly as they have changed and are changing in the United States. As established so clearly by Margaret Mead in her landmark work, *Coming of Age in Samoa,* the development of human beings from childhood to young adulthood is a function of the culture into which young people are

raised, and not a fixed biological/physiological "stage."[25] It is crucial that we remind ourselves that the "problem" to be "reformed" in our high schools, contrary to some repressive contemporary critics, is not the adolescent young person.

> Lesson #8. The problems of today's youth — from drug and alcohol abuse to violence and early pregnancy — although in need of attention, are symptomatic of our society's ills, and not a given dimension of all adolescents throughout all of time. Genuine transformation of the high school may indirectly help address some of these ills more than we realize, while others will again require linkages with those striving to make change in society at large. A case in point: Teenage violence is not a given of male adolescents any more than aggression is an innate feature of human beings. It is the result of the society in which adolescents reside.[26]

Reason #9. Earlier efforts at high school reform have often depended too heavily on models from the business-industry complex, and they have saddled our schools with the same failures that many of our large corporations now experience.

> Lesson #9. We have our own rich history of model high schools, including several current alternative high schools. We should draw on experience of this history in transforming our larger U.S. high schools, not on the history of dying American businesses. (Despite Tom Peters' useful insight into the needed changes in American businesses and industry, I am more concerned that in his recent book, *A Passion for Excellence: The Leadership Difference,* he and Nancy Austin devote Chapter 20 to "Excellence in School Leadership." They seem to place more emphasis on the high school principal than on teacher (read *employee*) empowerment, which Peters recommends so strongly for workers. I see this as a caution to educators extrapolating from Peters' writings on business and industry.)[27]

Reason #10. We have failed to define "the problems" of the U.S. high school completely and accurately, which has resulted in "solutions" that often were one-dimensional and failed to get to the root of the difficulty.

> Lesson #10. Current high school transformers should use a holistic approach to the problems and look at the various dimensions as they are interrelated, not just as one aspect which may not be the central issue at all. For example, changing or restructuring high school science curricula will not change the operation of the high school at large, and restructuring may be thwarted by elements of the greater operation in conflict with the aims of the new science program!

There has never been a lack of criticism of U.S. education. There has never been a lack of criticism of U.S. high schools. There is no shortage in this country of critics and opinions about how things could be better, particularly those who espouse the "good ol' days." There is no shortage of voices calling for change of the high school, but we have failed to take a critical look at our past efforts at change. I hope that this analysis will assist this generation of high school "transformers." Perhaps we might all experience a more lasting improvement in what is generally considered the most crucial aspect of life's most critical years.

Notes

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"Children Don't Come to School Just With Their Intellect"

An Interview With Chip Wood and Ruth Charney of the Northeast Foundation for Children

Greenfield, Massachusetts, is a small (pop. 18,000) town in the Connecticut River Valley of western Massachusetts. It is located in primarily rural Franklin County, 25 miles north of the college towns of Amherst and Northampton. Although it is not a famous or particularly distinguished place, Greenfield is the home of two nationally recognized educational projects — *Holistic Education Review*, and the Northeast Foundation for Children with its demonstration Greenfield Center School. We have been impressed by the work of this foundation and by the wonderful atmosphere of the school, and recently visited our neighbors for a friendly chat about education. Editor Ron Miller spoke with Chip Wood and Ruth Charney, two of the founders of the Northeast Foundation for Children.

HER: I'd like to start by asking you to describe the work you do at Greenfield Center School, and also through the Northeast Foundation for Children. What is the main focus of your work, and what are your goals?

CW: I'll start by just describing what we had in mind when we began in 1981. We were a group of educators, most of us coming out of public school teaching at one place or another, who were interested in helping to work with teachers beyond the schools that we had worked in ourselves — to help them look at a more child-centered approach to education. We thought the best way to do that was to have a school of our own that would be a demonstration school, which teachers could come to and observe in, and from that base we could go out as practitioners to do workshops and summer institutes, and to work with teachers at school districts over time. We felt that the legitimacy of our work in the field would be that we were still involved in the classroom ourselves.

Our own experience with in-service education so often is that the people who come and work with you are the "experts," but they're far removed from day-to-day classroom life; they've forgotten how to put on a snowsuit, and they don't know how to clean up throw up. They've forgotten how to do all those kinds of things. We wanted to keep our hand in the day-to-day classroom life, and from that base be able to go out and work with teachers. That was part of the rationale behind starting the school and the foundation together, rather than just having a school, or just having a teacher-training facility.

RC: There are a lot of things we started with which feel to me right now more in flux. After ten years of practice, there's a lot of transition. What does still feel true to me is the need for teachers to come together to struggle with the issues that they're faced with day to day in schools, and to figure out the things that they know that help, not only children, but that help persons. I react to Chip's word "child-centered," which I see a lot to distinguish a certain kind of school. I feel that in some ways that word is constricting, that the word we need is "person-centered." I think about how much work has gone on here that has to do with the relationship of adults and children; some of the strongest aspects of this school have to do with that relationship, and trying to somehow recast it, so that we get beyond the limitations of what we think of as a "permissive" form or as an "authoritarian" form — both of which either exaggerate or obliterate the critical function of adults, both parents and teachers.

Another word that triggers a reaction in me is the word "alternative." When we first sat around, we took red pencils and crossed out "alternative" everywhere we could find it, which had to do with image — what do people think of when they think of "alternative"? — and also, perhaps, even, "What do you wish to become? Do you wish to be simply an alternative or do you wish to be something that impacts the mainstream?" Alternatives have a way of remaining outside. And that has its good, very creative function, and it also has its insular function. And one of the things we have to continue to keep track of is where do we become insular? And where do we have a real bridge to what are the main channels of what's available to people in this society?

HER: I'd like to go back to your personal motivations for getting into this. Why did you feel that an experimental program was necessary in the first place? Did you feel that your approach, whether you would call it "child-centered" or "person-centered" or anything else — didn't fit into the schools where you were already teaching?

CW: I don't think it was so much that it didn't fit into the schools where

Note: Contact the Northeast Foundation for Children/Greenfield Center School at 71 Montague City Road, Greenfield, MA 01301.

we were, but that we saw that our work was very limited — we were only having an effect on a small number of teachers. We all saw ourselves — the six people who started the organization — as reformers; we wanted to be involved in public school reform. In order to do that we had to have a broader base. I agree with Ruth; the notion of "alternative" was something that we didn't want to create. We were interested in a demonstration, in a school where public school teachers could come and see something that they could take back and put into practice in their own public school classrooms with large numbers of children, a real mix of children, lots of special needs problems.

We didn't want to be a place where teachers would come and say, "This is fine and dandy, but this is a private school; we can't possibly do what you're doing." So some of the principles we started with were that we wanted a school accessible to a wide range of children and families, economically, socially ... and that there would be a mix of academic abilities: "slow" learners, "average" learners, "gifted" learners, children with "special abilities," as we call them, which in most places are called "special needs." We felt that our approach to teaching could be used in a population like this, which would be just like a public school.

Beyond that, we found that the kind of teaching we were beginning to see in most public schools that we visited or had contact with earlier in our careers — what was called a "developmental approach" to schooling — was occurring at the kindergarten level, but that once you looked at first grade and beyond, it ended. Desks were still in rows, children were still learning from textbooks and ditto sheets, and most of the direct experience approach, or the kinds of things that grew out of the progressive movement, were simply not permeating public education at all, and we wanted to see if we could make that happen beyond the kindergarten level. That's been the primary focus of our workshops and teacher training.

RC: We were also parents. Some of the choices that I, at least, faced as a parent for my own children, were discouraging. It's sometimes too hard to struggle both as a parent, advocating for your children's interests, and to spend all day in the classroom teaching. Here was a chance to bring them together.

HER: I wanted to pursue the topic you brought up, Chip, about the developmental curriculum. I wanted you both to talk about what that means, exactly.

CW: "Developmentally appropriate" education has now all of a sudden become a byword or a catch phrase in education in the last couple of years. But nine or ten years ago, it was something that was reserved for the private progressive schools and a very, very few public schools in parts of the country. Some of us have had our introduction to the ideas of development through our own training in child development, which had come through graduate school or through advanced training. A lot of our work had come through the Gesell Institute in New Haven, Connecticut. Some of us had a real grounding in the Gesell work and the use of the Gesell Assessments, and also training in understanding Piaget and Erikson. I would say those would be the three theorists that we were grounded in.

I think that one of the highlights of this school is that we believe that the social curriculum is as important as the academic curriculum.

HER: How does the developmental approach look in practice? I know that you don't assign children to classes by age so much as by their readiness for a certain level. How does that work?

CW: We try to look at the fact that children don't come to school just with their intellect, but rather that there are many areas to development — physical development, language development, social development, and cognitive development. We try as carefully as possible to understand where a child's overall development is when we take them into the school, whether it's at the kindergarten level or later on. We try to move them through the school according to their overall development rather than their academic ability. In any one level, we would find children who would hopefully be functioning more or less at the same developmental level, but who would be at varying academic levels. So you would have, in terms of traditional grade levels, children who were perhaps as many as three grades apart, but at the same developmental level.

RC: When I talk about developmental curriculum, I think about two other ideas. One is that children have a decision-making voice, and how do we make that a reality in the classroom? The other is the priority of teaching children to care for each other and the world around them — the social concerns. Some of those concepts are outgrowths of the work of Dewey and progressive education.

CW: Well, in fact, we're working with some schools to make that happen — a project we call "the responsive classroom," which is helping those teachers to work on the social curriculum as opposed to the academic curriculum. I think that one of the highlights of this school is that we believe that the social curriculum is as important as the academic curriculum, and we spend as much time with the children, teaching them the golden rule, teaching them how to get along with each other and with the adults in the school, and to solve problems that come up, and to play cooperatively and work cooperatively. We spend as much time on those things as we do on reading, writing, and arithmetic.

I've always said to parents who come to our school that there are lots of very bright evil people in the world; it isn't enough just to make children bright and "well educated." It takes as much work to make them ethical and

considerate as it does to make them smart. Part of the real problem in our society is that public schools spend very very little time — or are allowed to spend very little time — teaching the social curriculum, because there's such an emphasis on accountability and academic standards. We're also convinced that self-esteem and good social behavior are necessary ingredients for good academic performance.

HER: I feel that I've come to the right place, because what you are describing really is holistic education. I wonder if you could compare or contrast your approach with other holistic approaches, such as Montessori or Waldorf schools. You haven't mentioned them yet, and I don't think they have much influence on the work you do here, but if a parent asked you the difference between what you do here and what you know about how the other schools work, what could you tell them?

CW: The first thing that comes to mind for me is that we're more eclectic. We don't have a particular educational philosophy that we follow. We draw on something from all of these people. Some of the ideas of Steiner certainly are afloat in this school; for instance, while we don't have children stay with teachers for eight years, we do believe that children should stay with teachers for at least two years, sometimes three. In fact, in working with public schools, I firmly believe that the single greatest educational reform in America would be to require every public school teacher to stay with the same group of children for two years, because children are so better known by their teachers then; there's a real investment between parent and teacher. I'm not sure we necessarily borrowed that idea from Steiner, but when you look at that notion that the teacher needs to know the child in depth, that's something that we do firmly believe.

We also borrow from Montessori the careful use of manipulatives and their introduction, although we've developed our own way of doing that. We've also borrowed very heavily from the High Scope Foundation in Michigan, which has a very particular approach to what they call "planning, working, and representing" of work. So we borrow from High Scope, from Piaget, from Gesell, from Steiner, from Dreikurs, from a whole host of people, and mostly from our own experience in classrooms, from having tried out various things, and thrown some away, and held on to others. So I see ourselves as eclectic rather than dogmatic, as I would view some Montessori schools and some Steiner schools.

We think that being more eclectic has a greater chance for providing some of these reform measures in the public schools.

RC: I certainly don't think our aim is to try to differentiate ourselves or to name an orientation that distinguishes us from other good schools.

CW: And as a demonstration school I think that's important. We work with teachers in public schools. We don't say, "You should take the Center School model and take it away lock, stock, and barrel and put it down in your school." That won't work. But what we do say is, "When you come here, or when you work with us, you're going to find something that will work for you — maybe the way in which we approach reading. Maybe the way in which we teach recess. Maybe in the way we teach the social curriculum. There will be something that you want to implement in your school, not all of it, but a piece of it that will work in your location." Every public school is different, and they can only take away so much.

I think that's one of the reasons that Waldorf schools, for instance, aren't springing up in public schools, why Montessori schools aren't springing up full blown in public schools — because it's too much of a philosophic shift to be able to take a whole ideology, and a whole way of doing things, and plunk it down in a heterogeneous public school community where people have all different kinds of belief systems. We think that being more eclectic has a greater chance for providing some of these reform measures in the public schools. And that's clearly our goal as a foundation; our goal is to see changes in public schools.

RC: There is no approach that doesn't need to respond somehow to the present moment. What is it that children now seem to be comprised of? Certainly in the years since I started teaching, I've seen so many changes just in terms of the way in which children come into school, and what it is they're bringing with them.

HER: Do you feel you're more flexible in responding to those new needs than a typical public school might be?

RC: I think the extent to which we're a staff that feels like we are constantly reconstructing what schools need, we are, yes. We also are a staff that's empowered to create our own curriculum, which is something that is terribly missing in most public schools. Curricula are handed down to teachers, so that the children they face, and what they're told to teach, have absolutely no correspondence. Here, because we're creating that curriculum in the face of real live children, they do.

HER: Many social observers are claiming that the industrial age, an age of economic competition among nations, is beginning to fade, and that in its place will emerge a more cooperative, global culture. Some leading-edge thinking in education recognizes this, and specifically strives to educate young people for the new rather than the old paradigm. Do such considerations enter into your thinking?

CW: The old system of education didn't even work for the old world. Dewey's belief that the schools should be educating for democracy was never listened to; it was only given lip service. Instead of educating for democracy, we educated for the factory. The factory model is still largely what is in place in public schools: one grade at a time, one teacher at a time,

one textbook at a time — and out we spit a citizen at the end of the assembly line. But educating for democracy, to Dewey, meant a whole lot more about cooperative enterprise, and democracy in the classroom — children and teachers working together.

For my way of thinking, we still have a long way to go even to educate a democratic society. If we were to make cooperative learning — the social curriculum I mentioned before — our priority, we could make schools work better within our current socio-economic structures in the world, and also prepare children for a world that is different. We just have so far to go in the way that we work together. I would still argue that helping to make children ethical and socially responsible should be the first priority of schools, for whatever world.

RC: I think public schools, elementary schools, have a dynamic role in preparing children to be part of a truly egalitarian society. We set up our little tracks, and our judgments about those, which enter children's consciousness by the time they're seven years old. "Which reading group are you in?" and "How fast do you go in this math series?" I really see the impact that we can have in recasting some of those judgments as well as organizing our classrooms differently, and to think about whole schools, especially as they go on into junior high and high school, organized around other values than simply academic proficiency.

CW: For instance, we're very opposed to the whole notion of "gifted" and "talented" programs. We simply see those as exclusionary and probably the worst form of tracking that has been invented in the last twenty years, isolating out for one little teeny segment of the population the best resources of the public school system — additional moneys, etc. And then special needs programs on the other end also siphon off millions and millions of dollars for special services, when each and every child has a special gift, a special talent, a special ability to offer to the world, and it's our job as educators to find out what that is.

HER: Could you describe your approach to so-called "special needs" children?

RC: The largest goal I have for the children here is to help them to feel as much a part of their classroom, and to be included as much as they can be in the larger enterprise of the classroom. The time that they would spend having a special program or one-on-one attention, which sometimes they need, should be kept at a minimum. Also, we emphasize having them come to terms with their own needs and to feel skilled, able — to be secure about who they are as learners.

HER: Would you say that many of the behavior differences that are often called "learning disabilities" are related to the social and academic demands of schools?

RC: Sure, yes. Which still leaves a core of issues that children have to face. But the extremity of those issues is absolutely aggravated by the way schools are organized, and gets worse, not better, as children feel less and less a part of things and less and less capable. I think we have a system that creates dumbness.

CW: For instance, we have to ask ourselves the question all the time, "Why is it that boys outnumber girls in classes for the learning disabled thirteen to one nationally, and eight to one in classes for the emotionally disturbed?" One of the reasons has to do with the fact that we don't pay any attention to developmental differences between boys and girls early on in life. So very often, boys who develop more slowly end up really suffering in a traditional system, where they have to keep up, keep up, and keep up — and are simply unable to. That's not all of them, but certainly a disproportionate number of boys in those programs nationally. It's not just a quirk.

HER: In your classes here, then, would you have mostly boys who are older than the girls in the class because that equalizes their developmental levels?

CW: Yes. Chronologically that would be true. But in terms of their developmental age, they would be functioning at the same level.

RC: There's another component that strikes me as true, observationally, that adds to the disability of the learning disabled, and that is our own views about what it means to work. I think that both in society and in children themselves, we see the attitude that if you have to "work" at something it means that you're not good at it — that what makes smartness is easiness: the quicker you do it, the faster you learn it, the better you are. And we also set learning at an absolutely incredible pace; there's so little time to absorb, to think, to reflect. There's so little practice given before you're on to the next task. It's some kind of a marathon that we're on. And so children who need to have a lot more time to digest, a lot more ways to try things out, who go slower, feel at a disadvantage, and are at a disadvantage. They in fact become disabled.

The converse, I find, is that when children can accept their capacity to work or their need to work, and can stay with it — which is a strategy that children with "learning disabilities" need to get them through school — when they have mastered that, they have an asset that I think a lot of other children don't have. It's a strengthening process if they can come to it and accept it. With all children, I find myself wanting them to get away from the whole fast food, fast outcome mode of being in the world. We're always, in all of our classrooms, working on slowing children down, taking time to observe, taking time for a beautiful completion, not just a completion. I think it's one of the most demanding and challenging tasks of teaching right now.

One of the things that we ask year after year of children is that we create what we call a critical contract. We ask children, "What is it that you want to work on this year?" The teacher and the parents also have objectives, and the three objectives form a kind of focus for the year. It's quite something to see how seriously, as the children get older, they take that question — how well they can self-evaluate their own needs, which can be anything from the need to improve their spelling to learning how to be better able to organize themselves, or taking on wanting to write a novel. They really take responsibility for these tasks.

CW: I believe that the children go out [when they graduate from eighth grade] with a greater ability to tackle problems as they confront them. There's a lot of trepidation about going into that [traditional high

school] environment from our environment, but talking to them after they've been there for a while, there certainly is a sense that they know from whence they came. One student came back from a very good private secondary school to talk to an eighth-grade literature group and said, "I haven't had as in-depth a discussion in any of my English classes as I'm having now." I think there is a sense of knowing that they were a part of a learning community where they could exercise responsibility and independence, and they value that in their learning, even though they may not be getting a lot of opportunities to exercise it in secondary school.

RC: Most kids here do like school. They move in and out of whether or not they're willing to admit that. What does it mean not to have that ongoing battle with school all these years? I think it must count for a lot. It's hard to measure.

HER: When I was here for the dedication of your new building, I felt a real sense of enthusiasm and support among the whole community. There's no way to measure that, but it was a very definite feeling of loyalty, feeling good about being part of this community.

CW: There are public schools as well where that kind of community building is making a difference in schools. We see that as very encouraging. The work of James Comer in New Haven, the work of Deborah Meier in New York City; there are lots of very strong educators making a difference in public schools in the same way. One way I would measure what you're talking about, Ruth, and one of the things I feel best about, are the number of children who came into this school as schoolphobics — children who, out of their public school experience, were very damaged, and literally weren't attending school or who were truant—who would come into our school at fourth and fifth grade. We would give them a year to become accustomed to who we were and to learn that school could be different, and then we would begin to ask things of them again. And these are children who literally turned around their educational careers.

RC: Here we are talking about the notion of a global community, and I think that we really live at a point in time in which most people don't feel that they live in any community — global or even family. I think the struggle to create a school environment that does build a community is a very important one. It also involves the staff in some very difficult kinds of work, which we're intermittently successful with: the idea of being able to work as a collaborative, in a cooperative way, to be able to pull resources, to be able to exchange ideas, to be able to fight and get over it. That's as hard as anything we've done here. And the idea to incorporate parents, not as adversaries, but with some kind of mutual interest. That's been as central to the work that's gone on here as some of the decisions about curriculum. It requires a vision that we often don't seem to have, and are really trying to come to. It's not one that's ready-made; it's not one we pulled from Dewey or Montessori. It's one that we're trying to generate.

HER: When you share your vision and your experience here with the teachers who come to your workshops, what kinds of reactions do you get from them? Are they as enthusiastic about your work as you are here?

CW: I think it opens possibilities for them. They often come looking for answers — curriculum, accountability, "How can we do this developmental thing that we're trying to get into?" — and often they walk away with something quite different. I'm struck by how the overwhelming majority of teachers always comment on the calm in the school, the way in which children treat each other with respect, listen to each other, and the amount of time that is available for children to do things. The pace in schools tends to be so frantic: "Hurry up, it's time for the next thing. Hurry up, it's time to go to gym. Hurry up, it's time to line up. Hurry up, it's time to go to lunch. Hurry up, it's time for social studies." What they come away with here is a sense that the pace of childhood is not that pace, and that if you respect it, something happens.

One of our greatest goals in the Foundation has been to be able to work with teachers over time, so that we can see what happens down the road, not just to do one-shot workshops or to have them come visit once. So when we can go back and work with someone's school (who has come and visited us here), what we see is exactly the same process that we've been through as public school teachers and now in this demonstration school: Change in education is something that takes a long time. To move a classroom, a school community, toward the kinds of things that we've been talking about is at least a school-generation project. If you've got a K-6 school it's going to take you seven years to effect the kind of changes that will make the community really different. We need to see that children need time; we shouldn't be in such a rush to get children through their education. That's part of a hold-over of that factory model that I think is such a disservice.

There is now this national trend toward mixed-age groupings again — which we did in the 60s — and moving children through school "appropriately" — which really means that we're going to socially promote them; we're going to move them through as quickly as possible and get them out. Social promotion didn't work in the 50s and in the 60s it led to more tracking. And I'm very worried that this move toward mixed-age groupings in elementary schools is going to lead to the same thing again. We won't see that some children really need extra time. It is a trend that looks progressive, but it worries me.

RC: In response to your question about teachers' reactions, I remember one workshop where teachers were looking for right answers — they felt, "Whenever we teach anything, we have to have the right answers." So the question of, "What do you think?" or, "Could you find another way?" was very perplexing to this group of teachers. We ask them to build with blocks — build a beautiful building — and they're convinced that there's one beautiful building which we're wanting them to build. It was one of the most interesting kinds of experiences to try to somehow unravel that, and move people from that idea. That's the core of what we want to get children to be able to do — that there are umpteen ways to build a beautiful building, not one way. And that the answer is not located in the teacher's head.

HER: Thank you.

Using Metaphor to Establish Teacher-Principal Collaboration

by Helen B. Regan

Helen B. Regan, Ph.D., is Associate Professor and Chair of the Education Department at Connecticut College in New London. She teaches foundations and methods courses and supervises student teachers in the field. She was previously a high school chemistry teacher and administrator. **The Staff Development Manager,** *a new book she has co-authored, will be published later this year.*

At its core, learning is an individual matter. What is important is not the increase in average test scores on any existing measure of learning, but rather the personal achievement of each learner, as one by one each rejoices in a newly found ability to read, to sing, or to understand the simple and complex concepts of mathematics.

The significance of individual achievement as the one truly important measure of our success as educators means that our individual relationships with one another, teacher to learner, and administrator to teacher, are also truly important. Any restructuring plans, well meaning though they might be, that do not nurture these individual relationships in some way are unlikely to have lasting effect. This article focuses on relationships between teachers and administrators in particular, and describes an attempt to transform relationships between these two groups in a particular high school.

Even within the hierarchical structure of public school systems, educators can choose to work cooperatively, with teachers and administrators sharing ideas, feelings, and responsibilities. Using metaphorical images is one technique for breaking out of role-bound professional language.

Our assumption at the outset of the project was that working together would be in the best interest of both groups, and hence in the best interest of the learners. In contrast to the adversarial working relationships often fostered by the traditional hierarchical organization of schools, we sought to establish a collaboration around a particular task that everyone in the project agreed was important. The formal project came to an end after two years. In reflecting on it to see what we had learned, we came to realize how important the beginning of our project had been to our eventual accomplishments; therefore, this article focuses on our start.

What is a collaboration?

In an established collaboration, meetings are like a reunion of well-trusted friends: One can say what is on one's mind, one gives and receives support, one is expected to participate, and one can look forward to others' participation. At the meeting's

Note: The Teacher-Principal Collaborative Leadership Project (1987-1989) was an activity of the Connecticut Principals' Academy funded with an award from the Connecticut Department of Education. The Project was conducted collaboratively by the author and J. Patrick Howley, private educational consultant, with offices in Farmington, CT.

end, one can rely on others keeping their agreements, and one knows that one will also meet whatever commitments have been negotiated. There is little personal risk; nonetheless, the communication is serious, often humorous, and always meaningful.

As we worked in the project to establish a collaboration between the principal and a small group of teachers, our goal was to change encounters between the two role groups from formal, bureaucratic exchanges to reunions among well-trusted friends. We began by asking the participants to generate definitions of collaboration. Here is a selection from what was suggested:

- Mechanism for airing issues
- Working together to explore
- Decisions when possible directly connected to input
- Trust between teachers and administrators
- Some areas are defined as shared decision making
- Principal who *listens* to staff
- Different opinions/perspectives not only accepted but encouraged
- Ego strength
- Development of low threat
- Being frank, honest, direct about positives and negatives
- Emotional support of each other
- Working together to solve problems
- Deciding which problems are best to work on to bring about change
- Some changes *must* take place; meaningful results
- Listening to various points of view and forming course of action
- Working together to set school policy in an atmosphere of trust and respect for the overall good of the school
- Mutual exploration of school-related issues, whereby administration includes faculty opinions in meaningful way as part of decision making
- Recognition and use of the gifts of all for the good of the enterprise

The role of metaphor

No meeting of well-trusted, old friends ever takes place without the telling of stories. To turn the principal and the teachers into storytellers, we asked them to create a metaphor to describe the essence of their school.

"Our school is a rusty, obsolete machine," said a teacher. "It used to be smooth running, well maintained, and state-of-the-art, but now it is out of date and in disrepair."

"My school is a hot-air balloon concealed in a large box with an open top," said the principal. "It is actually quite colorful, but no one can see that because of the box. The balloon is not tethered, but it does not take off because the basket is filled with bricks. I see myself having just scrambled on board and struggling to throw out the bricks. I want the balloon to take off so everyone can appreciate the beauty of its colors, but the bricks are very heavy. I'm going to have a hard time throwing them out by myself."

Asking people to create metaphors or visual images of their schools did turn them into storytellers. These metaphors described feelings deeply held by the tellers about their schools. Their impact, as the tellers related them to others, was palpable. The listeners interpreted what they heard and received confirmation of their interpretation from the teller. What emerged as several people described metaphors of the same school, was a rich portrait of the school accessible to everyone in the group. Participants from the school being described experienced a deep feeling of being heard and understood, and they experienced a sense of connectedness to others from their school as the meaning common to all the stories became apparent. Teachers and principals saw that they shared a vision of what their school was, and of what it could become.

The hot-air balloon and obsolete machine metaphors convey an image of this school that is amazingly accurate. The school is located in a suburban district that had a reputation as a lighthouse in the 1960s. In the ensuing years, the community has lost some of its status, the school's reputation for excellence has faded into the memory of an aging faculty, and relations between faculty and administration have become distant, if not hostile. The principal was in his first year. He was describing himself as just climbing on the hot-air balloon, representing the halcyon days, and wanting intensely to dump the bricks, which represent over 30 years worth of baggage preventing return to flight.

The congruence between the bricks of the principal's metaphor and the rust of the teacher's metaphor were apparent to all. Both images describe an imperfect situation, and both imply a desire to do something about the imperfection, either as bricks or rust. In the principal's metaphor especially, there is a direct message that the task is too big for one person: "I'm going to have a hard time throwing them out by myself."

The principal's figurative statement was more convincing than any direct statement that he "wanted input from the teachers." The contrast in images, between one person laboriously throwing out the bricks one by one and the image of many throwing out the bricks together, expresses the benefit of collaboration more vividly than any formal definition of the term.

These metaphors became the entry into the collaborative process. The shared understanding of the school as revealed through the metaphors was achieved by use of several elements of our initial definition of collaboration, such as airing issues, working together to explore, and listening. When we asked participants to reflect on the relationship between the metaphor activity and the description of collaboration, it became clear to us all that our exchange and interpretation of metaphor had been our first collaborative activity; together we had drawn a portrait of the school that was more detailed, and therefore more meaningful, than the portrait drawn by any one person. The work of the group was of higher quality than the work of a series of individuals. The initial success of the metaphors in creating shared understanding established a baseline that helped sustain the group over time.

With the metaphors as a foundation establishing a commonalty of interests and understandings among them, a team composed of a principal and five teachers spent the next two years working collaboratively on a complex school renovation project. Interviews with the participants document the extent to which they feel collaborative relationships among the participants have been achieved. One teacher described it this way: "The first couple of meetings focused in on what the whole process would involve and what the role of each of us would be. Gradually what happened was that the roles we had began to disappear

and we began working as a team with everybody having equal input. That's what collaboration is all about. The main thing is that natural barriers that exist within any school situation gradually begin to disappear.... Each person brings certain qualities and experiences that will eventually begin to meld to bring the thing together."

The principal had a unique experience. He described a significant turning point that occurred at a meeting when he had to leave early. The team had been planning the faculty meeting at which they would present their initial renovation plan for comment and suggestion. He left the meeting expecting to make the faculty presentation, but the next day a teacher told him the group had decided he was not the best person to make the presentation. They had given the task to one of the teachers. The principal said, "My feelings were kind of hurt. I thought I was the best person to run the meeting, but as I thought about it I realized I wasn't. The group was feeling that I was catching heat because this was my group, these people are my pets, and they're going to do whatever I say. They thought it was better symbolically to run the meeting. It ended up the meeting was wonderful, far better than I could ever run. I learned a lot from that. When I left that planning meeting, a different kind of collaboration occurred. They felt okay to make the decision. It's interesting that they felt strong enough about their perception of me that they could kick me out of the picture. If we're going to have models to help leaders solve problems, the goal is that the group functions without the formal leader present. That's a pivotal point, I think."

Getting collaborations established is often the hardest part. Meetings don't become like reunions of well-trusted old friends until common ground becomes apparent. Principals and teachers bring experiences of a common school culture to a collaboration, but often they also bring role-specific vocabulary which is frequently alienating to the other. Use of metaphor breaks through old ways of characterizing problems and allows both groups to see that their conceptualizations are more alike than different. The novel, colorful images of metaphor become an entry into collaboration.

Implications for the culture of schools

An essential element to the success of this project was the willingness of the principal to consider new ways of relating to teachers. He understood at the outset that the hierarchical structures, which so often configure life in schools, could act as barriers to meaningful communication between teachers and himself; he knew that the language of traditional principal-teacher relationships carries the seeds of alienation. He was a new principal, and he saw this project as an opportunity to begin his particular relationship with these particular teachers in a personal way.

In an established collaboration, meetings are like a reunion of well-trusted friends.

The teachers entered the project openly skeptical about the possibility that this principal would truly interact with them as peers. Over time, as the principal consistently integrated their wisdom and judgment into the renovation project, they became believers, and the friendship blossomed. Other actors, including other teachers and outsiders, such as the architect and building committee members, repeatedly tried to ignore the teachers in the project by looking only to the principal for comment. His gentle response, "You'll have to check with the group," caught others off guard.

Through our discussions about the project, we realized that this behavior by outsiders — offensive as it was to project members who now believed in their status as peers, and who treated each other as well-trusted friends — was, regrettably, to be expected. Participation in the project had led the members to break the old norms of relationship; but those not in the project, whom we called "outsiders" no matter what their actual role, simply had no grounds to suspect that the "insiders" related to each other, and to them, in other than hierarchical ways.

The assumption by "outsiders" that the project members would make decisions hierarchically was actually more than reasonable. The bureaucratic structure of schools dates from the turn of the century, when scholars and administrators applied what was then the latest thinking in management to the organization of schools. Schools have rarely been organized any other way. All of us, whether as students, teachers, administrators, parents, or policy makers, have been socialized by our own experiences in and with schools, and by elements of our education, to expect that the decisions are made by those in formally designated roles. And so persons outside the project membership naturally turned first to the principal.

Our experiences at the boundary of this project, where members interacted with outsiders, taught us exactly how unusual and how fragile our achievement of a collaborative relationship between a principal and a group of teachers really was. Others who wish to establish similar collaborations using metaphor as an entry must expect similar reactions from outsiders to their efforts. In the very long term, transformation of schools from places where hierarchy is the norm to places where collaboration is the norm will require that there be very few "outsiders." We all must experience collaboration so that we can have revised expectations for relationships. Rather than turning to the principal automatically when encountering a group of teachers and a principal, a new norm could be to ask, "Which of you will be involved in this decision?"

As with teaching, where the individual interaction between teacher and learner is what carries significance, the interaction between individual principal and teachers is what is significant. While change at the organizational level is also required, schools can change only as the individuals in them change. Each collaboration can become like a grapevine, subtly sending out new tendrils that gently but firmly hook on to someone new. One more "outsider" thus becomes an "insider."

Reveries on Hiroshima and Education

by Randy Morris and Walter Enloe

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Walter Enloe, Ph.D., spent part of his childhood in Hiroshima then returned to that city to become principal of the Hiroshima International School from 1980 to 1987. He is currently Senior Fellow in Global Education at the University of Minnesota, Twin Cities.

We are two educators who have had the unusual experience of practicing our profession for many years in Hiroshima, Japan, working at an international school with children from all regions of the world. Since returning to the United States, we have been struck by the intense interest so many people have about Hiroshima: "What is it like there?" "Is it still radioactive?" "Do things grow there?" "Do the Japanese A-bomb victims hate us?" These questions, and more, indicate the deep fascination of Americans with the first dropping of an atomic bomb on a civilian population. Hiroshima has become a living symbol in American consciousness. But of what is it a symbol? Self-righteous retribution? Man's inhumanity toward man? A future nuclear wasteland? In this essay we would like to return to the root of *apocalypse* which means *to reveal*, to see how Hiroshima can instruct us. What does Hiroshima reveal to us about the state of the world and of humanity's place in it? What does Hiroshima reveal to us about how to prepare students to live in the 21st century? What does Hiroshima reveal to us about our vocation as educators?

A primary function of any culture's education is to help students comprehend their own image in the context of self, other, and world, and from that perspective to act accordingly. But a fundamental crisis confronting educators is our refusal or inability to accommodate a new paradigm of human being and meaning developing in the human psyche. As if in direct compensation to the horror of Hiroshima, this new image of humankind was inaugurated in the psyche when human beings first glimpsed a holistic image of the earth as seen from the moon. The sheer beauty of the living reality of Gaia herself, devoid of political boundaries, has conjured a new sense of hope and urgency that transcends cultural differences. It is an image of humanity in relationship with nature, as an interconnected whole. It is a view of the world that radiates the interconnectedness of life. In this context, the Hiroshima experience reminds us of the fragility of human and natural ecosystems and the fact that the problems our planet faces are specifically human problems. They are problems of human values. Hiroshima reminds us that, for the first time in the history of the universe, a power other than God has the ability to terminate the consciousness through which creation can apprehend itself. Who is going to bear the responsibility for this power. If not you, then who?

Clearly, if education is to be both relevant and meaningful, it must respond to the basic question of how we are to improve the quality of human life in the face of diminishing resources, global pollution, and the threat of nuclear annihilation. But Hiroshima pulls us deeper. It forces us to realize that social education must address critical questions about how human groups tend to perceive themselves as "other than and superior to" their fellow human beings. This tendency has been called "pseudo-speciation" by Erik Erikson, and its dynamics lie at the root of all state, cultural, and racial conflict. Are we teaching our students about the nature of the hostile human imagination, how we tend to project our own fears and frustrations onto the "enemy?" Are we giving them the skills to manage their own aggressive impulses? How can we build upon students' intimate personal and social experience at the microcosmic level in order to facilitate their understanding that, at the level of macrocosmic human interaction, the behavior of one person affects that of others in an intricate web of mutual interdependence? We believe that the task of education is to facilitate what Jean Piaget called "de-centering," a gradual cognitive and affective process by which we liberate ourselves from the ties that bind us to our own egocentrism in order to include the perspective of the other. Empathy, cooperation, and responsibility are all threads of one weaving.

So what are the basics our children need to live productively in the 21st century? What basic attitudes, knowledge, and skills do they need to possess for American citizenship in such a globalized world? The resolution of these questions is imperative for our schools. If we are unable to develop appropriate teaching methods and curricula; if we are unable to foster a school community ambience of cooperation, empathy, and tolerance for others; and if we fail to foster a global commitment to the world and our fellow humans, we can have little hope of resolving our present predicaments. From our experience with children from all over the world, we believe that students must learn through active, cooperative, lived experience that a *person* is foremost, not a particular gender, nationality, or race; and that a person is foremost a member of the human species, sharing common organizational structures of mind and adaptive capacities in a given bio-social world.

And what of our own personal situation as educators? How can we expect our students to imbibe global values if we have not allowed ourselves to be moved by the moral tension generated by the threat of extinction that is at the heart of the Hiroshima image? Do we have the courage to move through the psychic numbing that the Hiroshima experience presents? Can we begin to understand that holistic education is not a series of optimistic platitudes that can be poured into students' heads as though they

were facts to be memorized? Values are taught only through human beings who incarnate them, so holistic education must be a way of life that emerges from a confrontation with and integration of the dark side of our own souls. In a sense, every educator must be a spiritual warrior, advancing both inwardly and outwardly. Nothing less will do.

Having brought consciousness to our own culpability in the Hiroshima experience, can we still teach from a position of compassion and vision? In response to this challenging question, we would like to invoke a healing image that only becomes possible in a post-Hiroshima age. It is an image that is fallout from the apocalypse, gold to be mined from the mushroom cloud. Jonathan Schell, in his brilliant book *The Fate of the Earth,* conjures the image of "universal parenthood." Schell writes that the very idea of human extinction makes all of us, whether we have children or not, the parents of the future generations. This is so because any given generation that holds power in the post-Hiroshima age has the power of choice about nuclear annihilation. Each subsequent generation that lives on is thereby indebted to past generations for having allowed them to exist. Thus the living can look at the gift of life as a temporary trust to be used for the common good.

Hiroshima reminds us that, for the first time in the history of the universe, a power other than God has the ability to terminate the consciousness through which the creation can apprehend itself.

This image points to the need to forge a new "partnership of generations" wherein the ties that bind us as a species, the very ties that are both elucidated and threatened by nuclear extinction, are seen to be in service to the stewardship of the earth. It is binding imagery like this that can motivate our best efforts as educators and advocates of global peace and justice. We worry that recent positive developments in Eastern Europe may blunt the urgency of acting on behalf of the new image that is aborning in the human psyche. But Hiroshima lives in the hearts and minds of the *hibakusha,* or A-bomb survivors, as well as those of us who have been touched by the courage, pathos, and grandeur of Hiroshima's experience. We have finally come to understand that we are all *hibakusha* survivors of a nuclear nightmare, working on behalf of generations both present and future, firm in our conviction that there must be "No More Hiroshimas."

As always, the question in the end returns to us, the educators who are reading and writing this essay. Given the tension between a heightened anxiety about our global peril and the growing vision of a new image of human beings, are we inculcating values of global utility in the context of American citizenship? Are we facilitating thoughtfulness and forms of social commitment to be acted upon? Are we fostering values that go beyond mere survival techniques and strategies for coping, to include a revitalizing of our own and other's worth, a revitalization that can lead to mature commitment and reasonable participation in our democracy as well as a resacralization of our planet?

We invite you to imagine the earth as seen from the moon. Draw closer to the brilliant blues and greens, the swirling white clouds. Enter the atmosphere above the Japanese archipelago. See yourself in Hiroshima City. Enter the Peace Park and face the children's monument dedicated to the thousands of children who have died from the atomic bombing. Read the inscription at the monument's base: "This is our cry. This is our prayer. To build peace in the world." Now enter the Peace Museum and stand before stone steps on which is permanently etched the shadow of an unknown, vaporized human being. And wonder with us: Is not the fundamental crisis in education our refusal to take these images seriously?

Suggested Readings

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Implementing a Holistic Curriculum

by Jack Miller and Susan Drake

In the summer 1988 issue of *Holistic Education Review* (1, no. 2), Jack Miller outlined the principal features of holistic education. In this article, we would like to review the essential features of a holistic curriculum and then share an attempt to implement this conception in an elementary school.

A brief definition of holistic education follows:

> The focus of holistic education is on relationships — the relationship between linear thinking and intuition, the relationship between mind and body, the relationships between various domains of knowledge, the relationship between the individual and community, and the relationship between self and Self. In the holistic curriculum the student examines these relationships so that he/she gains both an awareness of them and the skills necessary to transform the relationships where appropriate.[1]

Jack Miller is head of the Ontario Institute for Studies in Education, Niagara Centre, and a Professor in the Curriculum Department. He has been working in the area of humanistic/holistic education for almost 20 years. He has authored and co-authored several books, including The Compassionate Teacher *(Prentice Hall, 1981),* The Holistic Curriculum *(OISE Press, 1988), and* Holistic Learning *(OISE Press, in press).*

Susan Drake is a Special Lecturer in Educational Administration at Brock University, St. Catharines, Ontario. Susan has taught at the elementary, secondary, and graduate levels of education. She is co-editor of Healing Journeys *and is a co-author of* Holistic Learning*; both books are now in press.*

A holistic approach can be incorporated into public school practice. The necessary ingredients are a holistic vision of education, a recognition of the intrinsic connections in experience, and a staff working together to nurture the healthy development of young people.

This definition centers on "connections," which can be explored in a number of different contexts. Five connections are briefly outlined below:

Relationship between linear thinking and intuition. A holistic curriculum attempts to restore a balance between linear thinking and intuition. Various techniques, such as metaphor and visualization, can be integrated with more traditional thinking approaches so that a synthesis is achieved between analysis and intuition.

Relationship between mind and body. A holistic curriculum explores the relationship between mind and body so that the student senses the connection between the two. The relationship can be explored by movement, dance, and centering exercises.

Relationships among domains of knowledge. There are many different ways we can connect academic disciplines and school subjects. For example, interdisciplinary approaches to thinking and theme-based approaches can link various subjects.

Relationship between self and community. A holistic curriculum sees the student in relation to community. Community refers to the school community and the communities of one's town, one's nation, and the globe. The student develops interpersonal skills, community service skills, and social action skills.

Relationship between self and Self. Ultimately, a holistic curriculum lets us connect with the deepest part of ourselves. Ralph Waldo Emerson said, "A man finds out there is someone

in him that knows more than he does. Then he comes presently to the curious question, Who's who? which of these two is really me? the one that knows more or; the one that knows less; the little fellow or the big fellow?"[2]

How do we connect with the big fellow or the Self? One vehicle is through the arts. For example, dance, music, poetry, painting, and drama are excellent means of developing this deeper connection. Another vehicle is through mythologies, which deal with the universal concerns of human beings.

It is possible to articulate a vision for a holistic curriculum that also employs the concept of connections:

> At this school we care about kids. We care about their academic work and we want them to see the unity of knowledge. In other words, we want to let students see how subjects relate to one another and to the student himself. In relating subjects we find that the arts, or more generally the artistic sense, can facilitate these connections. We care about how kids think and, in particular, we try to encourage creative thinking. We want the students to be able to solve problems and use both analytical and intuitive thinking in the process.
>
> We care about the physical development of the student and we devote part of the curriculum to activities that foster healthy bodies and a positive physical self-image. We hope to connect the students' body and mind so that they feel "at home" with themselves.
>
> We care about how students relate to others and to the community at large. We focus on communication skills, and as the students develop we encourage them to use these skills in a variety of community settings. At the same time we encourage the community to come into the school, particularly artists who can inspire the students' aesthetic sense.
>
> Most of all, we care about the students' being. We realize that the final contribution that they make to this planet will be from the deepest part of their being and not from the skills we teach them. We can try to foster the spiritual growth of the student by working on ourselves as teachers to become more conscious and caring. By working on ourselves, we hope to foster in our students a deep sense of connectedness within themselves and to other beings on this planet.[3]

This vision is compatible with an image of the learner as outlined by the Ontario Ministry of Education:

> The concept of the learner as a mere processor of information has been replaced by the image of a self-motivated, self-directed problem-solver, aware of both the processes and uses of learning and deriving a sense of self-worth and confidence from a variety of accomplishments....
>
> The image also reveals a methodical thinker who is capable of inquiry, analysis, and evaluation, as well as a perceptive discoverer capable of resourcefulness, intuition, and creativity....
>
> The image of the learner held by the Ministry relies as much on the process as the content of learning, because it is through the process that young people become lifelong learners who have, as C.P. Snow says, "the future in their bones" as well as the past in their heads. The inquiring mind and the contemplative spirit can carry them into the uncertain and possibly threatening future with confidence, resourcefulness, and integrity.[4]

This image statement plus the goals of education for the province of Ontario provide a broad platform for a holistic emphasis in schools. The subject guidelines at the elementary level reflect this emphasis and allow for a great deal of flexibility in how boards of education and teachers develop and implement curriculum in Ontario. Guidelines for the upper levels (e.g., secondary school) tend to be more prescriptive.

Simcoe Street School and the implementation process

The vision outlined above was central to implementing a holistic curriculum in an elementary school in Niagara Falls, Ontario — Simcoe Street School. Simcoe Street School has approximately 350 students from kindergarten to grade 8. The school is located in the downtown core of Niagara Falls. According to 1988 admission information, approximately 51% of the students at Simcoe Street School live with only one parent. The school also contains a multi-ethnic population with a substantial number of Chinese, Vietnamese, and Korean students. There is high turnover in the school, as only 22% of the grade 8 students have had all their educational experience at Simcoe Street School.

A holistic approach seems particularly appropriate to this school. Students come to the school with a variety of social and emotional needs, and so a narrow academic approach to learning would not be appropriate. Student needs can range from the need for a hot meal to needs for caring and respect, which are so fundamental to a student's self-esteem. Students from different ethnic and social backgrounds are seen by the staff as whole children. Every effort is made to connect the student to the school so he or she feels comfortable there.

The Niagara South Board of Education employs a school improvement process that involves several board consultants working closely with teachers in the school to facilitate positive change. The process involves a three-year time line, of which the first year is the most intensive. At Simcoe Street School, we were part of a seven-person school improvement team (SIT) that also included five board personnel (four consultants and one teacher from another school) who worked with the teachers. Each member of the team worked with one to three teachers to set objectives and help the teachers achieve the objectives. The SIT worked with teachers approximately three consecutive days each month. The team members would sometimes conduct demonstration lessons, co-teach, or observe each teacher attempting to implement some aspect of the holistic curriculum. The process also included a great deal of data gathering to assess the overall impact of the team effort.

The project began when the superintendent of the board, Robert L. Barless, approached the principal of Simcoe Street School, Rob Parker, with the idea of implementing a holistic curriculum. Mr. Barless was interested in the general concept of holistic curriculum and wanted to see it implemented in one of the schools in the system. Although the concept was new to the principal and thus not altogether clear, he felt that it might provide a worthwhile initiative for his school. There is a strong staff at Simcoe Street School who care deeply about kids and thus were already implicitly committed to the vision of holistic curriculum. When Mr. Parker first introduced the concept to the staff, he described the process as a three-year journey.

Early in the school year, we conducted an in-service session with staff on the concepts of holistic curriculum. This session provided an initial framework for discussions between the SIT and teachers. Other in-service sessions were conducted throughout the year, usually every month while the SIT was in the school.

Simcoe Street School and the connections

Each teacher attempted to focus on one of the five connections. Some of the changes that were implemented at Simcoe Street School are now described under the connections.

The final contribution students make to this planet will be from the deepest part of their being, not from the skills we teach them.

Analytic thinking / intuitive thinking. In this connection, teachers tried to stimulate the students' intuition and connect it to linear thinking. One of the vehicles used was visualization, wherein students would use their mind's eye to imagine or visualize a particular set of events. For example, while students were studying a particular story, they would imagine themselves living the story. One teacher doing a Lost Island unit had students see themselves as part of the story and being stranded. By using visualization, each student became part of the story by connecting it to his or her inner life. Visualization was used extensively in the language arts curriculum, as teachers took students on guided imagery trips (e.g., Undersea Adventure) and then asked students to write a story about their journey. Visualization was also connected to poetry, as poems rich in imagery were read to students who kept their eyes closed to enhance the poetic experience.

Visualization was also used for each student to imagine his or her Ideal Self. Students saw themselves as having certain inner qualities and imagined how they would act and feel if these qualities were more fully realized. Students also simply visualized themselves acting positively in selected situations.

Teachers were encouraged to use metaphor to enhance students' intuitive abilities. Metaphor was explored particularly in the intermediate division (grades 7 and 8).

Body / mind connection. At the primary level (grades K to 3), movement was often connected to the story the children were reading. For example, if they were studying dinosaurs, the students might actually move as if they were these large beasts. Other movement activities that usually connected to the language program were action songs, chants, finger plays, and puppetry. In general, students at almost all levels were encouraged to connect the movement with their inner feelings. This was true even at the grade 6 level, where the teacher would ask students to move to music. This movement would often be related to a story or idea and would call on the student to improvise different movements. In grade 5, the students did folk dancing, so movement was connected with a form of dance that was part of the students' heritage.

Drama was used extensively at Simcoe Street School. Almost every teacher used role playing, drama, or theater in his or her program. The teachers tended to use spontaneous improvisation more than formal theater, since this allowed students to express their feelings more directly. One teacher commented that students who were not particularly articulate with the written word were fluent orally. Drama allowed students to develop and refine their oral literacy skills while connecting these skills to movement.

Subject-subject connections. One of the most significant changes in the school occurred when a primary teacher moved from a traditional basal reader program to a whole language approach. His approach allowed him to integrate almost the entire curriculum around a particular story. He first read a story aloud and integrated such activities as choral speaking, measurement, estimation, visual arts, science, speaking, dance, and writing. Fairy tales were used to initiate role playing, dramatization, puppetry, music, and movement. Studying the stories and fairy tales enabled students to identify positive qualities in the characters, and this allowed for some personal ownership of the qualities by the students.

Environmental studies were used in the junior division (grades 4 to 6) to connect language arts, social studies, music, art, drama, and dance. The grade 6 teacher also used the school newspaper as a vehicle for integration. For example, through an "advice column" she was able to connect writing skills with the personal concerns of students. The newspaper also stimulated creative writing, interviewing skills, and self-responsibility.

Community connections. The staff at Simcoe Street School had a strong sense of community. They tended to support one another and felt a strong sense of responsibility for the students. For example, teachers in the school provided a daily soup kitchen so that there was a nutritious meal for students who come to school without a lunch. Breakfast was also provided at the school with the help of volunteers from local churches and donations from local industry. Teachers took students into a variety of community settings (e.g., city hall, an historical fort, a nearby farm) during the school year. One junior teacher provided opportunities for students to "shadow" secondary school students at their jobs, which are part of a cooperative education program.

Within the classroom, teachers at Simcoe Street School used a variety of strategies to facilitate a sense of community among students. For example, several teachers employed a buddy system for reading, in which older students worked with younger students to help them read. The older students learned responsibility skills while the younger students learned reading skills. Special education students were integrated at least a half day with other students; previously they had been segregated. When the special education students moved into the regular classroom, their teacher also moved into the regular classroom and team taught with the classroom teacher.

Several teachers in the school encouraged students to examine values questions. These questions were often implicit in a story the students were reading or may have arisen from a real-life issue. One junior teacher initiated a student council to deal with all internal problems in the class.

Self-connections. Several of the teachers used journals to encourage students to reflect on their own experience. Teachers attempted to have students record more than events in their lives, such as feelings and reactions to events. Teachers who used the journal writing would often dialogue with students about what they were experiencing. For some teachers, this became one of the most powerful ways of getting to know the students and responding to them.

Several of the other activities already mentioned facilitated self-connections. These activities included visualization, whole language learning, drama, storytelling, movement, and the extensive use of arts in the curriculum.

Evaluation

Extensive data were taken during the course of the first year. These data focused on reading, writing, and problem-solving skills, as well as on student journal writing and teacher growth. Growth in a number of these areas was noted, although it is possible that some of the gains in first-year SIT projects are attributable to the "Hawthorne effect," that is the result of the attention associated with being included in the SIT process.

Three factors were central to the success of this project. First was the vision of a holistic curriculum, which was helpful in coalescing and focusing energy. As mentioned earlier, in many ways the staff was already committed implicitly to the concept, but the vision allowed staff to take more risks and actualize the concept more fully.

A second critical factor was the concept of connections. The principal and staff built on this concept and found it helpful in integrating the program. Whenever possible, staff would attempt to make connections among subjects, to the community, and to the Self. Teachers ultimately developed their own concept of a holistic curriculum and their own approach to it, but the connection concept was helpful to most in linking the program together.

A third important variable was the personnel involved. The principal and the SIT provided strong, consistent leadership to the project, and their commitment to a holistic curriculum was clear. Finally, there was the staff; through their commitment, they made the school "a safe place" for students. The following poem, written by a long-time colleague and friend of Jack Miller, was read to the staff at Simcoe Street School at the beginning of the project and can be viewed as a metaphor for the school:

A Safe Place

In a safe place
I am wanted,
(Me, all the edges
And the angles
And the hidden parts
That are me.)
And no one says,
"You just won't do.
You'll never be
The things I want
You never will."
No one says that
In a safe place.
And no one comes
With sudden anger
Or a "What-am-I-going-to-do-with you?"
look
In hopeless eyes
Not in a safe place.
For there
If I reach my hand out only a little,
If I gently touch someone,
Then someone reaches back
As gently,
As softly,
And no one breaks apart our reaching,
And no one tears apart our silence
In the safe place
We make
Together.

-Gilbert Rees

Notes

1. John P. Miller, *The Holistic Curriculum* (Toronto: OISE Press, 1988), p. 3.

2. Ralph Waldo Emerson, *Journals*, edited by Edward Waldo Emerson and Waldo Emerson Forbes, 10 vols. (Boston and New York: Houghton Mifflin, 1909-1914), vol. 9, p. 190.

3. Miller, *The Holistic Curriculum*, p. 139.

4. Ontario Ministry of Education, *Issues and Directions*. (Toronto: Ministry of Education, 1980).

The Development of Values in Adolescence

by Gayle A. Civish

Gayle A. Civish, Ph.D., is a licensed psychologist currently in private practice in the Denver metro area. She also holds a certificate as a school psychologist and has worked for five years with the Jefferson County Open High School staff and students, both with individuals and with the development of the overall program. Dr. Civish is a single parent of two teenagers. She is actively involved in her community with projects for the YWCA and the Colorado Psychological Association. Dr. Civish would like to have responses to her article sent to her at 3000 Youngfield St., Suite 324, Lakewood, CO 80215.

The task of guiding youngsters in creating a set of values is both most difficult and most important to society. To be effective in this undertaking requires a basic understanding of the process of value development. The purpose of this article is twofold: (1) to describe one perspective on how values develop in adolescence and (2) to discuss some ways in which the process might be facilitated, on one hand, or blocked and circumvented, on the other.

In order to discuss value development, it is important to have a common understanding of the word *value.* A value or value system is an idea or ideal accompanied by strong feelings for which it is worth behaving, given the appropriate situation. Also implied is that a person's behavior reflects what is important to that person.

Two basic processes operate in value making: (1) a passive process of accepting essentially unchanged an externally imposed value system, and (2) an active process of questioning current values and creating a personal value set. The passive process occurs prior to the active process in value development, a reflection of the changes from concrete to formal thinking as described by Jean Piaget. Both processes operate simultaneously but to different degrees during adulthood.

The passive process is the internalization of societal/cultural values. The system may be consistent, logical, and predictable, or it may be contradictory and chaotic. In either case, the primary indicator of a passive set of values is that the person has made a copy of an external system, as he or she experiences it. These idea sets are the values of a child. They represent the child's construction of the value system of the external world. The passive process may be thought of as akin to the act of tracing.

The active process of making a value system can begin only with the possibility of formal thinking as described by Jean Piaget. Prior to this stage, value systems cannot be intellectually coordinated relative to choices or the "acts of will" as Piaget explains.[1] This advanced stage of thinking becomes possible only in the adolescent years. Concomitantly, this major task of forming values in adolescence becomes possible only with formal thinking skills.

Some people skip this turbulent and painful time of doubt inherent in constructing a personal value system. Others experience this time much later than the teen years. A delay results in a more difficult process because the social tolerance allowed adolescence is lost. Once the active process is experienced, however, it may continue throughout a lifetime, but the process may become less dramatic.

As previously mentioned, active value development requires formal thinking processes.[2] This intellectual capacity allows for the consideration and questioning of the possibilities for valued behavior. It allows for conscious self-reflection and self-evaluation relative to desired behavior. However, the active process kicks in most readily with the painful emotional experience of an important contradiction, a "disequilibrium." Contradictions may occur between stated values of self and one's behavior, between what important others say and what they do, or between two values held within the same system. It is at this point that a sorting out, rearranging, and creating process may begin. For example, one of the most predictable, painful, but exciting encounters with self-contradiction I have experienced with students occurs as they are getting ready to graduate and leave high school.

My particular experience is with students in Jefferson County Open High School near Denver, in which students must be "self-directed" in their learning and production in order to graduate. Would-be graduates make emotionally packed remarks about wanting to graduate and wanting to leave high school, and they express anger at others for not supporting their efforts or meeting their demands. Yet many of these students procrastinate, complain, have distracting crises, become increasingly absent, and generally do everything except what is required for graduation. When this obvious contradiction between word and deed is gently pointed out to a student, confusion and denial abound. The struggle begins. What values are colliding? Along for the ride, a caring and guiding adult may help clarify when necessary, but the main intervention is in making the contradiction "felt" and then providing a safe and caring relationship in which a student may make his or her own wisdom by integrating the former fighting values. In this case, the process usually involves gaining understanding of how important the open high school experience has been in shaping self; how critical genuine and caring relationships are for growth and well being; and how sad and scary and yet exciting it is to leave and go on to greater things. The integration may be intellectualized — "I'll take these 'ideas and ideals' with me" — or it may be made more concrete, such as setting up a project with staff or students after graduation. Some integrating action must occur so as to

rearrange but not sever the ties, so that a student can get on with personal development.

Once the active process begins, the transition from child to adult values is underway. However, the continuation of the process appears to rely somewhat on personality style and on environment. One quick way to short-circuit the active process is for a significant other to provide "The Answers." The doubt, pain, and questioning are circumvented, but so is the growth.

Adults may have many reasons for wanting to stop the process. Some may be threatened personally at having a value they hold questioned; some may not want to deal with the uproar, turmoil, and intensity that accompanies the active process. Others may feel protective of the children for whom they care and not want them to experience all that pain.

On the other hand, systems such as schools may fear loss of control. It is my experience that schools often behave as if the intensity of adolescent testing and questioning is something to be discouraged, to be held at bay. Political/community involvement of student councils is often limited to functions of fund raising or dances. Actual choices relative to the philosophy and course of the school/community are not allowed. These actions imply a lack of trust in adolescent judgment and fail to encourage meaningful involvement. By not addressing questions and doubts, and by not guiding testing, we create unconnected youth with little sense of empowerment. These might be termed "schools without souls."

A developmental view of society is needed, especially of the schooling institutions. Educational systems do not understand adolescence. They were designed before adolescence was identified as a stage. Because adolescence is a relatively new stage in the "stretching" of human development,[3] we need to create responsive environments that will stimulate the potential of this period.

The ingredients necessary for an atmosphere of value development for adolescents are (1) a set of ready-made values to test and question provided by the adults or the system, (2) a set of experiences that provide information for reflection and questioning, and (3) the emotional experience that accompanies contradiction.

The first ingredient implies that the adults involved — parents and educators — are aware and have a clear (or clearing) set of values that they model, state, and can defend (or question if the situation presents itself). These can be modeled in everyday actions and may be stated in a set of rules or guidelines. Because these values (ways of being in the world) have been painfully constructed, they are held with some conviction; yet some values remain more mutable than others. These values provide the basis of the test and the potential for growth.

The second ingredient implies that all of the forenamed values are open to question. A forum for questioning is made available. Perhaps it is only an attitude of expectancy. As adolescents tend to be intellectualizers, questioning needs to be accompanied by guided experience to ground the question and the youngster. Thus begins a responsive and creative value curriculum.

The last ingredient, the emotional experience accompanying the contradiction, seems inevitable given ingredients one and two. The potential for conflict and contradiction is possible in every action. Through experience, we encounter information inconsistent with our beliefs about ourselves, about others, and about the way the world "should" be. Feelings about these ideas make them meaningful and give them value. It is the pain of the "felt" contradiction and conflict that makes creative integration and development possible. Often integration is reflected as it is acted out as a value in the community. Guidance and support for the adolescent at this time are crucial because the experience can be confusing and threatening. Perhaps as we begin to understand that out of adolescent pain and conflict the values of future society are shaped, we will realize that adolescence is not just a time to "get through" but a time to be *valued*.

Schools often behave as if the intensity of adolescent testing and questioning is something to be discouraged, to be held at bay.

Notes

1. J. Piaget, *Intelligence and Affectivity: Their Relationship During Child Development* (Palo Alto: Annual Reviews, 1981).

2. L. Kohlberg and C. Gilligan, "The Adolescent as a Philosopher" (Boston: Daedalus, American Academy of Arts and Sciences, 1971).

3. See D. Bakan, "Adolescence in America: From Idea to Social Fact," in *12 to 16 Early Adolescence*, edited by Kagan and Coles (New York: Norton, 1972).

The American Montessori Movement Faces the '90s

by Ron Miller

Last April, the American Montessori Society (AMS) celebrated its 30th anniversary with a symposium on "Montessori in Contemporary American Culture." Speakers included many of the leading figures in AMS and, significantly, several education and child-development professionals from outside the Montessori community, who had come to share their sympathetic but impartial observations on Montessori education. During three days of dialogue, both the Montessorians and these other educators agreed that, in the present state of American culture and education, it is time for cooperation among all people concerned with the healthy development of children. It was agreed that the developmental insights and educational vision of Maria Montessori have a great deal to offer contemporary education, but they need to be presented in a more open and accessible way than they have been so far.

In order to appreciate fully what this means, we need to understand the historical context of Montessori education.[1] Maria Montessori began her work with children (ca. 1896-1910) as a medical researcher affiliated with leading universities and scholars in Italy. As she developed and refined her educational method and found it to be in great demand, she eventually withdrew from academic circles and became the charismatic head of an autonomous movement; in 1929 she founded the Association Montessori Internationale (AMI) as the official agency for training teachers and authorizing the name "Montessori" for schools. AMI is still a strong international movement that has successfully preserved the integrity of the Montessori method. Unlike many holistic approaches (for example, Pestalozzi's work and progressive education), Montessori education has not been appropriated and watered down by mainstream educational institutions. Not yet, anyway.

Nevertheless, the line between integrity and a rigid orthodoxy can be difficult to define, and in preserving the method intact, the Montessori establishment has often frustrated educators who have sought a more dynamic application of Montessorian principles. For example, both Margaret Naumburg, the founder of the progressive Walden School in New York, and Helen Parkhurst, inventor of the Dalton Plan, were originally Montessorians. I, too, was an AMI-trained Montessori teacher before finding a broader vision of holistic education outside the Montessori movement. The same is true of my colleague Phil Gang.[2] Likewise, in 1960, after zealously working to revive public interest in Montessori education in the United States, Nancy McCormick Rambusch founded the AMS.

Rambusch and her colleagues believed that the distinctive cultural conditions of mid-20th-century American society called for selective adaptations in an educational method devised in turn-of-the-century Rome. Furthermore, as Rambusch herself told the AMS symposium last April, the United States already had a rich and diverse educational heritage, and "was not a nation of educational aborigines awaiting the missionaries from abroad." An *American* Montessori movement would need to address the particular educational requirements of this country; this would entail an openness to innovation that AMI strongly discouraged.

And yet, as Rambusch also pointed out, this did not mean that Montessori's vision could be entrusted to the existing bureaucratic organizations in education! AMS would strive to balance the need for adaptation with the continuing need to maintain the integrity of the method. And for 30 years it has done so. While AMI has played a major part in the dramatic growth of Montessori education in this country, AMS has had a greater influence, due to its greater willingness to dialogue with other educational and child-development movements, as evidenced by the April symposium.

The 1990s represent an entirely new challenge to the Montessori movement in the United States, which AMS addressed head-on at this conference. American society and education face severe problems: growing poverty, especially among the young; family dysfunction and disintegration; violence in the home, in the streets, and in the media; drug abuse and AIDS; and a weakening sense of community values further divided by class and race. At the same time, as Marlene Barron explained at the symposium, the industrial age (and its factory-model institutions) appears to be giving way to an "information age," which is widening our horizons to a global scale. These conditions provide an unprecedented opportunity for Montessori's holistic, person-centered, global education to enter the public dialogue in a significant way. *Montessori's insights offer viable solutions to the most pressing human, moral, and social problems of our time.* The symposium speakers urged Montessorians to conduct and publish more research, to cooperate with other child development professionals, to vigorously advocate the spread of *public* Montessori schools as a way of reaching thousands more children who desperately need a nurturing education today.

But there is a larger challenge contained in this opportunity, which was addressed by Lillian Katz, a noted early childhood scholar. Does good, child-centered, developmentally appropriate educational practice have to be called "Montessori"? Can "Montessori" be regarded simply as the name of one important educational pioneer rather than a carefully guarded brand name? I think these are crucial questions! In my view, the severe human problems of our declining culture, and the unrealized promises of the new culture, require a *holistic* conception of education, not any one method or technique. Montessori was

a brilliant observer of child development and her educational *principles* are holistic and universal. But in the face of a major cultural transformation, does it continue to make sense to advocate one special *method* as the answer to all educational problems?

While we must still protect the integrity of Montessori's principles from the uncomprehending grasp of the public school bureaucracy (a point psychologist William Crain passionately raised at the symposium in response to the enthusiasm for public Montessori schools), what we are ultimately working for is not the spread of "Montessori schools" but *a new social order* — a new worldview —that will respect the needs of the growing child. In other words, the concern for integrity, which AMI, and to a lesser extent AMS, have applied narrowly to the Montessori *method*, needs to be made more inclusive, to embrace the integrity of healthy human development. To paraphrase Thomas Jefferson (who said after a bitter election, "We are all Republicans, we are all Federalists"), holistic educators are *all* Montessorians; we are all Waldorf educators; we are all "Progressive" or "Whole Language" educators. The purists and orthodox in each of these movements will be indignant at such a claim, of course. But the crisis in our culture does not allow the luxury of orthodoxy. The AMS symposium represented an awakening to this sense of urgency, and, as such, it was a very important event.

The actual text of each speaker's presentations will be published in a book sometime next year. It will be an inspiring explanation of the principles of Montessori education, and therefore an excellent addition to the holistic education literature. I look forward to reviewing it here.

Notes

1. An excellent source is Rita Kramer, *Maria Montessori: A Biography* (New York: Putnam, 1976). My own interpretation is explained in greater depth in *What Are Schools For? Holistic Education in American Culture* (Brandon, VT: Holistic Education Press, 1990), chapter 7.

2. Philip S. Gang, "Holistic Education for a New Age," *Holistic Education Review* 1, no. 1 (Spring 1988), pp. 13-17; and "The Global-Ecocentric Paradigm in Education," *Holistic Education Review* 3, no. 1 (Spring 1990), pp. 11-16.

FEATURE SECTION

Natural Ways of Learning

Editor's Note: *Since Rousseau's* Emile *(1762), holistic educators have recognized that children do not learn, understand, or think in the same ways as adults, but instead undergo a natural process of development that proceeds in clearly discernible stages. Until quite recently, this insight into the natural unfolding of human intelligence was dismissed as "romantic" by mainstream educators influenced by more mechanistic and behavioristic approaches. But starting with the research of Piaget, 20th-century science has begun to catch up to holistic educators' insights.*

In the past few years, research on learning styles and the brain itself has uncovered substantial empirical evidence supporting holistic approaches. "Learning styles" and "whole-brain" learning have become popular topics in educational theory and practice. The following articles explore some facets of these promising areas, and remind us that holistic education needs always to be grounded in a fundamental respect for the natural ways in which people learn.

I would add one qualification, though: Holistic education is more than *a concern for learning styles, however genuine. Since every person is a social, moral, and spiritual being, as well as a complex neurological system, a* holistic *education must also be grounded in a critical awareness of the cultural, social, moral, and political contexts of education. It is seductively easy to equate "whole-brain" teaching methods with holistic education. (There is, for example, a group of researchers at one university — which I will not name here — who claim to advocate "holistic education," which they define as any curriculum that takes both hemispheres of the brain into account.) We need to resist this tendency toward reductionism; holistic education is not a neurological quick fix for the massive cultural problems that afflict public schooling. With this caveat in mind, I am enthusiastic about the following articles and the possibilities they raise for education.*

Incidentally, this is the final "Special Feature Section" we will run in Holistic Education Review. *Starting with the next issue, we will simply publish the fine articles we are receiving on many diverse topics.*

–R. M.

Learning Styles / Art Styles

Educating for Individuality through Art

by Charles G. Wieder

Charles G. Wieder, Ph.D., Assistant Professor of Art at Southern Connecticut State University, is the author of **Fear and Force Versus Education** *and articles in* **Art Education, Journal of Aesthetic Education, Studies in Art Education, Visual Arts Research,** *and* **Art Teacher.** *Central to all of his writing is a concern for student individuality and educational choice for students, parents, and teachers. He has been affiliated with the University of Kansas, Appalachian State, Ohio State, and Florida State universities, and prior to that was a K-8 art teacher in New York.*

This study outlines an approach to individualizing instruction in all areas of study through art, extending the central thesis of Herbert Read's *Education through Art* (1958). Read's identification of the developmental roots of artistic styles is the basis for instructional and curricular recommendations.

To no one's surprise, the theory and practice of individualizing instruction have generally fallen short of expectations. According to Gartner and Riessman,

> No goal of classroom practice is more frequently hailed and less frequently achieved than individualized instruction. A problem in moving from declarations of desire to achievements in practice is that efforts at individualization, for the most part, have been ancillary to other activities.[1]

In other words, despite the rhetoric, public education in this country has tended to be guided by concerns considered more primary than that of personalized, individual educational development. Goals such as socialization and vocational preparation, for example, have often held higher priority. Conditions of schooling that obstruct individualized approaches include the administrative structure of schools (particularly the tendency toward centralized, bureaucratic management), and the structure of the curriculum (e.g., large class size as well as the formal and compulsory aspects of organization).[2]

For the past two decades, educational researchers, especially those critical of the current state of affairs, have been calling for the increased individualization and personalization of our educational system. What Herbert Read recognized many years ago — namely, that students differ in important ways with respect to their educational needs and styles of learning[3] — is what educational research today appears to be on the brink of realizing. Convinced of the value of an individualized conception of learning, I propose an approach based on art education principles that is relevant for classroom teachers, curriculum generalists, and school counselors.

How individuals differ in ways affecting learning

A part of the problem cited by Gartner and Riessman has to do with the writing on individualized instruction in the education literature. The terms *individualized instruction* and *learning style* have proven elusive. Often anything associated with indi-

Aspects of this study were supported by research grant awards from Connecticut State University and the University of North Carolina-Appalachian State.

viduality is cast as existential or anti-social, distancing many educators. A more specific theoretical problem has been a certain amount of uncritical advocacy, which has set up this educational approach for criticism by those who deny its validity. Yet despite the apparent lack of general acceptance, some probing studies of individualized instruction and learning style have begun to yield results.

What do we know about differences in the ways individuals learn, and what are the curricular implications of this?

Kenneth and Rita Dunn have done extensive theoretical and applied work on learning styles. Their findings have led them to conclude that students of all intellectual capacities learn in ways that differ markedly and, moreover, that "certain students achieve *only* through selected methods."[4] Jack Frymier adds that educators must come to the realization that "there is no 'one best way' [educational method]," and goes on to describe the forms of individual diversity as follows:

> Some students learn better inductively, while other students learn better deductively. Some students learn better vicariously than from direct experience, and vice versa. Some students learn better when they are told what to do and how to do it; others learn more effectively when they have opportunities to function in independent, self-directed ways. Some students learn better when their work is thoughtfully criticized. Others learn better when they are praised.[5]

Concerning student learning styles, Gartner and Riessman caution against the inclination to label those students who learn slowly as "stupid rather than to see slowness as yet another learning style: ... [that of being] extremely careful, meticulous or cautious." Cited as differences in learning style — rather than differences in intelligence or ability level — are:

> Preferences for starting from the general or the specific ... [preferences for learning] from the concrete or from the abstract ... [preferring] to work alone or in a group ... [preferring] interchange with others [to learning] from books ... [working] for long periods on one topic without a break ... or shifting back and forth from subject to subject ... [taking] a long time to warm up [or getting] into their work very quickly ... [needing] absolute silence [or being able to] work in a confusion of noise.[6]

As far back as 30 years ago, Roger Williams uncovered rather incontrovertible evidence that inherited, genetic tendencies are significant factors in life-long learning, influencing our cognitive functioning. Williams argued that these psychological differences in temperament and aptitude were as genuine as physical differences among human beings. Without denying in the least the importance of formal educational development, his challenge to educators was to begin to recognize psychological differences among individuals at least to the extent that nutritionists and physicians (the better ones, of course) have done so with regard to our physical natures.[7]

Despite an ongoing debate over the relative prominence of "nature" and "nurture" in determining individual styles, the work of these researchers challenges us to revise our educational approaches. The relationship between learning and individuality that is being proposed here rests on certain educational assumptions:

1. That individualization of instruction is indispensable where there is concern for students' character development and personal fulfillment.
2. That, concerning variables affecting cognitive ability and personality, the *differences between individuals* are educationally more significant than comparisons that can be made across racial, cultural, age, or gender groupings. (Where there are apparent significant differences between groups with respect to level of education or intelligence, this is recognized as an effect of enculturation — as when young girls are kept from developing their athletic abilities and boys from developing physical grace, apart from playing shortstop.)
3. That individuals' learning styles are manifested primarily in their preferred learning strategies — independent of the content of their knowledge.

Individualizing instruction thus entails far more than leaving students to fend for themselves in a playground resembling a war zone or allowing students to take all the time they need to catch up to their classmates who are working on identical assignments. What is required is an understanding of human individuality. The study of art education and art history can lead to such understanding.

The themes and creative methods of art embody the most basic conceptions of and approaches to making sense of our universe.

Art historical styles and early learning

This application of art history, as a means of enhancing our understanding of individuality in learning, was the focus of Herbert Read's *Education through Art* (1958). As an extension of that effort, I suggest that teachers, counselors, curriculum designers, and teacher educators draw upon art history as well as art education as basic theoretical sources. The record of art forms and styles that have evolved historically is the record of the products and the processes of humankind's thinking and learning. The themes and creative methods of art embody the most basic conceptions of and approaches to making sense of our universe.

Seeing art history in this way, Read's hope was that teachers *of all subjects* would come to appreciate more fully what their students are capable of. Art history, for Read, pointed the way toward this goal by virtue of art's embodiment of the dreams, insights, and achievements of individuals and cultures throughout history. Read termed this the "aesthetic method of education."

Art experience — both the creation of art and the response to it — entails perception, inquiry, and problem solving in their most primary forms. It is these cognitive processes associated

with art that suggest its relevance for educational individualization. Under normal circumstances, children's aesthetic preferences and expressive needs are reflections of their individuality.[8] In the arts, style refers primarily to qualities inherent in individual creative works that reflect their creator's distinctive manner of working. These stylistic qualities tend to pervade much (sometimes all) of the work of an individual artist.

There are essentially two components of style: (1) media quality and use, which refers to the method of rendering, and (2) the character of the forms depicted. The first component refers to technique: the handling of the art medium. In sculpture, for example, the additive bits of clay out of which a figure is formed may remain clearly visible in the finished work, or the modeling may be refined to a high polish, leaving no trace of the forming process.

The second component of style — the character of the forms represented — is less commonly recognized as an aspect of artistic style. Here it is the *type* of figure, form, or setting that reveals the artist's method. At one end of a continuum are works described as genre (naturalistic); at the other end are works that are romantic or surreal.

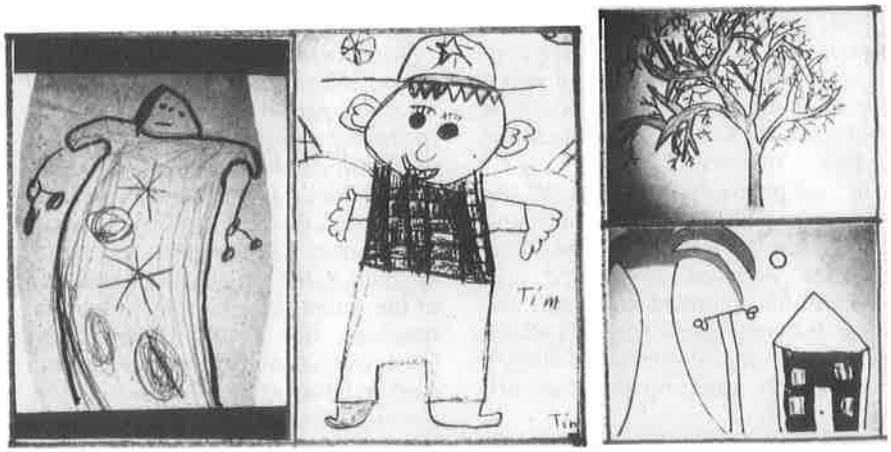
In Heinrich Wolfflin's landmark text on the history of Western visual art, Botticelli and Rembrandt are cited as examplars of two of the most basic stylistic categories: "linear" and "painterly."[9] Wolfflin makes clear what these alternative approaches imply psychologically.

In the work of Botticelli, the contours of the forms are described as bounding them: figures are clearly and distinctly delineated. Brush strokes and other textural qualities of the medium are hidden. Local color and subtle modeling of the forms distinctly defines them. Cast shadows that would visually obscure the surfaces of forms are omitted. The effect is the representation of forms that are finite, bounded, measurable — rendered *as known to the intellect* in that Renaissance quest for empirical certainty.[10]

Contrast this with the work of Rembrandt, where, continuing to paraphrase Wolfflin, shading and texture take on a life of their own. Shadows often obscure contours, as forms (even parts of people) frequently merge with background. Brush marks that remain clearly visible suggest hair, flesh, fabric — but it is the texture of the paint that is the real subject, independent of the forms that are depicted. The type of subject matter tends to be naturalistic. Dress and setting are usually commonplace. The flickering of light and color moving over and through the surfaces conveys a sense of vitality.[11]

Figure 1 *Set A* *Set B* *Set C*

***Painterly** - textural line quality; absence of outlines*



***Linear** - definitive contours; distinctive figure-ground; uniform rendering of like forms*

Summarizing these two fundamentally different methods of representation, the linear style of Botticelli depicts objects as they are known analytically: bounded and finite, tangible, and measurable. Surface textures are not as they appear to us in vision, but as we rationally know them, as part of or emanating from the surfaces of tangible objects. Rembrandt's style, by contrast, is vision-based. Vision, with its relatively narrow range of sharp focus, spotlights areas of attention. Forms on the periphery blur. For Rembrandt, the surfaces of objects are texture and color. Boundaries are obscured. Rather than seeing everywhere with detached and uniform clarity, Rembrandt rather playfully spotlights a form here, a texture there.[12]

It now remains to ask how such stylistic differences can appear in the artwork of young children, giving us clues to the developmental roots of their cognitive/learning strategies.

"Beginning where the child is": The development of individuality

The seeds of style in children's art are subtle and not always apparent. The refinement of perceptual sensitivity and the skills of graphic representation, like all human abilities, require

development for their fullest realization. Yet the ability of teachers to discern these early signs of individuality is a prerequisite for effectively individualizing instruction. Art history can teach us how to discern the subtleties of style with respect to mature adult artwork as well as the efforts of children.

Figure 1 (p. 37) indicates ways in which painterly and linear styles (the broadest category of artistic style) can emerge in the drawings of primary grade schoolchildren.

Line quality and whether or not the background in a drawing outlines and defines the forms in the foreground are clues to a child's stylistic orientation. In Figure 1, the drawings in the top set are painterly, and those in the bottom set are linear. Each set contains drawings by children of about the same age, and subject matter is held constant to assist the isolation of stylistic differences.

In the painterly drawings (at the top), there is less reliance on outlining the objects and forms, and less differentiation between foreground and background. Contrast this with the linear drawings (at the bottom), where background and contours do delineate the objects and forms that are represented.

Looking more closely at the subsets of drawings, in the two bottom drawings of sets A and B (by children four to six years of age), body parts are clearly distinguished, as are the figures from their background. These differences are not merely attributable to the children's level of technical skill or media control, but represent distinctive stylistic qualities. In drawing A (bottom), notice how the hands are rendered in a painstakingly uniform manner and are clearly separated from the figure's torso and head. In drawing B (bottom), there is a similar uniformity of ear, hand, and shoe forms. The compositional quality of symmetry apparent in this drawing is a characteristic that is *known about* the human body. Visually, symmetry is more the exception than the rule as far as human posture is concerned.

Contrast this with the drawings in the top of sets A and B, where contours are far less distinct and there is less symmetry and uniformity in the depiction of hands and facial features. The contours are rather suggestively rendered, in contrast with the far more deliberate treatment in the bottom drawings. Brush strokes and crayon marks remain clearly visible in the top drawings; in the bottom drawings, line quality and texture merge with the subject matter, defining it rather than standing apart — recalling the earlier discussion of Botticelli.

In A (bottom), within the torso are three circular scribbles and two asterisk forms. Do these represent surface decoration as in the case of the plaid print of the shirt and the star on the cowboy hat in B (bottom)? No. A student of mine reported that this was a representation of what the child had eaten for breakfast, Fruit Loops as I recall.

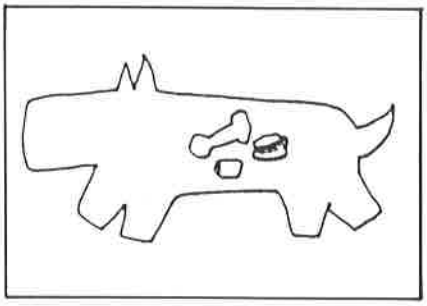
Turning to the four drawings in set C (by children seven to nine years of age), compare the various tree forms. In the bottom pair there is a notable uniformity of line quality in the pattern of the branches, each clearly differentiated down to the tiniest twig. This sort of detailed precision is not apparent in the top pair. In the drawing of the forest, for example, individual trees are not clearly differentiated from the surrounding background. And in the street scene at the very top, the brush marks are clearly visible, as in textbook examples of impressionistic paintings. Compare the house forms in the extreme upper and lower drawings as far as distinctiveness and uniformity of line quality, and also for separation of figure and ground.

Figure 2-A highlights other significant stylistic differences. Depicted are two stylistically different treatments of the theme "My dog ate too much" (an example derived from a lecture by Rudolf Arnheim). One approach is *conceptual*, based on what the child knows cognitively to have happened to the dog. Hence, as in the case of the Fruit Loops cited above, we are able to see, as if by x-ray, what the dog ate. The other approach is *visual*, based on the appearance of the effects of overeating.

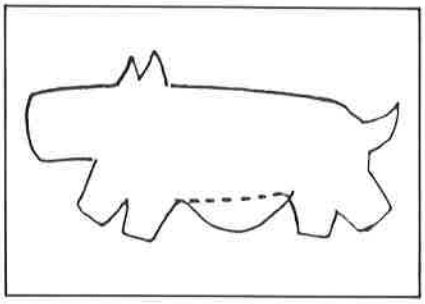
Figure 2-B expands the analysis of art historical approaches to the same theme ("My dog ate too much"): The top image is feeling oriented (expressionistic), while the bottom image is more sensual (impressionistic).

These examples far from exhaust the possibilities. Categories of artistic style can be more or less broad, and more or less subtle, in their differentiations — akin to categories of personality. As in the case of mature adult artwork, the stylistic qualities in these images produced by children are revealed in the treatment of subject

Figure 2A

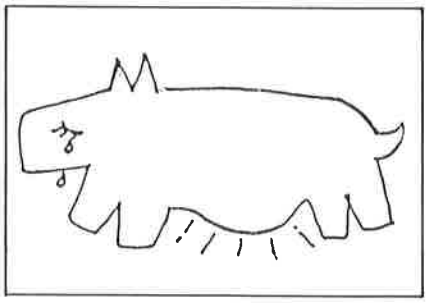


Realism *- Conceptual (Linear)*

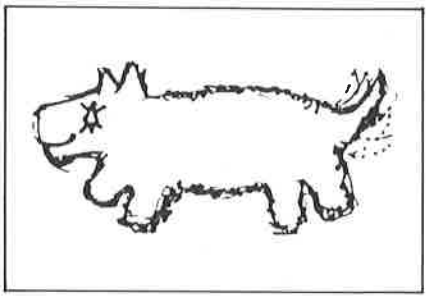


Realism *- Visual (Painterly)*

Figure 2B



Expressionism *- Feeling-oriented (Haptic)*



Impressionism *- Sensual*

matter and in formal qualities of form, color, and composition. Discerning these qualities does require factoring out variables such as skill level and subject matter (although subject matter *preference* can be an indicator of style). Also to be taken into consideration, particularly in planning instruction, is that certain styles lend themselves more readily than others to certain kinds of artistic problems.

What are the implications of these early manifestations of style in child art for heightening our sensitivity to differences in children's aptitudes? Identification of the ways that children differ from one another and how these differences affect the way they learn requires diagnosis just as sensitive as that described above with respect to artistic styles. This identification is a prerequisite to the educational refinement of children's aptitudes.

Learning styles as art styles

To understand better the various forms of learning styles, some of the different art-making strategies employed by children will now be compared with historical styles of artistic creativity. We have seen from the work of Read an implied connection between children's image-making and such art historical styles as impressionist/expressionist and imaginative/sensual. Further parallels could be drawn with other schools of art including genre/romantic, cubist, surrealist, and mannerist. To indicate their educational significance, let us consider the counterparts of these art styles in the art education literature.

Lowenfeld's "haptic/visual," McFee's "global/analytic," and Beittel and Burkhart's "spontaneous/divergent/deliberate" art-making strategies correspond to the classifications of art styles discussed above. Figure 3 indicates the parallels between stylistic terms from art history and those from the art education literature.[13]

As in the case of art historical styles, we have seen that the various styles of child art indicate distinctive ways of seeing and thinking about the world, which in turn translate into learning styles. In *Education through Art,* Read links the fields of art history and personality theory by postulating that there are "as many types of art as there are types of men ... and the categories into which we divide art should naturally correspond to the categories into which we divide men."[14] Children's imagery and their responses to art, furthermore, reflect their personal preference and outlooks on life. Method of working, selection and treatment of subject matter, and favored art styles are all indicators of value choices and educational needs. Factors such as motivation and aptitude affect, more or less subliminally, students' art-making/responding strategies.[15]

I would offer a note of caution on the application of categories of style, whether with respect to art history or education, because misapplications are all too common. Sorting out artists or students as talented or not, good or bad, bright or dull, or other normative evaluations of human abilities is a misuse of the categories of style. Read is emphatic in *Education through Art* about the harm done when stylistic categories are used to simplify or condense meanings rather than to seek fuller appreciation of underlying personal themes. Our goal as educators is the appreciation of the diverse approaches that our students take in their learning.

Art is at root the expression of self; even the sense of art as cultural character is rooted in a concept of individual identity. The further explication of the links between art historical styles and child art, and their connections with education and psychological theory, would represent an important extension of the work of Herbert Read. The research efforts by Beittel and Burkhart on drawing strategies, and more recently, the work of Gardner and associates on child art styles, represent such extensions.[16] This is a beginning for giving substance to the concept of "learning style." Despite certain gaps in the literature, Gombrich, Arnheim, and Wolfflin have all shown how psychology can provide an effective means of understanding artistic processes.[17] The psychological study of art and art history thus promises to provide improved means of individualizing instruction.

Recalling the work of Hannah Arendt, Maxine Greene speaks of "initiating the young in such a way that they could begin enacting their unique life stories, creating themselves through action and through choice ... [assisted by adults who] take responsibility for cherishing [this process and] keeping it alive."[18] The key to implementing this approach to individualized instruction is to bring to our teaching an appreciation of students' efforts at learning, whether they are confronting an easel, a "mouse," or a math text. The understanding of child art in the light of art history can enhance such appreciation, revealing the idiosyncratic ways that children learn about and experience the world. From where the child stands, as Maxine Greene writes, this is the beginning of the "search that prepares an individual to discover his/her own vision, his/her own voice ... [which] cannot be successfully undertaken if there is no grasp of a heritage."[19]

Child Art Styles	Corresponding Art Historical Styles
Visual Realism	Painterly Realism
Haptic (emotion/feeling oriented)	Expressionism
Imaginative	Surrealism
Sensual	Impressionism and Non-Objectivism
Conceptual (a varient of Lowenfeld's "visual")	Linear Realism

Figure 3: Child art styles and their historical counterparts (derived from ***Education Through Art****, Read, 1958).*

Notes

1. A. Gartner and G. Riessman, "How to Individualize Learning," *Phi Delta Kappa Fastback* no. 100, 1977, p. 7.

2. C. Wieder, *Fear and Force Versus Education* (MA: Branden Press, 1978).

3. H. Read, *Education through Art* (New York: Pantheon, 1958).

4. R.S. Dunn and K.J. Dunn, "Learning Styles/Teaching Styles," *Educational Leadership* (January 1979), p. 238.

5. J. Frymier, "The Annehurst System," *Phi Delta Kappan* (June 1980), p. 62.

6. Gartner and Riessman, "How to Individualize Learning," p. 11.

7. R.J. Williams, *Biochemical Individuality* (New York: Wiley, 1956).

8. See L.B. Murphy and G. Murphy, "A Fresh Look at the Child," *Theory Into Practice* (December 1974), pp. 347-348.

9. H. Wolfflin, *Principles of Art History* (New York: Dover, 1932/1950).

10. C.G. Wieder, "Style: A Way of Seeing," *Art Teacher* (Fall 1977), p. 33.

11. Ibid.

12. Ibid. Historically, the stylistic classification scheme of Wolfflin has taken other forms. Read traces its derivation back to the work of Max Verworn, a mentor of Viktor Lowenfeld, who in 1914 suggested the following categories of style: (1) the ideoplastic, "when the representations do not spring from immediate observations but express ideas, deduction or abstract knowledge," and (2) the physioplastic, "compositions consisting of a direct reproduction of the natural object or its immediate memory image." (Read, *Education through Art*, p. 131).

13. V. Lowenfeld, *The Nature of Creative Activity*, 2nd ed. (London: Routledge & Kegan, 1952); and K. Beittel and R. Burkhart, "Strategies of Spontaneous, Divergent and Academic Art Students," in *Readings in Art Education*, edited by Eisner and Ecker (MA: Blaisdell, 1966).

14. Read, *Education through Art*, p. 28.

15. For an elaboration on these differences in personality, see C.G. Jung, *Psychological Types* (New York: Harcourt Brace, 1923), and a contemporary extension of Jung's work by I.B. Meyers, *Gifts Differing*, 7th ed. (CA: Consulting Psychologists Press, 1985).

16. Beitell and Burkhart, "Strategies of Spontaneous, Divergent and Academic Art Students"; and H. Gardner, D. Wolf, and A. Smith, "Artistic Symbols in Early Childhood," *NYU Quarterly* (1975). Further synthesis of the child development research with art history could follow the model of a 1970 study by Qualley — a comparison of spontaneous and divergent strategies to historical analyses of art, which indicates a relationship between Wolfflin's painterly/linear art historical styles and Beittel's spontaneous/deliberate categories of art-making strategies.

17. E.H. Gombrich, *Art and Illusion* (Princeton, NJ: Princeton Univ. Press, 1960); R. Arnheim, *Art and Visual Perception* (Berkeley: Univ. of California Press, 1954); and Wolfflin, *Principles of Art History*.

18. M. Greene, "Liberal Education and the Newcomer," *Phi Delta Kappan* (May 1979), p. 633.

19. Ibid., p. 636.

What Does the Brain Have to Do With Learning?

Even Most Educators Don't Know!

by Launa Ellison

Children cannot be taught; they learn.
Learning is a brain function; most educators know little about the brain.
Learning is a satisfying natural instinct; classrooms are often unnatural and unsatisfying.
Learning is its own reward; "grading students" demeans learning.
The joy, the spirit of each child must be respected; "factory classrooms" diminish all.

Launa Ellison has been teaching various elementary grades since 1964, the past nineteen years in the Minneapolis Public Schools. Over the past four years she has given in-service workshops and seminars on whole brain teaching, published several articles and books, and coordinated an annual Conference on Whole Brain Education and Learning Styles. She is Editor of the quarterly professional newsletter Consortium for Whole Brain Learning.

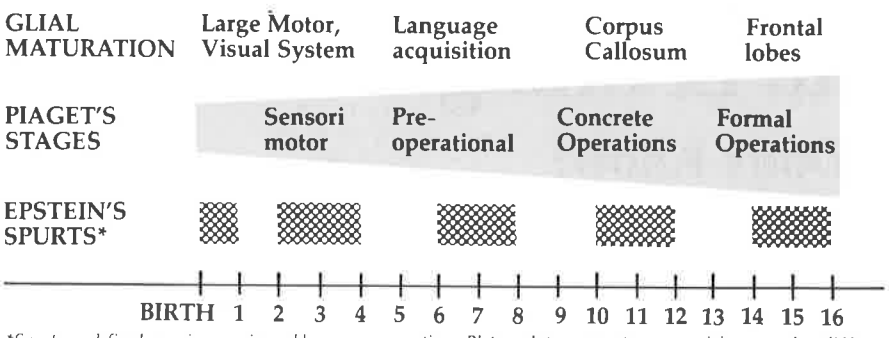
What is the essence of helping a child to learn and grow into a sensitive, competent adult? Part of the answer lies in understanding the functions of the student's developing brain. The physical brain manifests the unique pattern of a particular individual's style of thinking, connecting patterns and perceiving strengths. Yet most educators know little about the brain. They are ignorant of the functioning of the physical part of the mind that embodies hunger, emotions, attention, memories, spirit, imagination, and reason.

Research on the brain's functioning and development supports the findings of Jean Piaget and other learning theorists. The biological evidence strongly suggests that teaching methods need to address multiple learning styles and expressions of intelligence, as well as the physical and emotional needs of those we teach.

The human brain is not fully developed at birth. Jean Piaget and, later, Herman Epstein, observed behaviors that we now understand are related to the biological process called *myelination*, which makes neurons useful. Piaget, through observation, identified four major stages of cognitive development. "Each of us goes from one stage upward to the next at slightly different ages. But the *average age* at which children attain each maturational level is said to be about the same in all cultures."[1] He rightly believed that stages cannot be skipped or rushed. At the time he proposed stages of child development, there was no "hard-core" brain research to explain these stages. Now we can understand Piaget's insights in relation to the developing brain.

Piaget's first stage, the *Sensory-Motor* period, extends from birth to about two years. During this period we begin to learn how to manipulate our physical body; we learn that there is a connection between what we do and what happens to us; we

Brain Growth ... Stages ... Myelination of Neurons



Spurts are defined as an increase in usable neuron connections. Plateaus between spurts are essential to create the solid base for the next growth spurt. They should be experientially rich.

begin to believe in the permanence of objects in our world. Recent brain research has shown that parts of our brains connected to these behaviors are becoming myelinated during these years. In other words, the neurons are becoming coated with myelin, a fatty substance of glial cells that enhance connections (similar to the rubber coating on an electrical cord, which enables electricity to connect effectively from the socket to your bedroom light). During the Sensory-Motor period the brain is maturing, through the myelination process, in the regions associated with physical, sensory, and motor functions.

Piaget's second observable stage is labeled *Pre-Operational.* Language is the major development of this period, which generally covers ages two to seven. Language gives children the ability to think about objects, remember past events, and anticipate. At this stage children can think about events but cannot "reason" with the information. Physically, the specific left hemisphere neurons dealing with language are being myelinated during ages two to seven.

During Piaget's third stage, *Concrete Operations,* the corpus callosum bridge between the right and left hemispheres is being myelinated. Children from ages eight to eleven are in this stage of brain development. Students need to manipulate their concrete world to internalize relationships. Children need rich and varied stimulation relating to size, weight, shape, and number relating to the concrete, physical world.

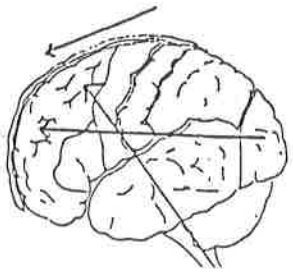
Finally the *Formal Operations* stage begins. The child begins to manipulate variables and predict outcomes mentally. The last sections of the human brain, the frontal lobes, are becoming myelinated. Finally the child is capable of evaluating cause and effect, or of drawing appropriate conclusions from abstract data. Physically the brain's process of myelination is complete; hypothetically, the child can "think."

Learning follows development

Biophysicist Herman Epstein believes the maturation, or myelination, of neurons comes in spurts.[2] Brain growth spurts are observed in children's behavior as they have access to more usable neural connections. Suddenly they are able to "learn" more. Epstein believes it is crucial to have a rich base of experiences during the plateaus of stable brain activity, so that skills may be refined at that level. Children should not be pushed to the next level of thinking until ready. Brain cells, the neurons, are not useful until the myelination process is completed. It is unreasonable to tell my daughter to grow eight inches this year so she can be a better basketball player. She is not responsible for her height. It is just as unreasonable to expect her to control her own brain's myelination process. Physiologically, a child in Concrete Operations cannot force himself or herself to learn tasks requiring abstract Formal Operations. Expecting children to do tasks that are biologically impossible can damage the child's spirit and dull the child's energy. Unfortunately, few educators and parents understand the biological process of brain myelination. Respecting the biological processes of a child's developing brain is a critical first step in respecting the whole child.

To understand the developing child, it is helpful to identify the brain's three distinct operating axes:

1. subcortical, deep within, to the cerebral cortex
2. the cerebral functions of the sensory and frontal lobes
3. the differences in the processing of the right/left hemispheres



The brain development of the human species and the development of each individual child begins with the subcortical regions. Similarly, the sensory lobes of the cerebral cortex develop, are myelinated, and thus become useful, before the frontal lobes; and the right hemisphere completes the process before the left hemisphere.

Most educators ignore the oldest part of our subcortical system, the *reptilian* brain. Physically this consists of structures about an inch long, located at the top of the brain stem. This is the center for "fight or flight" stress and the relaxation response. It relates to issues of territoriality and forming social groups. It regulates blood pressure, circulation, respiration, body cycles, sleep, pain, and a range of other physical needs. A wealth of important educational implications are linked to the reptilian system. Effective learning will be blocked if issues at this level are not appropriately addressed.

The first and most basic issue of the reptilian system is the need to feel safe. When a student is worried about physical or emotional safety on the bus, on the playground, in the classroom, or at home, "thinking" remains stuck in the reptilian system. When a student is worried about his or her "territory" or place in the social "pecking order," thinking is shut down. When teachers ignore students' safety needs, or believe it is their responsibility to "teach curriculum" rather than be concerned about basic safety

issues, students' learning is diminished. It is not a question of whether the teacher wants to deal with safety issues — each teacher must. The physical brain works according to certain principles. The student who feels safe and relaxed is better able to focus on a learning task. Humphrey, in his excellent book *Teaching Children to Relax*, cites study after study indicating the importance of reducing student stress and teaching purposeful, focused relaxation.

The *recticular activating system* (RAS) is another important part of the reptilian system. The RAS works as a "net" to filter all sensory information. It may filter 100 million messages per second. This filter system decides what information is important enough to be sent on to higher regions of the brain and what information to ignore. Essentially it says, "Is this important? Should I pay attention to this? Do I care? If I decide this is important, where shall I send this information?"

Another function of the brain is to maintain balance. Thus, the RAS ignores messages within the "normal" range, since all is going well, but jumps to attention when exposed to something novel ("Hey, what's going on here?") or particularly interesting and motivating to this particular individual's experience ("Wow! This is about money and I love money!"). A teacher in historical costume, using humor or doing an interesting demonstration engages the RAS to pay attention. Likewise the student who is permitted to choose a topic he or she is already interested in and motivated to study, has better attention from the recticular activating system.

Cultural implications

Ornstein and Ehrlich, in *New World, New Mind* believe the brain's tendency to focus on the new and exciting, the short-term change, has important cultural implications. They believe our "old mind" is responsible for newspaper and TV's tendency to focus on any one murder rather than the thousands of individuals dying daily of malnutrition. Our brain focuses on the crisis of cancer instead of the slow, more subtle importance of good health habits. It becomes accustomed to the Los Angeles smog, then ignores the smog as normal. The domination of our reptilian brain seems to impact our ability to understand and appropriately plan for longer term issues such as nuclear holocaust, the thinning of the ozone shield, acid rain, and the "greenhouse effect." Ornstein and Ehrlich believe part of the solution lies in teaching students to understand their brain's attention bias, by presenting interrelated thematic education and by practicing long-term decision making through simulations. They believe "the key goal of a new curriculum will be to encourage students to think about the nature of their own minds and the limitations on their own thinking, about underlying physical and biological principles that govern the world, and about long-term trends in that world, as early and as continuously as possible in their schooling."[3]

The reptilian system focuses on the here-and-now. It pays attention to discrepant events while seeking to maintain balance. Many of the factors identified by the Dunn and Dunn learning styles model are the domain of the short-term change, stay-in-balance reptilian system.[4] If the student is hungry, too hot, or too cold, if the light too bright or dim, then thinking is thwarted. If the body needs to move but must remain seated, then thinking is thwarted. If a student's peak time of day is in the evening and his or her most difficult high school class is at 7:30 A.M., then thinking is thwarted. The reptilian system deals with bodily needs. Bodily needs that have not been dealt with satisfactorily will interfere with higher levels of thinking.

There is a second subcortical system deep within the brain called the *limbic* system. This "emotional brain" is about two inches in size and is located between the brainstem and corpus callosum. The physical structures include the hypothalamus, thalamus, pituitary, hippocampus, and amygdalas. Many, many neurotransmitters such as dopamine and endorphins abound in this area. These neurotransmitters are the biological equivalents of joy, fear, anger, fatigue, aggression, and pleasure. The hippocampus, in each hemisphere, deals with long-term memory, and amygdalas deal with the emotional overtones of memories. Together they are the next step in sorting and selecting experiences. Like the RAS, they ignore normal stimuli and focus instead on the unusual, the discrepant, and the emotional stimuli.

It is crucial that educators, both parents and school personnel, understand the significance of the limbic system in each child's learning. Since the brain cannot pay attention to everything, it attends to stimuli outside normal, predictable limits. Therefore, it is programmed to ignore the routine normality of classroom activities. Uninteresting, boring, or emotionally flat lessons simply will not be remembered. Unfortunately, John Goodlad's extensive research found that "less than 3% of classroom time involved personal praise, negative comments, expressions of joy or humor, or even outbursts such as 'Wow' or 'Great.'"[5] These emotionally flat classrooms lack the triggers the human brain requires for attention, much less long-term memory. It is no wonder that in brain-dead classrooms little is learned. Yet whose fault is it? Is the student responsible, or the professional who does not have even a basic conception of how the brain works? Would you take your TV to be fixed by someone who does not know how it works? In classrooms all over the

Definition adopted by the National Association of Secondary School Principals

"Learning style is that consistent pattern of behavior and performance by which an individual approaches educational experiences. It is the composite of characteristic cognitive, affective, and physiological behaviors that serve as relatively stable indicators of how a learner perceives, interacts with, and responds to the learning environment. It is formed in the deep structure of neural organization and personality which molds and is molded by human development and the cultural experiences of home, school, and society." (*Learning Styles Network Newsletter*, 1983)

country students are being"fixed" by technicians who do not know how the hardware works.

Decades ago Abraham Maslow identified a hierarchy, or ladder, of needs. His system correlates neatly with what we now know about the physical, functioning brain. At the bottom of Maslow's hierarchy are the basic *physiological needs* followed by *safety needs*. Both of these needs are the domain of our reptilian brain. His next level, *belonging and love needs*, relate to the emotional limbic system. The fourth level, *self-esteem needs*, cannot be achieved until the previous levels are satisfied. When educators ignore the functions and implications of the subcortical regions of the brain, student self-esteem suffers. When self-esteem suffers, the spirit of the child and "learning" at higher cerebral cortex levels also suffer.

Processing information

The critical processes of the reptilian and limbic systems take only a millisecond. "Thinking" then reaches the processes of the *cerebral cortex*. This "new" brain, the thickness of a tongue depressor, is organized on two axes: the rear sensory lobes to frontal lobes, and the right/left hemispheres.

The *sensory lobes* mature first. The parietal lobe (touch and muscles) and the occipital lobe (vision) develop myelinated neurons before the temporal lobe (hearing). Maturation of the senses follows a developmental pattern. The younger the child the more he or she relies on touching and moving to learn. This tactile-kinesthetic thinking and learning style correlates to the sensory-motor period. Approximately 15% of adults continue to favor thinking through physical touch and movement. The occipital lobe develops early; between 30% and 40% of school-age students prefer learning through their visual sense. The auditory or hearing sense is the last to mature. Only about 20% of students learn easiest using their auditory sense.

The older the student, the more curriculum traditionally is covered via auditory lectures. Is this fair? The student is not in control of his or her brain functions. Shouldn't all curriculum be presented in a manner that it is accessible to all students? The lecture method discriminates against a vast majority of students. Is public education supposed to be just for individuals with the "correct" sensory learning style? Why one sensory modality functions with greater effectiveness for a student is not understood, yet the differences between students are significant. The reasons for strengths or weaknesses lie deep within the neural structure, not within the conscious control of the individual. Telling a low auditory, visual student to listen better rather than providing the visual stimuli he or she needs for learning will not produce learning. Expecting a tactile-kinesthetic child to "sit still and not touch" is counterproductive to the way that child perceives information.

Integrating information from all of the senses is the function of the angular gyrus. Damage to this area has reduced individual "IQ scores" by 25 to 40 points. Students involved in moving, touching, seeing, hearing, and even tasting or smelling have more neuronal modules activated. The more sensory experiences, the more brain activity is engaged. Brain-wise classrooms, whether preschool or graduate school, should be filled with stimulation for all of the senses. Awareness of sensory needs dates back to Maria Montessori's work. (*Editor's Note*: Montessori's emphasis on sensory learning drew upon the work of Pestalozzi, Itard, and Seguin in the nineteenth century.) Recently the practices of "whole-brain" techniques, accelerated learning, and even the new national mathematics standards are bringing great sensory stimulation into classrooms. Multisensory stimulation is the crucial food for the back half of the cerebral cortex.

The front sections of the cerebral cortex are called the *frontal lobes*. This is the last region of the brain to be fully myelinated. This brain growth spurt usually occurs between the ages of fourteen and sixteen, while students are in high school. This is the "wonder brain" or the "executive brain." It is the center of conscious, integrated "human" thought. Bloom's higher levels of thinking such as synthesis and evaluation are based in the frontal lobes. The frontal lobes are responsible for the wealth of human imagination and the understanding of the paradox of body/mind and spirit. This brain is capable of planning for the future as well as monitoring and interpreting change; it assimilates all parts of a problem and visualizes appropriate solutions. In the frontal lobes the potential for both positive and negative decisions exist. In one sense many high school courses attempt to teach the frontal lobes and skip all of the previous brain functions. This is not feasible. The brain functions as a whole; it is not possible "to educate" the frontal lobes without the participation of the previous systems. If the subcortical brain is still focused on safety issues or hunger or other physiological issues, then frontal lobe processes will be impaired.

Hemisphere dominance

The second axis of the cerebral cortex is defined by the *right and left hemispheres*. The right and left hemispheres are not anatomically identical. The right hemisphere has more glial cells, the cells used to myelinate the neurons, than the left hemisphere. (Einstein's brain also had more glial cells/myelination than the average brain, but scientists are unsure of the significance.) The left hemisphere is usually slightly larger than the right. Advertisements and cartoons have popularized the differences between how the hemispheres process. However cute, these representations remain simplistic. Unless we have had brain surgery, we are always functioning with our whole brain. Still, it is clear that different tasks require different thinking, and individuals may be more facile at some hemispheric processing tasks than others. Split brain research

(when the corpus callosum connecting hemispheres was severed) has led to important new insights. Sperry states:

> One important outcome [of the split brain research] is the increased insight and appreciation, in education and elsewhere, for the importance of nonverbal forms and components of learning, intellect, and communication. By the early 1970's it already had become evident, from the standpoint of brain research, that our educational system and modern urban society generally, with its heavy emphasis on linguistic communication and early training in the three R's, tends increasingly to discriminate against the nonverbal half of the brain, which has its own perceptual-mechanical-spatial mode of apprehension and reasoning. The amount of formal training given to the right hemisphere functions in our public school traditionally has been almost negligible, compared to that devoted to the specialties of the left hemisphere.[6]

The educational implications of hemispheric dominance are extensive. The left hemisphere favors sequential processing bound to time, objectivity, and verbal language. It is objective and convergent. The right hemisphere processes in a simultaneous, nonverbal, visual-spatial manner. It is more subjective and divergent.

The processes of the right hemisphere, while never separate, have often been underutilized and undereducated by our traditional educational system. The Educational Testing Service, in 1985, expressed concern over the decline in students' visual abilities over the past twenty years. Surgeons, architects, and engineers must have finely tuned visual-spatial skills to contribute to our society. Rarely, particularly in the high schools, are classrooms alive with visual-spatial stimuli. Visual arts, music, and performing arts have been cut whenever school budgets decline. Historically all great civilizations have valued their cultures' arts, yet in the United States we do not require arts of all students. There is increasing evidence that Native Americans and other minority groups favor right hemisphere processes over the more traditional left.[7] Has the U.S. system of education discriminated against these groups by favoring left-hemisphere skills? Howard Gardner, citing diversity of cultures and their differing needs, makes a strong case for valuing visual-spatial skills as one of many different kinds of intelligences.

	Left Hemisphere	Right Hemisphere	Limbic/Reptilian
Gregorc/Butler	Abstract Sequential	Concrete Random	
Dunns/Carbo	Analytical	Global	Environmental/ Physical
MBTI/MMTIC	Thinking Sensing	Intuition Sensing	Feeling
4MAT	Quadrants 2 & 3	Quadrants 1 & 4	Quadrant 1
Herrmann's BDI	Upper/Low Left	Upper/Low Right	Lower Right/Left

Finally Richard Sinatra, of St. John's University, makes an elaborate case that right-brain, visual literacy, is actually the cornerstone on which all thinking, reading, and writing depend. "The nonverbal components of visual literacy are the real 'basics' in literacy learning and not the three R's as is often proclaimed in the educational establishment."[8] Right hemispheric visual literacy, understanding what you see and evaluating it intelligently, is increasingly important in this age of videos and multi-media advertising campaigns. All courses in every curricular area should be taught with strategies for whole brain processing, strategies that engage the best of both hemispheres.

Conclusion

Children have differing learning styles. Adults have differing learning styles. Our brains are as different as our fingerprints, but just as the whorls and curves in your thumb have patterns like other thumbs, our brains have similarities. The differing styles of processing information are reflected in different *learning style systems*. The processes of the hemispheres and limbic/reptilian systems are identifiable in the Gregorc/Butler learning styles system, Dunn and Dunn's system, Carbo's Reading Style Indicator, the student version of the Myers-Briggs Type Indicator (MMTIC), as well as Kolb and McCarthy's 4MAT. In each system, components address how the individual perceives information and the differing processes of the right and left hemispheres. The design of Herrmann's system specifically acknowledges the processes of both hemispheres and the limbic system.[9]

Student learning is magic, but it is magic rooted in the biological processes of the brain. Educators will take a giant leap forward when they have learned to respect each learner's brain. Different learning style systems address different brain styles and the accompanying processes. If we are going to invite students to succeed in learning, each educational environment must be designed around a clear understanding of how the hardware of the human brain works. As professionals we must respect the student's developing brain and wisely use our knowledge of brain processes to nurture the spirit of the child, nurture a spirit who continues to believe that learning is natural and satisfying.

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Education's Ecstasy Explosion

The Joyful Experience of Super-Accelerative Learning and Teaching

by Lyelle L. Palmer

Lyelle L. Palmer is Professor of Education and Director of the Office of Accelerative Learning at Winona State University, in Minnesota. As an educational researcher, he works with schools in Chicago, Minneapolis, and San Diego and is interested in measuring any procedures that produce substantial breakthroughs in classroom learning. He is currently President of the International Society for Accelerative Learning and Teaching (ALT) and has written several articles on ALT in addition to teaching his university courses using many of the ALT techniques. He has attended ALT trainings with Dr. Georgi Lozanov, Dr. Donald Schuster, Dr. Charles Schmid, and Tony Stockwell at the Institute for Modern Learning Methods, Vaduz, Liechtenstein.

"How long have you been teaching?" I ask a veteran teacher in the tiny mountainside country of Liechtenstein, tucked in between Switzerland and Austria in the northern Alps. He smiles warmly and responds with a twinkle in his eye, "Well, I've been employed as a classroom instructor for nineteen years in the hochschule [high school], but I've only been *teaching* for three years." He now goes into a classroom feeling prepared to create a joyous and exuberant learning experience for his students. He loves his work.

A vigorous and energetic (read as *inspired*) teacher from an accelerative learning school in Chicago's educationally bleak South Side says that, after eighteen years in the classroom, she was burned out and would have left the profession if it had not been for accelerative learning. That was how discouraged and hopeless she felt before she took a 40-hour workshop in whole-brain, integrated procedures presented to the school faculty five years ago, just before school began in August. Now she says she is having more success with students while having great fun and receiving the satisfaction and enjoyment that come from fundamentally changing lives and creating a love for school.

The accelerative learning approach has re-inspired teachers and re-energized students in many schools. Accelerative methods create a positive, emotionally supportive learning environment that allows the brain to attend to learning far more effectively.

These stories can be duplicated in hundreds of cases in many countries around the world because of a new type of preparation for teachers and their teaching environments. The goal is to produce a consistent quality of positive experience in school or other learning situations that allows students to acquire information and skills more efficiently and to retrieve, recall, or respond with confident quickness and accuracy. The results are so promising that a new standard of classroom practice is being established that is a breakthrough in security and satisfaction for both teachers and students. Furthermore, the new paradigm and classroom practice are producing achievement results far beyond the old norms for any subject matter, grade, age, or instructional setting.

Accelerative learning and teaching (ALT) is a movement among teachers in the United States and many other countries

based on a holistic and whole-brain functional approach to learning and teaching in schools, business, and independent learning. The word *accelerative* has nothing to do with skipping grades but means accelerating the rate at which information is acquired and the amount of information that can be retained and accessed. Accelerative also means developing learning to the fullest mastery ability at each stage joyfully, quickly, and completely while releasing creativity and caring for others.

The actual techniques and principles used in accelerative learning are not new, and many have been researched and used for years. What is new is the total package, the sequence of presentation, and the consistency of the teacher in preparation, presentation, and engagement of students. The ALT movement was launched by the work of Dr. Georgi Lozanov of Bulgaria, and brought to the United States by Dr. Donald Schuster of Iowa State University, founder and first president of the Society for Accelerative Learning and Teaching.

Principles of accelerative classroom practice

The cornerstone principle of the new accelerative practice is subtle suggestion through positive speaking, positive expectation, and positive feedback to students. This discipline is not easy for the teacher at first, because we tend to spend much of our time complaining, finding fault and error, and pointing to negative aspects. In the classroom, this attitude on the part of teaching results in students becoming embarrassed, defensive, and afraid, with negative self-expectations. Initially, teachers may teach positively with the class and yet ordinarily remain negative outside the class. Eventually, the master teacher develops the self-control to create a consistently positive life both in and out of the classroom. Learning to speak positively and rephrase negative thoughts positively before or during speaking is a fundamental skill of the accelerative teacher. "Self-talk" of both students and teacher becomes positive and supportive of positive action. Positive suggestion is an advanced stage of speaking that actually creates positive possibilities through suggestion in speech.

Several principles of the brain are involved in the creation of a positive environment. The first principle is that the *affective state of the brain* makes a difference. The brain chemistry of a positive, parasympathetic autonomic nervous-system state is quite different from that of the fear and anger sympathetic branch. In a state of security, competence, confidence, joy, delight, and exploration, the brain hums with efficiency and absorbs massive amounts of information almost effortlessly. Time passes quickly and pleasantly, with a reaction of "I want more, more, more of this experience." At times, learning may seem to take place incidentally.

Another important principle is *expanded context*. Learning of particular lessons takes place within an expansive global context that allows for connection of the curriculum material to previously learned content and to positive applications. Presentation of details takes place after a full overview of the total (i.e., material to be learned is always related to the total goal), and since it is only a piece of the larger context, it is easier to learn. In games, the context is competition, and the attention is distracted from a need or anxiety to learn.

A third principle is *attention cycles* during the class, which require the teacher to shift the activity level with preplanned "brain-grabbing" games several times per session. The final principle is *engaging the whole brain* through a balanced use of both right and left brains. One brain hemisphere tends to learn everything in a detailed, sequential way, while the other hemisphere learns instantly, globally, and tonally, and sees in three dimensions and color. Engaging the whole brain is a major part of the enhanced didactic power of accelerative learning. In practical application, the four principles of the brain are often interconnected and combined in the same teaching activity so that the teaching becomes holistic.

Accelerative learning teachers observe that, if students receive an ecstatic high from successful learning in a pleasant, fun, socially comfortable, and caring environment, then drugs have no allure.

The principles of instructional theory involved in either teacher-conducted or self-conducted instruction also apply in accelerative learning, as in any type of teaching, and are readily observable throughout a lesson. Instruction consists of engaging attention, input to the brain, and repetition of the input until the brain cells accept the information and retain it. Accelerative learning encourages a transfer from short-term memory (same day) to long-term memory (18 to 24 hours) through the use of a two-day cycle lesson plan for input review, followed by recall and applications of learned material in fun games. Attention is built into the materials and activities used, so the cycle becomes a positive habit of both students and teacher.

A needed alternative to mainstream, conventional schooling

With apologies to the reader, a brief description of typical negative classroom conditions must be discussed in order to understand how fully the accelerative learning and teaching movement contrasts from them. First, most students become conditioned to school in a negative accommodation, which creates resistance to learning, defensiveness, and negative expectation. Every failure, embarrassment, or real or imagined hurt creates a long-term defensiveness and barrier to learning. Experience reinforces the negative expectation that learning is long, hard, and requires great effort. Students are automatically conditioned, so that just by walking into a

classroom, sitting in class, being asked a question, receiving assignments, confronting the textbook, seeing the examination paper, presenting the project, or even talking about school can trigger a mental set of reactions, both cognitive and physical, which limit the person's ability to attend, to work, and to be productive. This automatic conditioning happens with all persons whether they acknowledge it or not. Teachers, often unknowingly, contribute to the negative expectation by the very way they speak. The direction, "Now don't forget your homework," for example, is actually a suggestion to "forget your homework now," because the literal mind focuses on "forgetting homework" and drops out the "don't."

We are also conditioned from an early age to have negative physiological reactions to direct questions. Interrogation defense is the automatic physiological reaction to the questioning tactic, manifested by breath-holding, body tension, fear in the eyes, and facial expression, jaw tension, lip or tongue biting, and negative and defeating inner "self-talk."

Life in the typical school is full of resignation and an assumption of impossibility by both teachers and students ("Things are the way they are and nobody is going to change them"). The energies of both teachers and students can be depleted in these conditions of resignation, boredom, hopelessness, reification, and complaining, and the goal in life and school becomes "getting by." Many students are aware of their subtly painful experience of school and will openly state their belief that learning has to be difficult; although they may admire someone who can be tough enough to endure learning, they may themselves feel that avoidance of school is desirable.

Creating joy in the classroom through suggestion and cycle

Accelerative learning and teaching is the orchestration of classroom practice to recondition students into a positive mental and physiological learning state through many means of obvious and subtle suggestion. The accelerative teacher creates a classroom that produces a positive inner self which supports easy and creative action abilities in the student. Obviously, students succeed at a much higher (accelerative) rate and the classroom becomes a fun place besides. Teachers become energized and inspired because they suddenly recognize that there is no place in the whole world that offers as much possibility for excitement on a day-to-day basis as a class of students (at any age). Once teachers have experienced the vibrant and colorful success of the positive whole-brain approach, they would never consider going back to the black-and-white life of the conventional classroom.

In a state of security, competence, confidence, joy, delight, and exploration, the brain hums with efficiency and absorbs massive amounts of information almost effortlessly.

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Specific activities of the accelerative classroom occur in three distinct segments. First is the *preparatory phase,* in which the student's external and internal environments are prepared for learning to take place quickly and easily. In order to decondition/recondition the students, the classroom is organized differently from a typical classroom. Chairs are arranged in a semicircle so that students can make eye contact with each other as a cozy group. The room is orderly and pleasant, free of fatiguing clutter. Flowers and/or pictures (real art) create an uplifting ambiance. The total lesson is placed on colorful, teacher-made wall posters; three-dimensional letters, shaded letters, and a picture as a mnemonic device are included on each poster. Positive affirmations are placed on the walls, on overhead wires or string, or on desks. Calming classical music is played as the students enter the class.

The class begins with a few minutes of physical activity to loosen up muscles. (Back rubbing is also good. Would you be tardy to a class where you get a back rub during the first minute?) Next, body relaxation and positive revisualization of past success put the student in a peak performance mental state and relaxed attentiveness to whatever takes place in the class. Mental affirmations and positive suggestion are given to the students, such as, "Today, you'll be interested to know the next segment of our course

and how it expands your knowledge and insights of everything we've covered so far. It's amazing how quickly the creative connections begin to develop at about this time in this content."

The second phase is the *material presentation phase,* which takes place energetically and dramatically (often with dramatic classical music as a background). All teaching is considered foreign-language instruction in this phase, and new terms and concepts are explained as an expanded decoding exercise and are then related to previously learned material. The format may contain restating all material three or more times incidentally. The presentation may be brief or extended; questions and drill are avoided throughout, although occasionally students may be directed to respond with directives: "Tell your neighbor as many types of preparation-phase components to an accelerative learning class as you can recall" (rather than, "Can you remember all of the preparation-phase components?").

In order to engage attention fully with students of any age, the presentation may use puppets and dramatic, flamboyant teacher action. Teachers learn to intone as they speak so that the subdominant language hemisphere of the brain is engaged. Positive words, and modality-engaging words and intonations activate the brains of students with visual, auditory, and kinesthetic/tactile learning preferences or styles. Students close their eyes and visualize content or link outrageous visual mnemonics to the content. Metaphors and analogies create easily recalled images; songs are often created as well. A script written by the teacher puts the content into a role-playing or dramatic episode. Cards distributed personify concepts or terms ("I am input; I travel up the affector nerves into the brain from sensors such as the eyes, ears, skin, nose, tongue, or muscle"). Students become objects as a group (i.e., each student becomes one of the various components of a class lesson plan). The teacher demonstrates, shows, tells, touches, moves, and reviews. Students also present within a small group or to the entire class, so that confident peer teaching and cooperative learning take place. Standing and moving are purposely built into lessons.

A passive review often consolidates information the brain has received. Here we must note that the brain takes in everything perceived at every moment. That is, the brain records every moment of experience at all times: it can't not record, learn, absorb, receive. The brain receives best when fully focused, with no distractions (threat), and when information is presented in the best modality or all modalities. When the brain cells receive more input on the same material, the synapses fire more easily and more frequently because electrical resistance is reduced at each synapse; that is, repetition of the synapse reduces resistance at the synapse. In an eyes-closed, relaxed, high blood carbon dioxide state, the brain cells fire most efficiently during the calm mind review. Listening to the teacher review lesson content with relaxed attentiveness is an essential, powerful, pleasant, and imaginative activity to which students look forward as a positive benefit of accelerative learning. The review includes visualizing content from the active first presentation, and it may include other reminders of previously learned material, such as the script, the song, and the movements. After effortlessly taking in the passive review, the student may briefly look over (not study or "try" to learn) the content before going to sleep that night. This allows the student's mind to consolidate the material overnight.

The final phase, the *activation and elaboration phase,* allows students to use learned material in simulations or games, including role playing, assuming identities, and using self-corrected, nongraded quizzes. Corrections are made indirectly, never identifying the student who made the error, but gently reteaching to the entire class to clarify the content. Eventually, graded quizzes are used occasionally, after students have mastered the material and have confidence in their knowledge or skill. Final examinations have been known to consist of group projects in which students construct a set of materials, including songs, skits with scripts, wall charts (visuals), and simulations. Follow-up tests on knowledge several months later have shown a remarkable retention rate for class content that goes far beyond conventional teaching and learning.

Students see that they can take personal responsibility for positive choices in life and that, instead of being helpless victims of life, they have abundant opportunities to choose heroism.

Research and implications

Data gathered by teachers and researchers have been reported in research journals for the past fifteen years. A number of masters' theses and doctoral dissertations have been completed on accelerative learning topics. Several literature reviews of accelerative learning have indicated a mass of evidence for effectiveness of these humane classroom practices. Two meta-analyses of research findings in accelerated learning have been conducted by educational researchers. One of them showed highly significant effects in foreign language teaching, and the other indicated that some classes of special-needs students were providing a rate of learning two to four times that of normal children!

Beyond the proven academic results, the "natural high" produced by accelerative learning has far-reaching implications. At present, drug usage is a major problem with our youth. Accelerative learning teachers observe that, if students receive an ecstatic high from successful learning in a pleasant, fun, socially comfortable, and caring environment, then drugs have no allure. In contrast, if students never feel good or normal unless drugs are being used, then drugs will be highly desired. Perhaps a

fundamental way of pre-empting the desire for drugs is to give students positive experiences that are valued and readily available on a personal initiative basis. The many benefits of the accelerative learning approach of consistently positive learning experiences may be more than just a nice idea. Just possibly, these positive benefits may be an absolute necessity for the kind of world we want to build, and into which we want our children and grandchildren to be born. Choosing a positive, accelerative, natural high produces a high level of productivity and caring, independence, and extraordinary creativity. Students see that they can take personal responsibility for positive choices in life and that, instead of being helpless victims of life, they have abundant opportunities to choose heroism.

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ALT Organizations and Courses

The Society for Accelerative Learning and Teaching (SALT) is the networking organization for persons interested in any procedure, technique, or method that can demonstrate an accelerative effect on learning in comparison with conventional methods. SALT publishes a research journal (*Journal of Suggestive Accelerative Learning and Teaching*), a bi-monthly newsletter, and a resource handbook. SALT serves as an information clearinghouse for workshops in various parts of the country. An annual international conference is held during the last weekend of April. Future sites are: 1991 Boston, 1992 Seattle, and 1993 Ames, Iowa. Regional conferences are offered during mid-February by the Iowa Connection to SALT, and the Minnesota SALT Conference in Minneapolis is held during the first weekend of November. Other regional conferences will be organized as more demand emerges in Denver, Kansas City, Washington, D.C., San Francisco, and other cities. Contact SALT, P.O. Box 1549, Ames, IA 50010; phone (515) 296-8055.

Other world organizations for accelerative learning have been formed in Europe (Society for Effective Affective Learning) and Australia. A World Educational Conference on Suggestopedically Enhanced Learning (*wechsel*, a German word, meaning *change*) will be held in late September in Malbun, Liechtenstein, at which time research on accelerative learning and teaching will be presented in closed sessions to the national education ministers and secretaries of the world. The two days following will be open to the general public for workshops and sessions on many associated topics.

Various practitioners and trainers call their own adaptations of the accelerative learning by various names, including Optimalearning, Mem-Expan, Low-Stress Learning, Integrative Learning, Super-Learning, Accelerated Learning, Suggestopedia, and so on. Teacher training is conducted at the University of Houston (Continuing Education-Clear Lake), at Twenty-First Century Learning Systems in Minneapolis, and at Iowa State University (summers only).

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Butler, Kathleen, *Learning and Teaching Style in Theory and Practice*, 1987. Theory of concrete/abstract-sequential/random in teacher style and learner. *It's All in Your Mind*, 1988. Develops concepts for high school students (84 pages). Also a teacher's guide. Order from The Learner's Dimension, P.O. Box 6, Columbia, CT 06237.

Carbo, Marie and Dunn, *Teaching Students to Read Through Their Individual Learning Styles*, 1986. Easily understood, discusses methods of teaching reading for different perceptual modality and global/analytic students. Learning Research Associates, P.O. Box 39, Roslyn Hts., NY 11577. Reading Style Indicators—computer programs or print/pictures for determining reading style; different versions for primary grades 3 to 8 and adults.

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Guilford, J.P., *Way Beyond the IQ*, 1977. Background for the structure of intellect.

Hart, Leslie A., *Human Brain and Human Learning*, 1983. Brain compatible education, historical brain evolution, and implications of schools.

Herman, Ned, *The Creative Brain*, 1988. An explanation of brain functions using his four-quadrant system, 15,000 profiles/data. Extensive, easily read with cartoons, quotes, and examples.

Hirsh, Sandra and Jean Kummerow, *Life Types*, 1989. Explanation of the sixteen MBTI types focusing on the issues of living, loving, laboring, leading, leisure, etc. *International Brain Dominance Review*. Ned Hermann's magazine, published twice per year, $12. Brain Dominance Ins., 2075 Buffalo Creek Road, Lake Lure, NC 28746.

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Kroger, Otto and Janet Thuesen, *Type Talk*, 1988. A fun-loving explanation of personality factors that affect business, lovers, our children, and others. Based on solid research. "Typewatching Tape Series," Half-hour tapes on each of the sixteen personality types; musical jingle and informal discussion.

Lawrence, Gordon, *People Types and Tiger Stripes*, 1979. Personality type in education, for teachers, students, and parents.

Meeker, Mary, *SOI Sourcebooks*, 1979. Structure of intellect activities cover cognition, memory, evaluation, and divergent and convergent thinking strategies.

McCarthy, Bernice, *The 4MAT System*, 1980. Teaching to learning styles using a system of four quadrants and right/left hemispheres. *4MAT in Action*, 1983. Updated lesson plans. "4Mat Filmstrip Series," three strips with audio tapes, good in-service. *4MAT and Science* (Bob Samples, 1985). Sample lesson plans. *The New 4MAT System Book* and *New 4Mat Workbook*, 1987. Latest edition of curriculum planning series. Available from Excel, 200 W. Station St., Barrington, IL 60010.

Myers-Briggs, Isabel, *Gifts Differing*, 1982. A more technical look at personality.

Rich, Dorothy, *MegaSkills*, 1988. A book written for parents but could serve teachers well. Megaskills include confidence, motivation, responsibility, teamwork, caring, etc. Three Rs at home, creativity, styles of learning.

Simon, Anita and Claudia Byram, *You've Got to Reach 'em to Teach 'em*, 1984. Teachers write about type, reaching each and every child/personality.

Whole Brain Teaching Resources

Ashton-Warner, Sylvia, *Teacher*, 1963. Teaching Language Arts through whole word/whole language approach (25 years before the movement).

Bagley, Michael and Karin Hess, *200 Ways of Using Imagery in the Classroom*, 1984. Use of imagery at every grade level, every subject; easily followed.

Barbe, Walter and R. Swassing, *Teaching Through Modality Strengths*, 1979. Understanding visual, auditory, and tactile/kinesthetic modes; research validation for modality instrument. *Growing Up Learning*, 1985. Easily read for parents/teachers on using the child's natural strengths to approach learning.

Barrett, Susan, *It's All in Your Head*, 1985. Brain information update for 10- to 18-year-olds; very useful for improving study skills in schools.

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Brooks, Mona, *Drawing with Children*, 1986. Whole brain drawing lessons. Increases visualization; excellent for adults and the children they care about.

Bry, Alelaide, *Visualization: Directing the Movies of Your Mind*, 1979. Relaxation, scripts, imagination and health and goal setting in different chapters.

Buzan, Tony, *Use Both Sides of Your Brain*, 1974. Chapters on reading, memory, study, creative thinking, etc. *Make the Most of Your Mind*, 1984. Brain research and study skills. *Speed Reading*, 1984. Techniques, explanations, and exercises.

Carr, Rachel, *Be a Frog, a Bird, or a Tree*, 1973. Simple movement for children; also supportive audiotape and posters.

Carson, Joan and Ruby Bostick, *Math Instruction Using Media and Modality Strengths*, 1988. Detailed discussion of modalities and the use of media to teach to learning strength, specifically math.

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Consortium for Whole Brain Learning. A quarterly newsletter written by educators for educators, $9. 3348-47th Ave. S., Minneapolis, MN 55406.

deMille, Richard, *Put Your Mother on the Ceiling*, 1973. A wide variety of children's imagination games; useful for families and for the classroom.

Dennison, Paul and Gail Dennison, *Brain Gym.* Simple movements to enhance whole-brain learning. Newsletter, other books. Edu-Kinesthetics, Box 5002, Glendale, CA.

Diskin, Eve, *Yoga for Children*, 1976. Movement guide for ages 5-12, photos/sketches.

Edwards, Betty, *Drawing on the Right Side of the Brain*, 1979. An activity course for nonartists to free their "right brain" art abilities. *Drawing on the Artist Within*, 1986. We all have latent artistic talent within. "Effective Studying and Test Taking," "Learning Power," and "Self-Image for Children," regular or subliminal tapes from Effective Learning Systems, (612) 893-1680.

Frankhauser, Jerry, *The Power of Affirmations*, 1983. The dynamics of affirmations.

Fugitt, Eva D., *"He Hit Me Back First!"*, 1983. Techniques and lessons using imagery.

Galyean, Beverly-Colleene, *Mind Sight*, 1984. Theory, research, and activities using both affective and cognitive imagery. Five audio tapes also available.

Gawain, Shakti, *Creative Visualization*, 1979. A guide to your mind's imagination. *The Creative Visualization Workbook*, 1982. Journal writing/drawing affirmations.

Hendricks, Gay, *The Family Centering Book, The Centering Book*, and *The Second Centering Book.* All three books have activities in centering, relaxation, intuition, imagination, and feelings. Each book is different.

Hess, Karin, *Enhancing Writing Through Imagery*, 1987. Good beginning book for teachers. Includes an overview and explanation, imagery activities.

Humphreys, James, *Teaching Children to Relax*, 1988. Child development issues and stressors, relaxation techniques, classroom exercises, games, and imagery.

"Imagine That," 1988. Audio-tape program designed for classroom use. Teaching relaxation and imagery promote personal and academic success. Learning Potentials, 1612 Yalecrest Ave., Salt Lake City, UT 84105.

Klauser, Henriette, *Writing on Both Sides of the Brain*, 1986. Techniques that allow the "right brain" creativity, then invite the "left brain" critic for revisions.

Lazarus, Arnold, *In the Mind's Eye*, 1977. Imageries to build confidence, overcome fears and anxieties; for adults but adapted for students.

McKim, Robert H., *Experiences in Visual Thinking*, 1972. Exercises developed to teach science and engineering students to think with both hemispheres. *Thinking Visually*, 1980. Problem solving, thinking, and visualization activities.

Murdock, Maureen, *Spinning Inward*, 1987. Imagery for personal growth, language, art.

Pappas, Michael G., *Sweet Dreams for Little Ones*, 1982. Bedtime imageries to build self-esteem. Usable in preschool through 3rd-grade classrooms.

Rico, Gabriele, *Writing the Natural Way*, 1983. Webbing, and organizing in a nonsequential method: more compatible for "right brain" global thinkers/writers.

Rose, Laura, *Picture This*, 1988. Detailed steps guide teachers to help students get mental "pictures" of what they read (whole language approach).

Sanders, Donald and Judith Sanders, *Teaching Creativity Through Metaphor*, 1984. Many lessons using science, language arts, and social studies metaphors.

Seyba, Mary, *Imaging: A Different Way of Thinking*, 1984. Kindergarten through 9th-grade classroom activities using imagination to further creativity, thinking, and writing.

Sheikh, Anees and Katheraina Sheikh, *Imagery in Education*, 1985. Edited monograph deals with the many aspects of using imagery with students.

Sommer, Robert, *The Mind's Eye*, 1978. Visual thinking in math, memory, education.

"Success for Children." A tape using relaxation, imagery of positive success at school, home, friends. Human Development Institute, P.O. Box 41165, Cincinnati, OH.

Tapestry of Whole Brain Learning Strategies for Teachers, 1986. Overview research, theory, activities: relaxation, guided imagery, metaphoring, creative problem solving. Written by/for teachers. $6.75. Minneapolis Schools, Planning and Development Dept., 807 N.E. Broadway, Minneapolis, MN 55413. Also, videotape of classroom scenes, utilizing whole brain education.

Vitale, Barbara Meiser, *Unicorns are Real*, 1982. Out of the experiences of a special education teacher, specific methods to teach "right brain" global children. *Free Flight*, 1985. Personal experiences and strategies from a special education teacher.

Williams, Linda Verlee, *Teaching the Two-Sided Mind*, 1983. An excellent beginning guide with research background, classroom activities, and examples.

Miscellaneous

Capacchione, Lucia, *The Power of Your Other Hand*, 1988. Techniques and exercises using the nondominant hand to draw/write "messages" from your subconscious.

Clark, Barbara, *Optimizing Learning*, 1986. Basic book for whole-brain integrative education; background and extensive practical suggestions.

Eccles, John and D. Robinson, *The Wonder of Being Human*, 1985. Treatise on what makes the human brain different from the brains of other animals.

Fanning, Patrick, *Visualization for Change*, 1988. Using your imagination to facilitate your own growth and change in many areas of health and well-being.

Fincher, Jack, *Lefties*, 1977. History, research, and information about left-handedness. Important for all "lefties."

Fisher, Richard B., *Brain Games*, 1981. 134 brain activities designed to help you understand how your mind works.

Fuller, K. and J. Glendening, "The Neuroeducator: Professional of the Future," *Theory Into Practice* 24 (Spring 1985), pp. 135-137.

Gardner, Howard, *To Open Minds*, 1989. Compares American and Chinese educational systems and their differing conceptions of creativity.

Gendlin, Eugene T., *Focusing*, 1978. The "felt shift" happens when both the right and left hemisphere understand the problem.

Glasser, William, *Control Theory in the Classroom*, 1986. Discusses discipline problems, learning-team, and cooperative model for positive interaction. *Control Theory*, 1984. Explains how we are always controlling our lives.

Goldberg, Phillip, *The Intuitive Edge*, 1984. The intuitive experience and how to understand it and tune into it.

Gowan, John, et al., *Creativity: Its Educational Implications*, 1981. Gifted, imagery, and right hemisphere.

Hargis, Charles, *Teaching Low Achieving and Disadvantaged Students*, 1989. Covers curriculum, grades, tests, and subject areas with important suggestions.

Houston, Jean, *The Possible Human*, 1982. Adult exercises to increase brain power.

Kline, Peter, *The Everyday Genius*, 1988. Designed to help you understand the unlimited capacity of all children for learning.

Ostrander, Sheila and Lyn Schroder, *Superlearning*, 1979. Documentation and exercises.

Papart, Seymour, *Mindstorms*, 1980. Background to LOGO; how it impacts the mind.

Parnes, Sidney, *Visionizing*, 1988. Developed out of workshops; uses imagery and analogy processes to improve problem-solving. For adults.

Porter, Garrett and Patricia Norris, *Why Me?*, 1985. Relaxation and visualization aids a child's recovery from a brain tumor.

Purkey, W. and J. Novak, *Inviting School Success* (Belmont, CA: Wadsworth, 1984).

Rich, Dorothy, *MegaSkills*, 1988. Discussion for parents; activities designed to help students attain basic skills of confidence, motivation, etc.; three Rs; people skills.

Rose, Colin, *Accelerated Learning*, 1985. Background and techniques of accelerated learning.

Rosenfield, Israel, *The Invention of Memory*, 1988. Refutes localization of memory; deals with emotional and sensory implications.

Samples, Robert, *The Metaphoric Mind*, 1981. Emphasizes the value of the metaphoric and intuitive mind in guiding human activity long before logic. *Open Mind, Whole Mind*, 1987. Deals with senses, whole brain, and holonomy.

Schmid, Charles, *New Dimensions in Learning*, 1986. Audiotapes and guide from workshops on accelerated learning.

Sternberg, Robert, *The Triarchic Mind*, 1988. New model to view intelligence based on three facets of thinking ability.

Vaughan, Frances, *Awakening Intuition*, 1979. Treatise on nonverbal, holistic knowing.

Book Reviews

Twice as Less: Black English and the Performance of Black Students in Mathematics and Science

by Eleanor Wilson Orr
Published by Norton
(550 Fifth Ave.,
New York, NY 10110),
1987; $8.95 paperback

Reviewed by Dave Lehman

Eleanor Wilson Orr has been a teacher for 35 years. In 1956, she and her husband founded the Hawthorne School — an independent coeducational high school in Washington, D.C. — where they established the program on which this book is based. In 1972 the Hawthorne School was invited by the Board of Education of the District of Columbia to enter into a cooperative arrangement by which, each year, 41 students (98% of whom in the past nine years have been black) from the twelve academic and five vocational high schools in the city would be chosen by lottery to attend tuition-free. This was part of a broad effort to see if the innovative work going on at the Hawthorne School could be applied to a fuller range of students and possibly in the public schools. It is the work in science and mathematics of these black students in particular, over that nine-year period, that forms the basis of this unusually insightful book.

In the foreword, Orr summarizes her book as follows:

> I show how the misunderstandings that had puzzled me relate to the students' nonstandard uses of certain prepositions and conjunctions that in standard English distinguish certain quantitative ideas, and I show why there is reason to believe that these nonstandard uses are rooted in the grammar of BEV (Black English Vernacular). I emphasize, however, that it is the many similarities between BEV and standard English that make the differences a problem — more of a problem than they would be if the vocabularies and grammars of the languages were totally distinct.... If we teachers know where the difficulties can arise — which concepts can be misunderstood and in what ways — and if we know what features of BEV can play a part in these misunderstandings, the potential problems can be averted. Avoiding the problems, however, also depends upon our realizing that BEV, like any other language, is rule-governed — it is *not* just 'bad' English.

It is these "potential problems" — the confusing of different prepositions and conjunctions in calculating distance and motion, in making comparisons, and even in doing subtraction and division — that Orr has meticulously documented by analyzing tape-recordings of inner-city black students. She explains how they think through different problems and concepts in math and science, devoting a chapter to each problem area.

For all of us working with black students (and I would suggest, any student who uses a different vernacular English, such as that found in the rural South, or "pidgin English," or other minority dialects), this book offers a different focus. Rather than continuing to try to explain the documented poor performance of such students (not only in math and science, but in language arts as well), as the result of "cultural deprivation" and then labeling them as "handicapped" or "learning disabled" or "behavior problems," but focusing our attention on "deficiencies" with our programs of "remediation" and "compensatory education," Orr documents the success of minority students at the Hawthorne School. She focuses on the "differences that may be interfering with performance," specifically differences in the language being used by teachers to explain and teach concepts and the language used by the students they are teaching. The book is often technical with detailed descriptions of very specific mathematical and scientific concepts and problems, and different ways of explaining them using different English phrases and sentences. Yet, it is in this attention to detail that the usefulness of this fresh approach becomes concrete. This is a must book for any teacher of math or science who works with minority students.

Dave Lehman is principal and teacher at the Alternative Community School in Ithaca, New York.

Peaceful Children, Peaceful World: The Challenge of Maria Montessori

by Aline D. Wolf
Published by Parent Child Press
(Altoona, PA),
1989; 72 pages, $8.95
(plus $2 shipping and handling)

Reviewed by Bill Farkas

Peaceful Children, Peaceful World is Aline Wolf's gift to Montessorians and non-Montessorians alike. Wolf (who co-founded Pennsylvania's first Montessori School in 1961) has been well known in Montessori circles since she developed parent education materials such as *A Parent's Guide to the Montessori Classroom*. She also assembled an art appreciation program for young children outlined in *Mommy, It's a Renoir!* and extended in subsequent materials. Between lecturing and producing posters, books, slides, and videos, she has managed to produce this unique text to inspire peacemakers.

Peaceful Children, Peaceful World features brief edited excerpts from Maria Montessori's *Peace and Education* and juxtaposes them with expressive woodcuts by illustrator Joe Servello. Wolf took Montessori's plea from the 1930s for reform in education to help produce adults capable of living peacefully, and transplanted it into the present era of technology and thermonuclear peril. She reveals the timelessness of the message that our violent means of dealing with differences are the result of limitations in our character structure — limitations imposed by our educational systems.

Although neither Wolf nor Montessori would use "holistic education" to describe the methods they advocate, it is clear that their education of choice is neither intellectual nor academic alone. It is instead the development of free will, based upon strength of character and free from conditioning and repression. The peace that results is a lifestyle, not a static condition that is maintained by armed force. Their language includes terms like "satisfied needs" and "incarnate spirit." Wolf paraphrases Montessori by saying: "In the child we find the natural

human characteristics before they are spoiled by the harmful influences of society."

A simple text, *Peaceful Children, Peaceful World* presents timely inspirational support for those already working toward this new era of a "Science of Peace." Those yet to understand fully the link between oppressive child-rearing practices and violence in society will appreciate the connections drawn in this book. As such, this is a valuable primer on social psychology and a call for mass prophylaxis.

When we deal with educational theory and practice in the 1990s, are we too pragmatic to recall the idealism of the 1960s? Please take this text as antidote. It is a reminder of both what we've accomplished and how far we have to go.

Bill Farkas administers a Montessori School and is developing the Co-Kids CoHousing Group.

Cooperative Learning: Critical Thinking and Collaboration Across the Curriculum

by Dennis M. Adams
and Mary E. Hamm
Published by Charles C Thomas
(Springfield, IL),
1990; 167 pages, hardcover

Reviewed by Ron Miller

I have chosen this book to review, not because I particularly like it or recommend it (I don't) but because it illustrates so well how current notions of educational "reform" or "restructuring" utterly lack a holistic vision of education and human development. The important point I want to make in this review is that there is a huge difference between the popular bandwagon of educational "restructuring" and a holistic approach that calls for a more serious philosophical and social transformation. Like many mainstream reformers, these authors are able to recognize the severity of the educational crisis (e.g., "Our educational systems need massive, system-wide restructuring" [p. 127]) but are unable to envision the profound transformation of education that the emerging global-ecological age demands.

On the surface, this book does describe a number of fine educational attitudes and practices. The authors assert that education in a democracy must go beyond basic skills to "develop talent and release energy" and to help students think critically. They call for "positive interaction" between students and a full accommodation and integration of individual differences, not only of "disabilities" and learning styles but also of racial and cultural backgrounds. Most encouragingly, they call for "shucking long-held educational models of teacher talk, textbook memorization, and moving pupils from box to box with a bell" (p. 9). The main thrust of the book is to describe a cooperative educational model that enables students to work together and to support each other, and which changes the teacher's role from authoritarian source of knowledge to friendly coach. This involves changing some deeply held attitudes; for instance, teachers in a cooperative learning environment must permit a higher level of noise and should achieve discipline through modeling and social motivation rather than through rigid application of rules and sanctions. The authors also offer a brief description of the Whole Language approach.

There is nothing wrong with any of these models and attitudes, which are, after all, second nature to most holistic educators. The problem — and it is a big problem — is that these ideas are here given no coherent philosophical rationale, no compelling *vision of human possibilities* to provide unity of purpose or strength of conviction. The authors' underlying approach is fundamentally pragmatic and ultimately reductionistic: They repeatedly support their claims by referring to empirical studies, saying, in effect, that cooperative learning strategies are good because scientific evidence proves that they work. But the most significant questions to ask of all educational practices are: *For what* do they work? What is their purpose, their aim, their significance? Which human possibilities do they nourish, and which do they neglect or suppress?

These are questions of value, worth, and moral significance, and they cannot be answered by "scientific" empirical studies; they need to be addressed by thoughtful contemplation and serious engagement with moral, psychological, and cultural issues. Holistic educators have always grappled with these questions, and that is what makes us visionaries. But Adams and Hamm do not call upon any visionaries, only upon dry academic studies of mainstream educational practice. One glaring example of this reductionism involves their discussion (particularly on page 40) of the social context of education — probably the most critical issue underlying the cooperative learning approach. This very issue was probed in considerable depth by John Dewey (among others), but the authors deal with it superficially in a few scanty paragraphs, with absolutely no mention of Dewey's insights or even of his name. How can we take such a book seriously?

Indeed the authors' own answers to the crucial educational questions are terribly uninspiring. For them, the primary purpose of education amounts to serving the needs of the national economy by preparing an adequately trained workforce. They deny that this is in fact their orientation — "This is not to suggest that the public mind must be trained to insure obedient workers for a multinational business world" (p. 52) — but it is difficult to believe their denial in light of their monotonous concern with the workforce and the needs of the economy: In this short volume of 150 text pages, I counted *eleven* passages emphasizing the important role of education in preparing workers! One such section concludes, "There is nothing wrong with schools borrowing workplace metaphors — as long as they are up-to-date and accurate" (p. 9).

What these authors completely fail to realize is that there is something wrong — terribly wrong! — in answering the spiritual and developmental needs of children with the materialistic, technocratic, efficiency-minded model of the workplace, no matter how "up-to-date" it is! In a number of passages, it is painfully apparent that the "restructuring" that Adams and Hamm recommend is little more than a cosmetic face-lift; it is the same old industrial-age worldview dressed up in a few new pedagogical methods:

Corporate success in late twentieth

> century [sic] is coming to be equated with *getting well-educated workers* and giving them a sense of collective responsibility. Like its [sic] European and Japanese competitors, American companies are shedding top-down management styles for participatory work teams — with elements of decision making driven down to the lowest employee levels. (p. 35, italics added)

Like the majority of mainstream educational reformers, these authors simply assume that "corporate success" is the highest aim of the national community, and they utterly fail to address the social, moral, or philosophical issues that this assumption entails. Even as they celebrate the "cooperation" and "participation" of new business management models, their own words — "lowest employee levels" — remind us that the corporate model is intrinsically hierarchical and nondemocratic. It is obvious that "participation" in corporate decision making ends where important economic and social decisions are concerned (think of corporate mergers and buyouts, plant closings and layoffs), but mainstream educators do not touch this important issue with a ten-foot pole.

In fact, this book's treatment of critical social problems is consistently timid. The authors briefly mention the problem of the growing underclass but offer no coherent critique of it. In a characteristically weak passage, the authors say that "tensions between the needs and desires of those who see themselves as upper and lower 'middle class' is increasing. This is partly because the wealthy have done better than others" — and then they suggest that a solution can be found in "common educational experiences, shared communications, group standards, and a certain level of social cohesion" (p. 49). This is hardly an informative critical analysis of the class structure and its impact on education in the 20th century; in essence, it is a rehash of Horace Mann's social theory, which even 150 years ago was a conservative response to the emerging industrial age!

The true visionaries of our time (I refer to thinkers of the caliber of Matthew Fox, Jean Houston, and Robert Muller, to name a few) all remind us that our technocratic culture has lost any meaningful *cosmology* — any deep existential response to the sacredness of life and the vast forces that threaten it on a global scale today. Writers like David Purpel and Donald Oliver have movingly and convincingly applied this critique to education.[1] When we compare these visionaries' passion, their outrage against the life-denying forces of industrial culture, and their sense of human possibilities and human destiny, to the bland, timid, superficial approach underlying most mainstream "restructuring" efforts, then the true poverty of modern education stands revealed.

Note

1. David E. Purpel, *The Moral and Spiritual Crisis in Education: A Curriculum for Justice and Compassion in Education* (Granby, MA: Bergin & Garvey, 1989); and Donald Oliver and Kathleen Gershman, *Education, Modernity and Fractured Meaning: Toward a Process Theory of Teaching and Learning* (Albany: SUNY Press, 1989).

Why Do These Kids Love School?

A film produced by Dorothy Fadiman and distributed by Concentric Media (1070 Colby Ave., Menlo Park, CA 94025)
55 minutes; $49.95 VHS, $69.95 3/4"

Reviewed by Ron Miller

This could be the most important media coverage child-centered education has ever received. This film has appeared on public television and is being shown (largely through the efforts of its energetic producer, Dorothy Fadiman) to audiences of educators, parents, and college students around the country. In addition, Fadiman is putting together a resource and study guide that may lead hundreds of interested viewers to our (holistic educators') doorsteps!

Why Do These Kids Love School? takes us into a number of progressive alternative schools around the United States. We watch children, given uncommon degrees of freedom and responsibility for their learning, working joyfully, with care, enthusiasm, and concentration. We see teachers thoughtfully discussing their strategies with one another and engaging in open, friendly relationships with their students. We hear parents and mainstream educators describe how they were persuaded, by their children's and students' own accomplishments, that these child-centered learning environments are clearly superior to traditional classrooms.

The first half of the film focuses on one private progressive school in Fadiman's hometown. (Apparently it was her own children's experiences there that inspired her to make this film in the first place.) The rest of the film takes us on a quick (I think too quick) tour of seven or eight other schools, many of them public alternative schools serving inner-city youths; the dramatic point is that this kind of education is not exclusively for white, middle-class suburban families, but promises almost magical results for all children when it is given a serious try.

Producer Fadiman makes a good effort to give the delightful scenes a historical and theoretical context; through narration and key words superimposed on the screen in one segment, the film briefly discusses the work of John Dewey and enumerates some basic principles of progressive/humanistic education. This is not an exhaustive treatment by any means; as a general interest film for the public we would not expect it to go into great depth. Yet I think it should have gone just a little further: the film leaves the impression that all programs like those shown are based on the work of Dewey, which is not the case; there is no mention of Johan Pestalozzi or Friedrich Froebel, of Francis W. Parker, Maria Montessori, Rudolf Steiner, or any of the innovative educators of the 1960s and 1970s.

In short, the film is not about *holistic* education, it is about child-centered progressive education, which is only one expression of the holistic approach. But, while a film emphasizing holistic themes (such as spiritual development and a critique of the repressive nature of this culture) would have been much more exciting to me, it certainly would not appeal to the public as successfully as this film has done. Dorothy Fadiman has, in effect, invited the public to take a closer look at what we are doing, and thus has done us all a great service.

Letters to the Review

Dear Review *readers:*

He danced like an otter
Arms and body rippling
Lucid as water
His eyes grew wide
And wider still
As they met mine
We smiled in recognition
Of his connection
To something beyond words
And reason
To something deep inside himself
To something deep inside me

Rush is five years old, and when I played the drum, he danced like an otter. At first, he just stood in wonder and watched the older children. Caleb, age nine, was a perfect brown bear, the very essence of that lumbering creature. Justina, also nine, was a sturgeon doing leaps and pirouettes. When it was Rush's turn, he hesitated. "Go on," I said gently, "be an otter." So he danced, and it took my breath away. Moments like these are what I teach for, what I live for.

I am a public school teacher and have taught at Forks of Salmon Elementary School for fifteen years. It is a two-teacher school with 45 children, grades K-8. I have had the privilege of experiencing for my master teacher, the lessons of the earth and the children themselves, for there are few distractions here: No public utilities. No TV. A two-hour drive to the nearest rural town on a one-lane mountainous road. Minor administrative influences. Very little interaction with other teachers. An oasis of solitude amidst the hustle of 20th century Americana.

What I discovered through experimentation, listening, and continual questioning was the basic foundation of holistic education. I hadn't realized that how I was with children had a name, until I encountered Holistic Education Review *a year ago. So! My self-imposed isolation had not led me astray. And what a delight to discover that there were others, many others, who do not compromise the child's inner spirit and integrity. Body, mind, and spirit are one.*

I sing a song with my children called, "We Are A Part Of It All." Everything is interconnected. I may live in the back woods of Northern California, but the world is my home. I learned this not from books, but from the river and the trees and the eagles circling overhead.

Good books are alive with rich literatures and history. Culture is passed down and shared. Books play an important part, but only a part. They impart knowledge, yet knowledge and intelligence are not necessarily wisdom. We need to hear the children. Respect their individuality and personal expression. We need to trust the inner workings inside each of us. We need to stop and take the time to listen to the wind as it whispers simple truths.

Holistic education *is a truth, and perhaps one day when it is more widely accepted, it will be just as pure and simple as it should be. To me, it is not a revolutionary idea, but simply the best way, an eternal principle that should be mainstreamed. All children, all peoples have the right to their inherent goodness, to experience it fully and to reach beyond.*

The river is slowly rising
Choosing to dance like an otter
Alert and playful
I ponder the mainstream...

Suzanne Jennings
Forks of Salmon, CA

Dear Editor:

Ecocentric or anthropocentric? I read with great interest Phil Gang's article "The Global-Ecocentric Paradigm in Education" (Spring 1990). As a critic of traditional educational curriculum, and advocate of the holistic, humanistic, experiential, environmentally focused curriculum for facilitating growth and learning called "challenge education," I find great stimulation in many of the articles in Holistic Education Review. *Three friends and I are about finished with a book of overview to "The Theory and Practice of Challenge Education," and hope for publication in the summer of 1990. We will certainly be recommending your outstanding journal to those who seek new thoughts and new awareness that are in close parallel to the challenge methodology.*

Gang's thinking parallels, in many ways, that of our overview to the whole methodology of challenge education. His historical review of the shifting paradigms, from "humanity in nature" to "humanity with nature" to "humanity over nature" and the emerging "humanity through nature" is provocative. However, his conclusions leave me in the same state of confusion that I often find myself. I have no answers, just questions.

I agree that humanity has created the current crisis for Gaia, our Mother Earth, and I agree that humankind has the potential to turn it around. However, I am dissatisfied with the apparent anthropocentric conclusions for responsibility and obligation to action. (By the way, I have had this same problem with the writings of many other environmental advocates.) Apparently, the reason that we should preserve Earth resources, and its very existence, is because that is desirable for humanity; i.e., my existence, the existence of my children and grandchildren, and the existence of all future generations, is endangered if we do not change our ways.

Gang makes the interesting point in his article that "earth would operate perfectly well without human beings." He seems to assume that such would be less than desirable. It is at this point that I wonder, and move into yet unresolved confusion. Why, if we truly love Gaia as we should, would it not be better to let her live in peace and without our negative input? Does our love for Mother Earth have conditions on it? Why should we not let things unfold as they are, and allow the conclusion which Gang notes? "Gaia will eventually eliminate us, and the earth will restore itself to a natural and healthy state."

I don't think I am suggesting martyrdom, but rather that we re-examine the ethics and morality of our times, which is so based in anthropocentric thought. Is it possible to think about the desirability of the healthy existence of Gaia from the perspective of a tree in the forest, an eagle in the

sky, or a tulip bulb sprouting through the soil? What happens to our earth consciousness, and our notions of taking care of the earth, if we set aside our egocentric and anthropocentric logic?

Thomas E. Smith, Ph.D.
Raccoon Institute
Cazenovia, WI

Dear **Review** *readers:*

*I am looking for schools that may already be operating on the partnership philosophy as presented in Lynn Stoddard's article "The Three Dimensions of Human Greatness" (*Holistic Education Review, *Spring 1990). Are you aware of schools that I could contact?*

I am developing a K-12 partnership school with other families. We are eager to borrow others' wisdom so that we can make new mistakes. Since we are located near Madison, Wisconsin, a university community, we feel it is essential to research and document our efforts. Are there specific alternative schools that have a solid research foundation?

We'll appreciate any help that you can give us.

Donna R. Mahr
561 North Main St.
Oregon, WI 53575

Dear Editor:

I am pleased to have an opportunity to respond to the Feature Section in the Spring 1990 issue of Holistic Education Review *— "It's Time to Stop Violence against Children." All of the articles were thought provoking, but I found the two articles on corporal punishment most distressing. How can it be, I thought, that we put men on the moon — and the "parens patriae" (the school) believes that [it has] the right to use corporal punishment to "discipline" children? I think that "corporal punishment" is a polite term to describe physical abuse.*

Here, I would specifically like to comment on "Violence in the Family" by Nina S. L. Martin and Jennifer Lloyd. First, let me say that any article or discussion that raises consciousness about child abuse, or violence in the family, is to be applauded. I was intrigued at the "inside-outside" model presented by the authors; it is a useful way to talk about the factors that provide the opportunity for domestic violence to occur, and I have already shared it with colleagues and staff.

But in reading this article there were two areas where I became concerned. The first was including both domestic violence and child abuse in the term "domestic violence." In many states, "domestic violence" is a legal construct that has very specific meanings. Here in New York State it specifically addresses battering (physical abuse) between husband and wife — it does not legally *include "child abuse." The categories of child abuse in New York State include physical and sexual abuse, maltreatment, and neglect (which itself includes physical, emotional, and medical sub-categories).*

Distinctions between domestic violence and child abuse are important to understand and apply. When we use the language of a professional discipline and redefine or expand it to suit our own cultural definitions, we run the risk of confusing or miseducating lay and professionals alike. In redefining terms, inadvertently, we can create mismatched expectations. For example, if someone thinks that "rape" is when someone is touched in ways that make them feel uncomfortable, they may then say they were raped when they really meant that they were fondled; they would expect prosecution for a felony crime when in fact only a misdemeanor has occurred.

If we expand the cultural definition before the legal [definition] is understood and implemented, we run the risk of confusing many more people than we will help. In the cultural context, I agree that the abuse that happens to children, women, and men in the home can be labeled "domestic violence." However, I suggest all of us be rigorous in analysis of the consequences when we expand a legal construct to suit the cultural language.

The second issue which concerned me came from the tone and language of the article, specifically on pp. 41 and 42 in the section on "the role of educators in an abusive society." I read the language as not being personal *enough. There weren't enough "I's" or "We's." When we talk about the role of educators we are talking about* us. *And based on my experience, I know that a minimum of 25% of the readers of* Holistic Education Review *are survivors of either child sexual abuse or a violent domestic past. Or, shudder the thought, they may be currently involved in a domestic violent living*

situation or have just discovered that their child or a relative was physically or sexually abused.

My experience is that professionalism sometimes separates us from the issues we talk about. Our language reflects our attitudes and beliefs. Providing a cultural and psychological overview to such personal problems is risky unless we charge everyone to look **personally** *at this problem. The behaviors that are sexual violence as well as battering against adults and children are very personal issues, and I feel that language must reflect that.*

In my experience one of the primary barriers to understanding, identifying, or dealing with these personal issues is that people are unable to identify the abuse in their own lives. We would all be naive to think that adult or child sexual abuse or battering doesn't happen to the people who teach holistic education or hold a humanistic philosophy. Some people do not know how to walk their talk. When words like "I" and "We" are consistently omitted from the dialogue about these issues, I get concerned because it depersonalizes this issue.

The silent violent war that is raging in homes and communities will be exposed and eliminated when we adopt the solutions into our daily lives. Holistic education is a major part of that solution, but there are some other more distasteful parts that need to be addressed as well. Being consistent with our terms and personally owning our role in the solution are important beginnings. We all need to keep ourselves honest and within the issue, not above or outside it.

Kathy Dee Zasloff
Executive Director
People Against Sexual Abuse, Inc. (PASA)
26 Court Street, Suite 315
Brooklyn, NY 11242-1102

The Editor Responds:

I completely agree in principle with both of these points, but I think it is rather unfair to use Martin and Lloyd's article as a "straw man" for raising them. In the case of the first point (the confusion of terms), the authors were in fact careful to distinguish between "domestic violence" and battering, on the one hand, and child abuse, on the other. The only time "domestic violence" was used as a catch-all phrase for all these issues was in the abstract of the article, which I myself wrote. I was not well informed in this area, and I appreciate the correction. I fully agree that we need to keep our language precise and consistent. The authors did so.

Regarding the second point, it is highly ironic to see these authors criticized for approaching the problem in an impersonal manner; as was stated in their biographies, they are both very active in the National Child Rights Alliance, and Martin has spent years working with battered women. They are intimately involved with survivors as well as currently abused women and children

on a daily basis — *and they are the last people who would depersonalize these issues! They — and I — would wholeheartedly agree that all of us (including we who consider ourselves to be "holistic") need to confront the patterns of abuse that may be deeply ingrained in our personal lives and beliefs.*

Although the article may indeed be too "impersonal" to satisfy a passionate advocate such as Ms. Zasloff, I think it sensitively and strongly addressed the 75% of our readers who (by her own estimate) are not *dealing with intense personal experiences of abuse or inflicting it on others. It is one thing to invite personal commitment and passion; it is quite another to ascribe collective guilt to individuals who do not deserve it. I think the article does an excellent job of presenting the facts — the cultural and psychological context of abuse — in a way that invites outrage and commitment without implicating those who in fact are not personally involved in abusive situations. Ms. Zasloff later told me that her intention was to encourage educators to come to terms* with their own attitudes *about abuse, rather than hold a professional, clinically aloof position. This is certainly important, but I still do not think that the Martin/Lloyd article should be faulted; its aim — which it succeeded in achieving — was to draw a realistic picture of the scope and nature of the problem.*

I have invited Ms. Zasloff to contribute an article on her own work at PASA — which would go into greater depth on the need for personal involvement in addressing the issues of abuse. I look forward to publishing it in a later issue of Holistic Education Review.

—R.M.

Dear Editor:

Last week I discovered a copy of your Spring 1990 issue with its focus on violence against children. I sincerely hope your circulation numbers in the tens of thousands because the articles were informative, moving, illuminating.

This time last year, I was engaged in a heated series of discussions with my therapist as to whether children even have *rights; whether parents and schools are entitled to physically, mentally, or emotionally abuse children in the name of 'discipline.' Part of the reason for my confusion stemmed directly from the sanctioned use of corporal punishment in the classroom. At 44, I have just begun to work through the painful truths of my violent upbringing and its consequences in my life. I had no rights, no defenses, and no way out.*

I suffered hundreds of beatings in the course of my childhood; some of them were at the hands of school officials: teachers, principals, what have you. My *parents used to tell me, "They beat you at school, too, when you are bad. They're not going to help you get out of a beating at home." They were right.*

Children learn their sense of reality from the adults around them. Corporal punishment in the schools reinforces a battered child's sense of despair and, at least in my case, led me to believe that my parents were right *in their opinions and behavior. I did as so many children before me have done: I supressed the memories. I forgot.*

Perhaps the bitterest harvest ever reaped in this area was Hitler's. He was severely abused, both at home and in school. He certainly took the lesson to heart. If we need a good reason for ending all forms of child abuse, we need look no further.

It took several months of serious work in therapy and the UNICEF **Declaration of the Rights of the Child** *to convince me that children were so vulnerable and so important they deserved their* **own** *Declaration in addition to the one for "Humanity."*

Not only must we stop violence against children, but we must also learn to spot the signs of an abused child as early as possible and develop methods for helping them. In some future issue, I think it would benefit everyone if you explored this aspect of the problem. I recently read an article citing a long-term study (in Hawaii, I think) looking for protective factors — why a child **survives** *adversity — and one of those factors was the presence of even a single positive individual who took an interest.*

Again, bravo for confronting the issue!

Wendy Hays
San Francisco, CA

Resources in Holistic Education

The full list of resources has now grown to over eight pages. In order to provide more space for the increasing number of high-quality articles that are being submitted to* Holistic Education Review*, in the last issue we began to rotate the sections of the resource list. What follows here are the sections not included in that issue, as well as new listings.

In order to open up still more space, we have now decided to publish the full listing of "Resources in Holistic Education" as a separate booklet; and starting with the Winter 1990 issue, we will discontinue it as a recurring feature of* Holistic Education Review *— except for additions and revisions to the list. Copies of the 1990-1991* Guide to Resources in Holistic Education *are available at a cost of $2 (prepaid) from Holistic Education Press, 39 Pearl Street, Brandon, VT 05733-1007.

Publications for Educators

AERO-Gram
Alternative Education Resource Organization
417 Roslyn Road
Roslyn Heights, NY 11577
Newsletter containing inside, up-to-date information on alternative schools and communities throughout the U.S. and around the world. Edited by Jerry Mintz, who has been actively involved in alternative education for over 20 years. (He is also an independent consultant assisting parents and others wanting to start new alternative schools.)

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 Street
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.

Early Education and Development
39 Pearl Street
Brandon, VT 05733-1007
A quarterly professional journal for those involved in educational and preschool services to children and their families. Emphasizes the implications of current research on child development for early education and daycare programs, special needs programs, and other practical educational problems.

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.

Joyful Child
P.O. Box 5506
Scottsdale, AZ 85261
A magazine designed to awaken self-esteem, love, peace, and joy in children as well as adults. Emphasizes that joy is the "true essence" of humanity but needs to be cultivated more carefully in this society.

Limbic Plus
Jenzen Kelly Associates, Inc.
32260 88th Avenue
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.

Person-Centered Review
Sage Publications
2111 West Hillcrest Drive
Newbury Park, CA 91320
A quarterly journal devoted to the continued development of Carl Rogers' person-centered approach to the fields of education, psychotherapy, supervision, and human development. Encourages critical reflection on theory and practice, innovations in therapy and education, and further research; contains news of conferences, training, and associations. Vol. 3, no. 1 (Feb. 1988) was a special issue on education.

Pollen: Journal of Bioregional Education
Sunrock Farm
103 Gibson Lane
Wilder, KY 41076
Promotes a bioregional perspective in education — the recognition that "humans must establish a new respectful relationship with nature and recover a sense of place." This ecological approach emphasizes diversity and decentralization, relevant to both the content and process of

education. *Pollen* is connected to the work of the North American Bioregional Conferences

Public School Montessorian
Jola Publications
230 10th Avenue 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 individuals; $20 for parent groups (20 copies of each issue).

Rethinking Schools
1001 E. Keefe Avenue
Milwaukee, WI 53212
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.

Peace and Global Education

American Friends Service Committee
1501 Cherry Street
Philadelphia, PA 19102
Offers the publication *Peace Education Resources* and other materials.

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 eight volumes on educational issues from an international perspective.

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 cooperation, 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 Street, Room 100
Urbana, IL 61801
Reference and curriculum materials for educators.

Educators for Social Responsibility
23 Garden Street
Cambridge, MA 02138
Curricular materials on nuclear and other global issues and conflict resolution, critical thinking. Sponsors teacher workshops.

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Global Education Associates
475 Riverside Drive, 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.

Legacy International
Route 4, Box 265
Bedford, VA 24523
Provides training and action programs in three major areas: dialogue and conflict resolution, environment and sustainable development, and cross-cultural communication. In seminars, workshops, work projects, curriculum-development programs, consultations, conferences, and grass-roots action and education campaigns, emphasis is placed on intercultural understanding as a key to creating solutions for the issues of the world today and in the coming decades.

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 Avenue
Atlanta, GA 30312
Curricular materials for students in primary grades through high school are available. Write for a catalogue.

Nuclear Age Peace Foundation
1187 Coast Village Road, 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 Earth-Patch, 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. Sponsors international institutes and seminars.

Peace Links
747 8th Street SE
Washington, DC 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.

Peace of Our Minds
RD 1-H, Box 171
West Edmeston, NY 13485
A forum by kids, for kids. Encourages young people (ages 8 to 18) to explore their role as peacemakers. They write about cultural, ethnic, and familial differences as well as challenges of physical disabilities. Kid-to-Kid column is a question-and-answer forum for kids to explore issues of concern. Published five times per year, $15.

Skipping Stones
80574 Hazelton Road
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.

Stanley Foundation
216 Sycamore Street, 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.

United Nations of Youth (UNOY)
International Secretariat
Watersnip 62
1452 VE Ilpendam
The Netherlands
An international organization, formed in 1989 by a gathering in Holland of youths from many nations. Seeks to bring together the creative talents of young people from all around the world to address the drastic problems that confront humanity today.

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.

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 Street NW
Washington, DC 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 Street NW, Suite 310
Washington, DC 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 Street
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 Avenue
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.

EPOCH-USA
School of Social Welfare
University of Wisconsin–Milwaukee
P.O. Box 786
Milwaukee, WI 53201
A national movement to stop the physical punishment of children by parents. The group recognizes that "the use of physical punishment is deeply ingrained in American society and will be difficult to eliminate," but argues that the effects of hitting and spanking children are detrimental, and that other countries have successfully made physical punishment socially unacceptable.

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.

Help Us Regain The Children (HURT)
P.O. Box 10398
San Jose, CA 95157
Promotes public awareness, education, and vigilance toward the judicial and social systems affecting children. Supports research and legislation for children's constitutional rights. A network of parents and children's rights advocates.

Kidsrights
3700 Progress Boulevard
Mount Dora, FL 32757
Publishes a catalog offering books, pam-

phlets, 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 Center for the Study of Corporal Punishment and Alternatives in Schools
Temple University
833 Ritter Hall South
Philadelphia, PA 19122
Conducts research and disseminates information about the use of physical punishment by educators.

National Child Rights Alliance
159B Montague Road
Leverett, MA 01054
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
155 West Main Street, Suite 100-B
Columbus, OH 43215
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 Street, 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 Avenue
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 Avenue
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 Avenue, #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 Against Sexual Abuse, Inc. (PASA)
26 Court Street, Suite 315
Brooklyn, NY 11242-1102
Through workshops and forums, PASA

provides primary prevention education and training. Programs assist people in developing a healthy, balanced self-concept and greater self-esteem, as well as communication skills and decision making.

For adults, students, and professionals. Offers networking for human service professionals ("Bridges to Common Ground") as well as a library and information/referral service.

UPDATES

Networks and Organizations

Folk Education Association of America
4112 38th Street NW
Washington, DC 20016

Promotes the Scandinavian "folk high school" model; these "schools for life" aim to prepare young people for "creative, perceptive, and active living." Folk education is student centered, cooperative, and holistic, with an emphasis on personal development as well as responsible citizenship. Adult education and "study circles" are also emphasized. Association publishes a journal and newsletter, sponsors an annual conference.

Beverly Galyean Foundation
315 University Street
Healdsburg, CA 95448

Promotes whole brain learning, the use of imagery, multi-modal learning, brain-compatible learning processes, and integrative curriculum design, as inspired by the work of the late Beverly-Colleen Galyean. Sponsors institutes and conferences, publishes relevant writings, and develops curriculum materials. Offers consulting, networking, and a "creative think tank process."

Teachers' Research Network
c/o John Chattin-McNichols, Ph.D.
Seattle University
Seattle, WA 98122

Encourages teachers to be observers of children's development and of the results of innovative educational practices. Focuses on Montessori education; seeks to make connections between Montessori and other early childhood practitioners.

Book and Materials Publishers

International Cultural Exchange
6 Sheffield Road
Great Neck, NY 11021

Publishes three fine periodicals that gather short stories by/from leading authors around the world. Each issue features stories from up to twelve different nations, including many non-Western cultures. *Seedling Short Story International* is designed for readers from about ages 9 to 12; *Student Short Story International* is appropriate for teen readers; *Short Story International* includes world literature of interest to advanced high school or college students as well as adults. These are excellent resources for Whole Language teachers and anyone seeking a global perspective.

Parent Child Press
P.O. Box 767
Altoona, PA 16603

Publishes books and other materials dedicated to enhancing early learning. Titles include *Peaceful Children, Peaceful World: The Challenge of Maria Montessori, A Parent's Guide to the Montessori Classroom, Tutoring is Caring: You Can Help Someone to Read* and other books, pamphlets, and slides on parenting and Montessori education. Produces posters, prints, and activities to encourage art appreciation by young children.

The Wright Group
10949 Technology Place
San Diego, CA 92127

An extensive catalog of Whole Language materials, including The Story Box, a large number of reading series, and materials for parents and educators. Catalog includes *The Whole Idea*, a Whole Language newsletter with the latest information on Whole Language theory, research, and practice. Also offers teacher training.

Environmental and Experiential Education

Youths for Environment and Service (YES)
Legacy International
346 Commerce Street
Alexandria, VA 22314

YES is an international confederation that addresses global environmental issues through local community education and action projects. YES teams of youths and adults foster community-wide cooperation by bringing together business, citizen, and governmental sectors to address local environmental problems.

Montessori Education

Albanesi Educational Center
4331 Allencrest Lane
Dallas, TX 75244
214/239-7442

Publishes printed classroom materials and curriculum programs for the Montessori method of education. Sponsors Montessori training courses, workshops, and national conferences led by experienced master teachers.

Home Schooling

Home School Researcher
School of Education
Seattle Pacific University
Seattle, WA 98119

A quarterly journal seeking and disseminating research on home education. Annotated bibliography lists over 350 references. Also publishes scholarly papers on home schooling, comparing its results to conventional schooling.

Upcoming Conferences

September 21–23; Chevy Chase, Maryland
Third annual conference, National Homeschool Association
Workshops, panel discussions, resources and exhibits, family and children's activities. A uniquely national perspective.
Contact: National Homeschool Association, P.O. Box 58746, Seattle, WA 98138. 206/432-1544.

September 22–23; Amherst, Massachusetts
Second annual conference, National Child Rights Alliance
Panel discussions and workshops on sanctuary, youth civil rights, legislation, ritual and cult abuse, male survivor issues, and the emotional and psychological legacies of child abuse.
Contact: NCRA Conference, 159B Montague Rd., Leverett, MA 01054.

October 11–14; Norfolk, Virginia
"Common Wealth in Education IV: Courage, Caring, and Commitment"
An inquiry into the skills and qualities essential to successful living and teaching, today and in the future. Features a "stellar cast" of leading educators.
Contact: Patty Masterson, Norfolk Academy, 1584 Wesleyan Dr., Norfolk, VA 23502. 804/461-6236.

October 31–November 3; Baltimore, Maryland
"The 1990s: Looking to the Future ... Learning from the Past"
19th annual National Society for Internships and Experiential Education conference. Exploring the theory and practice of experiential education and service learning. Special interest groups include arts and culture, career development, environmental studies, learning theories, more.
Contact NSIEE Conference Committee, c/o Deborah Wailes, Raub Hall, University of Delaware, Newark, DE 19716.

November 2–7; San Antonio, Texas
"Setting the Environmental Education Agenda for the '90s"
Annual conference of the North American Association for Environmental Education. Research papers, curriculum development, forums on issues related to environmental education, resource fair, and film/video festival.
Contact: NAEE, P.O. Box 400, Troy, OH 45373. 513/698-6493.

November 8–10; Washington, DC
"Visions for a Brighter Future"
Second annual conference on Attention Deficit Hyperactivity Disorders (ADD) for parents and professionals. Workshops and panel discussions focus on the social, educational, and biological aspects of ADD, aiming to help parents, educators, and other professionals support the learning and self-esteem of ADD children.
Contact: ADD, 1859 North Pine Island Rd., Plantation, FL 33322. 305/587-3700.