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EARLY AND MIDDLE CHILDHOOD: CHANGING PATTERNS FOR LEARNING.

THE OHIO STATE UNIVERSITY, PH.D., 1978

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STEPHEN JAY CORWIN

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EARLY AND MIDDLE CHILDHOOD: CHANGING PATTERNS FOR LEARNING

DISSERTATION

Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy in the Graduate School of The Ohio State University

By

Stephen J. Corwin, B.S., M.A.

* * * * *

The Ohio State University

1978

Reading Committee:

Herman Peters
Frank Buchanan
Charles Galloway

Approved By

Herman Peters
Adviser
Department of Education
Special Services
The mission of every true knight
...is duty.

Nay
...it is privilege.

Don Quixote
I would like to express my sincere thanks to Dr. Herman Peters. During my graduate studies at The Ohio State University Dr. Peters has served as both my advisor and friend. For his guidance and trust I am most grateful.

My thanks also goes to Dr. Frank Buchanan for the assistance he has given me in my work. His gentle manner and graceful way of communicating has allowed me to grow more fully and at my own pace.

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My loving thanks goes to my mother and father. The love and support they have given me for so many years is immeasurable and I will always be grateful to them.

With all my heart I would like to thank my brother Randy. He has loved me every day of his life and this is the greatest gift one human being can give to another. I am also grateful to my sister Andrea for sharing all her warmth and charm.

My warmest thanks go to Linda Thornburg who has shown me the true meaning of friendship. This I shall always remember.
I would also like to thank Kenny Weiss. His concern, his humor and his friendship have helped me greatly.

Finally, with my entire being I want to give my deepest thanks to Emily Rose. She is a home for me and always here when I need her. It is her love, beauty and good sense which is helping me to become complete....
VITA

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CHAPTER I

INTRODUCTION

Children are very special people. There is a certain innocence in most children, a certain trusting and giving, that is done so much more purely than is the case with most adults. When children come into this world they love, they trust and they give, without asking anything in return. For the most part, they are not involved, in their early years, with attachment to results. They just do things with trust because that is their natural state. It is only later, once they have been indoctrinated by family and schools and churches and government, that they get involved in reciprocal trade agreements; such as, I will do this for you if you will do this for me, or I will do this if it will get me the results I want.

When children are young, they are in touch with their souls, the innermost spiritual part of themselves. They remember who they are and how beautiful that is, and they live this. Again, it is not a conscious remembering. Certainly, children could not rationally or intellectually explain to you what is going on. They are just doing it. They are just being there in the flow of that moment and
giving forth their love. They do not have to consciously put forth effort.

If we pay attention to children at play, so often we will see them running and running, jumping and playing, and yet they never seem to get tired or run out of energy. They are just doing this. They are not, once again, consciously thinking or putting forth any effort to keep going. They are just doing it because they have tuned into the flow of the universe, of their own souls, as that flow comes through their own souls.

One of the greatest tragedies of our educational systems is that what our children are being taught is not to pay attention to their own souls, to their own hearts, to their own intuition. We are teaching them to logically and rationally figure things out. We are teaching them how to analyze and work towards desired solutions and how to balance books. These things are good in their place, but they cannot be the central part of our educational system if we want any harmony on the individual or planetary level.

Our brain can be seen as divided into two parts, the left brain and the right brain. The left brain works with logic. It is with this half that we learn to deal rationally with life. Here we learn about science, analysis, and mathematics. This is wonderful. Certainly, it is important and I am glad that our schools help our left
brain in its development. The problem is that our schools seem to have forgotten about the right brain. This is the part that involves creativity and intuition. This is where our sense of music and the arts develop. This is the part that reminds us to pay attention to our body. Yet, our schools rarely deal with this part. Think about it. How much time do students spend with music, art, physical education and other creative activities once they are beyond kindergarten? Which courses, despite their limited existence to begin with, are the first to be eliminated when the funds are low?

One example we might look at to help us understand what goes on in the schools are the books we use. In kindergarten we are reading fairy tales to the children, showing them beautiful pictures about love and magic and life. This is beyond logic. These are books of the soul. These pictures allow children to understand about the beauty of the spirit that exists, about the love that is in them, and how good they are and can be, and everyone and everything is and can be. As we progress on up through the grades, we turn more to work books and then textbooks which give definitions, terms, formulas and other cold facts. Again, it is not that these facts are always bad or wrong. They are okay. The difficulty is that they become the main part of the education process. To learn formulas or to read and memorize a textbook
becomes the central focus of the classroom. The magic is gone. The books that dealt with love and showed pretty pictures and made life worthwhile and beautiful are not there anymore. What follows, quite naturally, is that people become hardened and colder. If you spend most all of your time reading about formulas and logical progression and analysis, this is how you will spend most of the rest of your life. But if the place still exists where the magic can be shown and the beauty expressed then this magic will continue to live in you throughout your life. It is rare that this happens in our schools, that the magic is allowed to live. This, it seems to me, is the main problem in our schools today. We kill the child in all of us. We often set up a curriculum which appears to concern itself only with a part of the child. Emphasis is placed on cognitive matters which, of course, are important. However, sometimes I feel that we too easily ignore the physical, affective and spiritual sides of children. If true, this would be grossly unfair. The goal of our educational policy should be that every person be given the right to develop his or her full potential. This is the matter with which my study will concern itself.

Do the schools really create an environment where our children can receive a full education -- physical,
cognitive, affective and spiritual? It is my belief that such an environment is quite possible to achieve. I feel we can create a place where human beings can grow up and maintain some of the innocence, beauty, trust and love that they had as children and still be responsible adults. Whether or not our public schools are now doing this is what this researcher wishes to look at.

The hypotheses that are being made at this point in time are fourfold:

1. Teachers do not take their children on learning experiences outside the classroom and into nature and the environment, with any regularity at all. Indeed, this is not even done at the rate of once every month.

2. Teachers spend very little class time, in fact less than twenty minutes per day, working directly with children in the areas of body awareness or free play.

3. Children are permitted very little time, even less than fifteen minutes per day, to experience quiet time in their classrooms.

4. Less than twenty minutes per day of class time is spent in activities directly involved with music or art.

If indeed these hypotheses prove to be correct, and even such small periods of each day are not spent in the areas stated above, this researcher feels that
our curriculums are incomplete. One might indeed have enough evidence to state that we are almost totally ignoring the right brain of our children.

There will be some limitations to my study. First, and perhaps most important, is the scope of the study. This researcher will be looking at only public schools within the Columbus, Ohio area. Even within this area our study will be limited to a small number of schools. Further still, our study will only be looking at grades kindergarten through six. Consequently, it will be difficult to make any conclusive generalizations as a result of this study.

Another limitation of this study is that there may be some teacher bias involved. Questionnaires will be handed out to elementary school teachers. These questionnaires will deal with certain types of behaviors that this researcher is looking at in the classroom. Sometimes, teachers have difficulty filling out such questionnaires. For one thing, they may want to say that they have a certain behavior, even if they do not, merely for the sake of looking good. Another factor here is that sometimes they may really believe that something is going on in their classroom, when, in reality, it hardly exists at all.
Due to these limitations it would not be possible for me to make any grand, firm conclusions as a result of this study. Rather, what I hope to do is begin to point out a few things in the public schools. This researcher would just like to see how some schools are dealing with educating our children on all levels -- physical, cognitive, affective and spiritual. Perhaps we can at least begin to see what is going on.

CHANGE

Change is always taking place. From the time we are born until the time we die, we are continually changing. Cells in our body die and new ones are born everyday. Today change appears to be occurring at an even faster pace than ever before. Alvin Toffler, in his book *Future Shock*, discusses change at great length. Toffler points out, for example, that even the concept of family as we have known it in the past is now changing. No longer does everyone feel the need to be married or to have children. More and more people are finding it advantageous to be single or impossible to maintain a committed relationship. Divorce rates in America are skyrocketing. Further, communal families have become much more widespread in the last decade than ever before.
Change. Today, people have more leisure time than they ever had. Historians and other experts have said that a society can best be understood by watching the ways in which its people spend their leisure time. What does all our new found interest in skiing, tennis, bicycling, camping and hiking really mean?

Change. Scientists and researchers have predicted that more than half of the jobs our children will have at the end of this century are still unknown. So how do we, as parents and educators, help our children prepare for such a vastly changing world? Certainly, I have no easy answers to such questions. Yet it seems obvious to me that we must help our children find new ways to learn so that they can be ready for the new world they are so quickly becoming a part of. They must be permitted to broaden their horizons in order to prepare for their adult lives. Today's classrooms, most of which are traditional in nature, appear far too confining for our present and future world. There are too many constrictions and limitations which prevent growth. Curriculums must be broadened and methods expanded in order that we do the best possible job in preparing our children for tomorrow. This researcher has postulated several alternative ways of learning which, it is felt, will begin to broaden our children's horizons. In my study I hope to determine to
what degree these various modes of learning are now used in education. At the present time it is my feeling that these activities are rarely used. However, if tried, this researcher feels that these experiences would have the effect of broadening our children's frame of reference and thereby enhancing their growth as human beings on all levels.

It is my hypothesis, as I indicated earlier, that public schools have traditionally dealt with only a part of each student. Although cognitive needs have been attended to, there are other areas which seem to have been neglected. This can tend to produce students who are narrow, closed and, perhaps, inhibited. The logical results of this would be that instead of opening up and continuing to grow students would merely become instruments for maintaining the status quo. If this is indeed the case, certain changes would be necessary. Alternative ways of learning would need to be explored. In my study I would like to look at some of these alternative ways of learning and see if, and to what extent, they are presently occurring in our public elementary schools.

ENVIRONMENT

The first behavior to be looked at has to do with relating directly with the environment. To learn something,
it is usually best to go directly to the source. If one is to learn about his environment, one needs to become physically as well as mentally involved with it. Nature is an honest teacher from which our children can learn. Students can learn about the cycles of life, about birth, death and rebirth. Nature teaches us about balance. Perhaps most important, it nurtures in us that feeling of wonder and awe which most other forces in our society tend to crush.

BODY AWARENESS

Next, this researcher would like to look at movement and body awareness. There needs to be a balance in learning between the body and mind. Our body, in fact, is often more in tune with our needs than our mind is. Our mind can go off and get caught dealing with past and future thoughts. These things can be dwelled on which then limits our ability to live in the present and to grow. Our body, on the other hand, is more immediate. It requires immediate action allowing the creative force to flow through us. Here we are considering the right hemisphere of our mind, which is too often neglected.
QUIET TIME

A third behavior this study is concerned with is what may be termed quiet time. This is what many people need in order to further understand who they are, what their feelings are, what their thoughts are, what their needs are. It is a time to be with yourself, physically and mentally apart from the rest of the world. We live in a society where such activity is rarely found. Even children seem to be thrown from person to person and place to place with little time to sit still and realize some of their own inner beauty. Schools might be just the place to allow children time for this type of activity.

MUSIC

The next behavior is music. Herman Hesse, the noted author, has said that the sense of sound, more than any of the other senses, can be used to best keep us in balance. Music is a very specific use of that sense of sound. Music can be used to help a person feel better without trying. It is non-threatening. It uses the total brain. That is, you use more of the brain when you are involved with music than you would just talking. It helps a person to get more in touch with a deeper self which can be a very liberating experience. Bcb Dylan, who is
both a poet and a musician, has said that music is truthful. He says that once you put on a record, and someone is playing an instrument, the vibrations are changed. Dylan feels that music attracts the angels in the universe. This writer feels that it also attracts the angel or higher parts in each of us. It can be familiar, reminding us of our higher selves, of home. So, too, for our children who usually need less reminder than we adults do. In many Eastern traditions, chanting is used as a regular means of educational activity. This is done specifically to help human beings come into harmony with themselves. Such activity begins with children at an early age. Here in America, during the past decade especially, music therapy has developed. There is an Institute For Synthesis of Transpersonal Process which has recently been established in Florida. At this institute one can learn about how music can best be used to help human beings to relax and understand about themselves. Certainly our schools should be one place where music can be found.

ART

This study will also look at art in the classroom. Is there a certain amount of time when children are allowed to express themselves? What type of art is used
and to what degree? It has been shown through studies that art can serve as an outlet for a person. It allows for honest expression of a person's needs and feelings and thus is essential for growth to occur. In working with children Dr. Elisabeth Kübler-Ross uses art as a means for allowing them to express themselves. She also feels that it allows her to better understand them. Should not our children at least have an opportunity for such artistic expression in their schools every day?

PLAY

The last behavior the study would like to look at is play. In recent years the whole new area of play therapy has evolved. Psychiatrists and psychologists have realized how healthy it can be for a human being to be permitted to play. When we play we tend to let our defenses down. We tend to release our true feelings and needs in an honest and open way. This can be a freeing experience. Should not our children be given this opportunity to play?
CHAPTER II

REVIEW OF THE LITERATURE

During the past twenty years American public schools have been under heavy attack. Radical educational leaders and writers have continually been criticizing our schools as inhumane. Followers of the humanist movement feel that certain changes are necessary in order that a child become fully educated in our classroom; that is, in order that a child can feel comfortable and grow on all levels. Humanistic education claims that this is what schools should be about. Traditionally they say schools have not resembled this. Rather, they have been set up to maintain the status quo. Much research has been done in this area and this writer would like to talk about some of the observations found by experts in the field.

THE INSTITUTIONALIZATION OF EXPERIENCE

Peter Marin, a noted teacher, writer and poet, rejects the institutionalization of experience. He reacts strongly to the state's monopoly of the imagination, time and energy of the young. He feels that the damaging effects of the schools are neither accidental nor
incidental to their purpose. Rather, he states that they are inevitable and even an intentional result of the aim of the schools. He sees past the usual myths and rhetoric of schooling to what he believes the schools really are — "the underpinning of the nation-state, the American empire." It is this perception that moves him in the direction he takes, away from a belief in small changes and toward more sweeping criticisms and solutions. Without striving for such greater changes Marin feels that nothing of any lasting value will ever come into being. This is so, he says, because the schools are designed to do precisely what they do: define a social and psychic reality for the young, reproduce it in and through them and diminish whatever volition, energy and imagination seem at odds with that reality.

That inner relation to empire is precisely what makes the schools so resistant to change; it is present in most attempts to change them. The solutions ordinarily offered for education crises are as lifeless and coercive as the system they are meant to change. They modernize the surface of schooling while leaving the deep structure of the schools intact. Though small changes make the schools more tolerable, more habitable for the young, they do nothing much to loosen the hold of schools upon energy and time, and the monopolization of experience remains
unchallenged, as do the cultural attitudes behind it. One can see that most clearly in the language of "innovative" pedagogy: modular scheduling, accountability, behavior modification, problem solving, feedback, classroom management...these are the terms of the factory and corporation. They are mechanical, lifeless, neither drawn from nor appropriate to organic or animal life, to a creaturely existence, but simply adapted to education from the world of the machine.

"It is there, in that world view codified as speech that one can perceive at work the attitudes which underlie both the schools and the changes suggested for them. Both areas reveal a poverty of imagination, a loss of felt existence. What disappears almost completely is any sense of what it might really mean to be free and self-directive, at home in the community or world. I do not mean by that simply the loss of vision or the dream of being free; I mean also the disappearance of the memory of what community and freedom have meant historically and philosophically. Those ideas are reduced in our traditional pedagogy to pat phrases and self-deceptive techniques. The closed sphere of the 'open classroom' (which is indeed better than what it replaces) comes to stand in our fuddled minds for real freedom, space and choice; 'individualized instruction' takes the place of relation;
the "cognitive and affective domains" are mistaken for the full range of passionate and variable experience. The wide range of human possibility is everywhere trivialized, reduced to technique, to timidity masked as innovation, to control disguised as "help". The rich world dwindles and recedes; our diminished idea of the world takes its place. Slowly, as we adjust ourselves to that idea, we too dwindle, we lose sight of what it is we might have wanted, what it is we have lost or do not yet have.¹

The effect of all this, according to Marin, is the loss of a sense of openness and possibility. It is actually a kind of sleep. We, as teachers, go around and round thinking only about schools when instead we should be thinking about ways to help the young or about ways of making a larger place for them in the world. He points out, for example, that there is not one graduate school in the country, with the exception of Indiana University, which offers a course in beginning or running a free school. We are still training all our teachers to serve only the state and its schools. Of course this should not come as any great surprise since teachers are trained in schools and what can one expect of institutions such as those other than a dedication to their own continuity? It is only by inhibiting and limiting the imagination of the students that such schools
can maintain themselves. The result of this process is that students suffer a great loss of independence and become vehicles through which the state itself sees and speaks.

"The problem," says Marin, "put simply, is that schools have inherited and systemized what is worst in our community and history. What is elsewhere destructive but diffuse and rapidly dissolving is organized in the schools into curriculum and method. The corrosive role playing and demand systems are so extensive, so profound, that nothing really human shows through. And when it does, it appears only as frustration, exhaustion and anger. The young are taught neither to be needed, alive, nor to be free. For one can not be taught these things at all. They must be lived out in precisely those turbulent human relations that schools destroy. It is that, of course, which is their real outrage. The systematic corruption of the relations of adolescents to one another and adults. Where they should be comrades, allies, equals, and even lovers, the system makes them teacher and student, pawns in a thoughtless game of authority that reveals and changes nothing."²

In talking about his college students, Marin says that for them significance and meaning were always somewhere in the distance, somewhere in the future. They
always hoped to earn admittance to what they have been taught is culture or society by going to school. Somehow, these students have been systematically bled of their own existence by institutions. And now they feel they must earn it back through obedience and service. "They have in some sense been denied personhood, have been denied substance and depth for there is no substance to the person, no depth, except for what accumulates as experience -- and is somehow received by the world itself, and it is precisely that reception which is missing in the schools. Some of us are lucky enough to find comrades and lovers who legitimize and ground what we are, but somehow, our solidity as persons is always a battle between the receptivity of our friends and the denials of the institution. We are fed by one process and bled by the other." 3

Naturally, students become uncertain of themselves. They have been tricked into believing that schools, society and knowledge are all identical. They have, for the most part, been made to feel too weak to make judgements or criticize these schools or create alternatives to them. Many of them feel about schools the way a lot of people feel about the army. They do not go to school because they think it is worthwhile, or there is that much to gain. Rather, they simply do not know what else to do with their lives.
"Life without institutional sanction and meaning has ceased to be life for them, for it is no longer possible for them to locate themselves in meaningful ways without having their existence legitimized by the structure of institutions. Simply put they have been mesmerized at the deepest levels of imagination, then partially awakened -- with only a dim memory of what it might feel like to define things for oneself, to feel meaning as a light and depth within the self."⁴

CHILD-TEACHER RELATIONSHIP

George Dennison has written an outstanding book on education called The Lives of Children. In it he states that the relationship between the children and the teachers make up the very heart of the school. He goes on to say that the business of the school is not, or at least should not be mere instruction, but rather the whole life of the child. "If, as parents, we were to take as our concern not the instruction of our children, but the lives of our children, we would find that our school could be used in a powerfully regenerative way. Against all that is shoddy and violent and treacherous and emotionally impoverished in American life, we might propose conventions which were rational and straightforward, rich in both feeling and thought, and which
treated individuals with a respect we do little more at present than proclaim from our public rostrums. We might cease thinking of school as a place, and learn to believe that it is basically relationships: between children and adults, adults and adults, children and other children. The four walls and the principal's office would cease to loom so hugely as the essential ingredients."

Dennison goes on to reiterate a point earlier made by John Dewey. That is, the business and main concern of a primary school is the present lives of the children rather than preparation for later life. He says that if we eliminated the conventional rules of a school, such as the military discipline, the schedules, the punishments and rewards as standardization, what we would have left would be a new order. This order would be based on relationships between the adults and the children and the children and their peers. It would be based "ultimately on such truths of the human condition as these: that the mind does not function separately from the emotions, but thought partakes of feeling and feeling of thought; that there is no such thing as knowledge per se, knowledge in a vacuum, but rather all knowledge is possessed and must be expressed by individuals; that the human voices preserved in books belong to the real features of the world, and that children are so powerfully
attracted to this world that the very motion of their curiosity comes through to us as a form of love; that an active moral life can not be evolved except where people are free to express their feelings and act upon the insights of conscience."

To further make his point, Dennison goes on to quote from Tolstoy, who opened his own school in Russia. "School is established not in order that it should be convenient for the children to study, but that the teachers should be able to teach in comfort. The children's conversation, motion and merriment, which are necessary conditions of study, are not convenient to the teacher, and so in the schools. -- which are built on the plan of prisons -- questions, conversation and motion are prohibited....Schools which are established from above and by force are not a shepherd for the flock, but a flock for the shepherd."

A.S. Neal has written a book called Summerhill, which is based on a school that he began in England. Summerhill was one of the first free schools and is a model for many radical thinkers in education. Neal feels that if children come to his school at an early age, somewhere before 6 or 7, he can effectively help them. Neal's school is based on freedom. He allows the children to be who they are. A good deal of the
time the students are left alone to be who they must. What evolves is that they really express their inner feelings. There is very little repression at Summerhill. Emotionally, as well as physically, they grow. Neal says that emotional and physical health is most important. If these are taken care of, cognitive growth will follow. What seems to have resulted here is not anarchy as some might expect, but more like real democracy. Being left on their own, children do go through stages and there are troubles. But eventually, they come to reach their own decisions and thus they are more meaningful ones. In Neal's school there is a general school meeting held every Saturday night. At that meeting, all the possible issues concerning the school are brought to awareness. When it is necessary, votes are taken and every person has one vote -- teacher, children, administrators, no matter what their age or size. This type of experience in democratic education is quite different from what we find in traditional public schools in America.

DE SCHOOLING

In recent years there has been an emphasis placed on what has been termed "de-schooling." Certain educators are opposed to the increasing institutionalization
of private experience and schooling itself is seen as
the expression of that process. These people feel that
children should learn through participation, through
free activity. This should be a function of social
relations rather than the state, or community rather
than institutions. De-schooling means to allow your
human impulse toward society and culture to express
itself more fully and sensibly, in a more organic way
and on a more humane scale. It can be a liberation of
both energy and intelligence.

Paul Goodman, in his book *The Universal Trap*, is
concerned somewhat with dropouts. Instead of viewing
them as illiterate or no good, Goodman wants us to
look at the schools. Are all these schools really
good for them? Since schooling is compulsory through
age 16, Goodman feels that it must continually review
its claim to be useful. He suggests that perhaps schools
are not the only means of education and he asks the
question, "Isn't it unlikely that any single type of
social institution could fit almost any youngster up to
age 16 and beyond?" Goodman's answer is that it is
highly unlikely and he doubts that going to school is
the best use of time for the majority of youth today.
He feels that schools less and less represent any human
values but simply adjustment to a mechanical system.
It is Goodman's contention that it is in the schools and from the mass media rather than at home or from their friends that the mass of our citizens in all classes learn that life is inevitably routine and depersonalized; that it is best to toe the mark and shut up; that there is no place for spontaneity, open sexuality, or free spirit. Hence, he views school as a factor which all too often negatively affects the growth of the child.

THE HIDDEN CURRICULUM

Ivan Illich, in The Alternative to Schooling, talks about the hidden curriculum. Illich maintains that the hidden curriculum is always the same, regardless of the school or the place. This curriculum requires that all the children, no matter what their age, assemble in groups of about thirty and remain under the authority of a certified teacher. They may spend up to one thousand hours per year with that teacher. The curriculum itself may vary in content. Perhaps you are teaching the principles of Facism, or liberalism, or Catholicism or Socialism. The purpose of the school may be to produce United States citizens, mechanics or doctors. The teacher may be permissive or authoritarian in nature. However, the central thing that is learned here is that education is valuable when and only when it is acquired
in the school through a very routinized process. It implies that the degree of success an individual will have in later life depends on the amount of this learning he consumes while in school. It is, therefore, postulated in this hidden curriculum that learning about the world is more valuable than learning from the world. Learning is thus transferred from an activity into a commodity. And, unfortunately, the schools monopolize the market on this commodity.

If one is really interested in the growth of our children to their fullest potential, one must see to it that this hidden curriculum is banished from our schools. Historically there is precedent for this concept of de-schooling. Rousseau, the great French philosopher, leaned towards leaving schools. He felt a child could be better educated by taking him into the woods so that there he may learn how to live. He felt there were great advantages in this primitive type of life. His point was that progress was an illusion and scientific knowledge had retarded us. He felt that education depended upon the wisdom of the heart. He stated, "Whether my pupil be destined for the army, the church or the bar, matters little to me. How to live is the business I wish to teach him." Love childhood. Encourage its sports, its pleasures, its lovable instincts. Who
among us has not at times looked back with regret to the age when a smile was continually on our lips, when the soul was always at peace. Why should we rob these little innocent creatures of the enjoyment of a time so brief, so transient, of a boon so precious which they cannot misuse. As soon as they can appreciate the delights of existence, let them enjoy it. That whatever hour God may call them, let them not die without having tasted life at all."

R.D. Laing also feels that schools are certainly not the best possible way of creating healthy human beings. They are one of the chief institutions that have created what Laing terms "the normal man." This normal man, according to Laing, is certainly unhealthy and, in fact, quite neurotic. He has forgotten all of the beauty and inner strength that he has within himself. "The condition of alienation, of being asleep, of being unconscious, of being out of one's mind, is the condition of the normal man. Society highly values its normal man. It educates children to lose themselves and to become absurd and thus to be normal.

"As adults we have forgotten most of our childhood. Not only its contents, but its flavor. As men of the world, we hardly know of the existence of the inner world; we barely remember our dreams and make little
sense of them when we do. As for our bodies, we retain just sufficient proprioceptive sensations to coordinate our movement and to insure the minimal requirements for biosocial survival -- to register fatigue, signals for food, sex, defecation, sleep; beyond that, little or nothing. Our capacity to think is pitifully limited: our capacity even to see, hear, touch, taste and smell is so shrouded in veils of mystification that an intensive discipline of unlearning is necessary for anyone before one can begin to experience the world afresh with innocence, truth and love."\(^8\)

Do our public schools help children to experience the world afresh with innocence, truth and love? Or rather, do they kill this seed in our children?

**PHYSICAL NEEDS**

Recently there has been much research in the area of non-verbal communication and touching. One of the leaders in this area is Ashley Montagu. Based on his studies, Montagu states that in addition to food, water, air and shelter, touching is an essential need for life. He points out that during the last century numerous institutionalized babies died from lack of physical handling. Other babies in orphans' homes which were held, rocked, cuddled and talked to daily not only lived, but
thrived. Montagu goes on to say that the touching of babies, in a loving way, is directly related to abilities to give and receive love when the babies become adults. Further, he says that there are measurable differences in nerves, glands, muscles, body chemistry and skin between those who have been handled lovingly from birth and those who have not. This need for tactile stimulation does not end a few days after birth. The need for physical contact and movement remains with us continually.

Harry Harlow, in his experiments with monkeys, showed this to be true. Shortly after birth, Harlow separated infant monkeys from their mothers and placed each in a cage with two inanimate mother substitutes. One of these substitutes was a wire figure that periodically supplied milk and the other was made of soft terry cloth. Contrary to expectations, the monkeys clearly preferred the terry cloth "mother" and went to it for comfort. Bodily contact appeared to be as necessary to the monkeys as food. Can it be much different for people?

Montagu also states that this need for physical contact, for warm touching, continues when one leaves the stage of infant and baby and enters childhood. He points out that we should be careful before committing babies to day care centers. We seem to always check for intellectual stimulation in these centers, but what about all the other non-verbal learning? Will the baby
be hugged, rocked and generally loved enough each day? These things require sensitive, warm adults who enjoy being around children.

FLEXIBILITY

Benjamin Bloom, distinguished service professor of education at the University of Chicago, also sees the need for large changes in our primary schools. Bloom states that they are far too narrow and inflexible. The model that he creates would allow for a great deal more flexibility. First, there would be flexibility of time which allows for different tasks in different learners. Second, there would be a flexibility that allows space for large group instruction, small group instruction, and for individual work. There would be a certain amount of flexibility in grouping. That is, children would be clustered together not only because of age, but because of their needs. There would be flexibility in the teaching material. Different types of tools and resources would be available to achieve certain tasks. Finally, Bloom advocates flexibility of staffing patterns. For certain functions, we may need highly trained teachers who have special competencies and advanced degrees. However, for other tasks, volunteer parents, paraprofessionals, community workers or other students may do a better job. We
must also consider the flexibility and teaching styles of different teachers. They must be allowed to develop their own comfortable teaching style in order to be most effective.

Bloom also states that schools need to be psychologically safe places where students, teachers and administrators are all comfortable. Presently this is not the case. He further suggests that our American tradition of competition might be modified some way. He emphasizes that peer tutoring might be an excellent strategy to be used in the classroom. This is an outgrowth of an attitude and environment of cooperation rather than competition. He states that in our presently competitive and authoritative public schools, it is very unlikely that there will exist an equal opportunity for learning for most all of the students.

MOVEMENT

Anthropologist Edward T. Hall is one person who sees the value of play as a learning mechanism. In his book Beyond Culture, Hall states that one of the most important and basic mechanisms for internalizing the patterns needed in later life is play. He says that man is one of the world's greatest players and has a great capacity for activity. Hall feels that forcing human
beings to sit still in confined places can be one of the worst punishments that we can inflict on each other. Yet, this is what we require of students in our schools.

Hall cites the observations of primate behavior done by California's professor, Sherwood Washburn. He says these observations have deep implications for education. What Washburn did was to record the time spent in various types of activities, one of which is playing. Washburn found that young primates spent a great deal of their time playing. Play performs an important adaptive and survival function. Washburn has concluded that play is important in the development of all mammals. Play is pleasurable to the young primate and the joy of repetition leads to adult skills. It is through play children prepare for the adult life of their culture. Washburn goes on to say that separation of education from life is really new in the history of primates. In schools, discipline is substituted for the internal drive to learn. This is a profound misunderstanding of primate biology and because of it schools tend to reduce the most intelligent primates to a bored and alienated creature.

Hall goes on to say that play is not only crucial to learning, but it is its own reward. Hence, one of the greatest faults in modern education is over-structuring, which does not allow for play in the educational process.
A similar point was made by Friedrich Froebel in 1840. Froebel's main concern was inner connection. He felt that there must not only be an inner connection between the pupil's mind and the objects which he studies but also an inner connection in the soul which unites the pupil's feelings, perceptions, fantasies and thoughts.

Froebel's aim was to educate the child through his self-activity. He pointed out the importance of play as a medium for learning. According to Froebel the child discovers in play what he can do. It is only at this time that he is exerting his power spontaneously and discovering the possibilities of his will and thought. In play a child reveals his own original power, whereas in work he is merely doing a task prescribed for him by another. Hence, such revealizations depend upon play in order that they may come into awareness. Froebel integrated this belief into infant education, which he later named "Kindergarten."

The human being has evolved as a very active species, and has a need to constantly exercise his body. To force a person to sit at a desk based on pre-determined fixed schedules is a very unhealthy way to treat a primate who is capable, perhaps, of running up to 100 miles in one day. The human being is perhaps the strongest and most adaptable species in the whole world, the one who
has dominated the globe. In light of this, as well as the capacity humans have for activity, it is quite strange, in fact mad according to Hall, to treat children the way we do in our schools. Children who are very active and love to run around we usually label hyperactive and often we drug them. Hall says perhaps it is those children who are able to sit still who are the anomalies.

Hall says that schools have managed to ignore or disregard some of the most compelling aspects of human nature. He further states that our schools have become like huge organizations or bureaucracies. Bureaucracies have no soul, no memory and no conscience. The schools have paid homage to organizational behavior at the expense of the individual. This has forced individuals into molds that are entirely unappropriate. All this is arbitrary and can and should be changed. In our schools, most everything is done according to the clock and calendar. Class periods are always at certain times, even if they bear no relationship to the subject being taught, or to the needs of the children at that particular moment. Hall feels that this type of regimented activity is extremely unhealthy for human beings.
Music is an art imbued with power to penetrate into the very depth of the soul, imbuing man with the love of virtue. - Plato.

Music constitutes an integral part of the moral content of man's character. The moral force of music rests on the correspondences existing between its tonal patterns and those of the ideal world. It sounds forth a superior order, it enunciates man's highest law. Pythagoras held that man's nature experienced a purification when hearing solemn songs sung to the accompaniment of a lyre.

The influence of music as a cure for crime has been used with marked effectiveness in France. So successful has been the response of hitherto incorrigible children to the influence of high and lofty music that concert artists were engaged to give regularly scheduled performances in the reform schools in and around Paris. 10

At the conclusion of the World War in 1918, some interesting experiments along the line of musico-therapy were conducted by Margaret Anderton, a musician and nurse, among wounded Canadian soldiers. "There are two chief ways of treating patients" said Miss Anderton, "though in detail no two cases can be treated alike. But, as a general thing, I administer the music for any form of war-neurosis, which is largely mental, and have the man
produce the music himself in orthopedic cases or those paralyzed. Different instruments are used for different types of trouble. The timbre of an instrument probably plays the largest part in musical healing, and for this reason wind instruments are good because of their peculiar quality. Wood instruments are particularly potent for a certain kind of war-neurosis because of their penetrating, sustained tone. Instruments are usually better than vocal music, for with the human voice the personal element, which is usually not desirable, enters in. At times, however, the voice is the best. The timbre of wood instruments, however, affects the nerve centers more than does the voice or the piano. This timbre is especially good with deaf people, who feel the vibrations in the spine.

"Some of the cures seem little short of miraculous -- and it depends on the definition of the word miracle whether they are short of it. Memories have been brought back to men suffering with amnesia; acute temporary insanity done away with; paralyzed muscles restored. One captain who had been hurled into the air and then buried in debris at the bursting of a bomb had never been able to remember even his own name until the music restored him."

Musico-therapy may be harmful as well as beneficial. Mere playing for soldiers is not musico-therapy and may
often be very detrimental to wounded, convalescent, or mentally depressed cases if done without knowledge of the needs of the men or the basic laws underlying music and the technique of using it for purposes of healing. Nor is knowledge of music alone sufficient. There is need also of the application of the sciences of physics and psychology, and of the anatomy of the human body, especially the structure and mechanism of the nervous and muscular systems.

The report of Miss Anderton's work continues:

"Tests have been made upon healthy men, and it has been ascertained that certain pitches or harmonic combinations have a certain bodily effect. At present the effect of the throat of a certain chord in a certain key is being investigated, and it may prove to be of help in dealing with paralysis of the jaw."

"The correspondence between color and sound vibrations is also threaded into the healing work." This, too, has been worked on for years by Miss Anderton. "I had often thought about it," she said, "but it was crystallized for me one night after a concert when a man came to me in a state of great excitement and asked me why he had seen a certain color around the piano all the time that I was playing a certain composition. I looked up the vibrations of the dominant tone of the piece."
Experiments have been tried with the human voice at the New York State Hospital for the Insane on Ward's Island. Physicians said it was shown that tired nerves and brain were soothed by song and that vocal music was more effective in treating the insane than was instrumental music. Among other observations recorded from these experiments were the following: The soprano voice was most beneficial in cases of acute melancholia; the tenor voice, high and clear, had the best effect on persons having softening of the brain, while the deep, rich tones of the baritone best served the paranoiacs.

The Los Angeles County General Hospital has also done some experimental healing work with music. Treatments have been conducted under the supervision of the Chaplain of the Institution, together with the heads of the tubercular and psychopathic departments.

The following excerpt from a United Press dispatch, October 17th, 1941, carrying the Chicago dateline, records yet another experiment leading toward a future adoption of music as a universal healing agent. The item follows:

Soft strains of classical music which she alone could hear today obscured travail of childbirth for a mother whose first child was delivered by Caesarean section.
Dr. Edward L. Cornell, who performed the operation, approved the experiment by which radio music was carried to the patient through special ear plugs. "It is a progressive step," he asserted. "We have more work to do, but it obviously caused a satisfactory distraction."

The mother thought the musical accompaniment "just wonderful." She heard "Tales from the Vienna Woods," parts of the "Fortune Teller," and "L'Amour, Toujours L'Amour" before Tschaikowsky's concerto in B-flat minor was put on at the climax of the delivery. The patient had only a local anesthetic.

The experiment was supervised by Cornell with the assistance of Dr. Leonarde Keeler, who regulated the flow of music. The mother selected the music herself. It was played by a frequency modulation radio station, eliminating pauses for announcements.

Previous operations, including childbirth, have been accompanied by music, but not in such manner as today — where no one in the room but the mother and Keeler, with auxiliary earphones, could hear the sounds. In other experiments, physicians had found music distracting to them thus endangering their patients.

Keeler said the vast range of music materially improved the experiment, capturing the listener's attention more than common radio tones do. He said further
experiments will be made, but he predicted that the method probably would gain widespread use in hospitals.

MUSIC THERAPY

As I mentioned earlier, music therapy has come into prominence in recent years. Presently, there is a man named Jack Stucki who is a music therapist at Colorado State Hospital in Pueblo, Colorado. He has been working in the geriatric wards and soothing patients with his guitar playing. Stucki feels that music is something you have with you before you are born. It is one of the things in life you can trust immediately. There is no uneasiness as is often found in other types of therapy. Stucki has used music to calm patients with mental disorders and make them more amenable to thinking better of themselves and others.

When working with mental patients, Stucki has the patient wear earphones that transmit a funny sound known as white noise. White noise is the presence of all frequencies of sound. The machine was invented and donated by Frank Sullivan, a Denver scientist, and it is a device that enhances relaxation. Through the suggestion of the therapist, this white sound -- which filters out other noises -- becomes the surf or the wind. This gives the therapist a closer contact with his patient. Before he
was able to use this machine Stucki was forced to compete for the attention of the patient with all the other sounds in the room, such as water coolers, air conditioners, electric lights and other people. Since he has had the use of this machine, he can focus more directly on his patients. Eventually, the sense of touch becomes tingly through this altered, relaxed state. The conscious mind can begin to shut down and then you can work directly with the unconscious. This is called the science of neurophonics. Basic to it is the theory that the brain is divided into left and right hemispheres, with each side controlling specific body and mental functions. The left brain is said to be dominant, controlling our speech, logical thoughts, and analytical judgements. When we talk or engage in a question of rationality, our left brain is said to be in charge. The right brain is known as the minor hemisphere, though some feel the right side has taken a back seat to the left brain for too long. The right brain is our non-verbal side. It specializes in the creative, fantastical thoughts. Emotions and intuitions call the right brain home. Its language is music.

The theory is that mental patients and, indeed, many people in our society have a left brain which is more or less burned out. The emphasis in their lives
has been very left brain -- analytical -- and even their therapy and teaching has been left brain. Music tries to use a part of the other brain, the right brain, which has not been used very much yet. People can then be put into a state so that they can observe themselves in a reality that is maybe more in tune, more positive in relationship to themselves. It allows them to realize how beautiful they are.

THE IMPORTANCE OF ART

The March, 1978 issue of the "Phi Delta Kappan" magazine cites two major national reports which have once again suggested that art can play an important role in public education. The first of these studies is titled Study of the Poetry and Visual Arts Components of the Artists-in-Schools Program. The study was carried out under contract with the National Endowment for the Arts by the Western States Arts Foundation.

The second is titled Coming to Our Senses: The Significance of the Arts for American Education. It is the product of a two-year survey of arts education in elementary and secondary schools and colleges and was funded by a number of private foundations, plus the U.S. Office of Education and the National Endowment for the Arts.
Both studies have a good deal to say about the importance of arts education, and they tend to corroborate one another.

Here are the more important findings of the first study -- Artists-in-Schools:

1. All respondent groups reported evidence of increased creative expression, improved skill levels, and general productivity gains on the part of students in creative or artistic activities.

   Administrator and teacher opinions of student-created art and poetry shifted upward by 21% at the conclusion of the residency. Artist and poet opinions of student-created art and poetry showed a fivefold upward shift.

   "Pottery is fun; a good experiment. You feel happy when you do it; it's like having a present."
   - an elementary student

2. All respondent groups indicated a positive shift in student attitudes toward, knowledge of, and interest in the arts.

   Administrators and teachers reported gains in student interest in the arts. Teacher respondents most frequently characterized student feelings about artists and poets in terms of "trust," "affection," "admiration," and "enthusiasm." Administrators and teachers reported, through individual interviews, that students responded
positively to the presence of the artist or poet in the classroom. Such visits were often seen as a way of providing students with unusual experiences.

3. A large majority of each respondent group believed that the Artists-in-Schools (AIS) program positively affects the development of student self-concept. There was a high level of consistency in reporting the extent to which this phenomenon was observed.

Artists and poets reported substantial shifts from their initial views of students as essentially "cautious, tentative, and conservative" to more "responsive, creative, and aggressive" with respect to artistic efforts.

Administrators, artists, poets, and teachers reported that students described their own creative efforts with "pride," "satisfaction," and "enthusiasm."

Anecdotal reports of administrators and teachers consistently noted incidents of student willingness to engage in school-related activities in which they were formerly reluctant to take part; artists and poets sustained these observations.

4. Administrators and teachers reported that children who were previously hesitant to engage in reading and writing activities showed increased participation in these subject areas. Consistent evidence was provided to indicate positive changes in students'
attitudes toward reading and writing. These observations were independently sustained by poets reporting on the same phenomenon.

Administrators and teachers related frequent incidents of renewed student interest in the general curriculum as well as the arts. Particular evidence of such change was provided for students previously identified as shy, withdrawn, or "socially awkward."

There was a definite change in students' attitudes toward poetry. When the poet left I spent another week on poetry. I usually get about 50% of the class to write. After the poet was with us, at least 90% were writing. They were not afraid to write.

- a teacher

5. Among respondents, 91% of the administrators and 95% of the teachers affirmed the proposition that the arts are "necessary or important to educational growth."

Only 19% of administrator respondents reported that their schools boards consider the arts as "necessary to educational growth." Fifty-five percent said their boards consider the arts as "important" while 25% indicated that their boards view the arts as "optional to educational growth."

This program (AIS) by itself has been the catalyst for some educational miracles here: 1) It has given us on the staff a very rich education in the arts. 2) The publicity we've gotten from the artists has literally turned the image of the school around -- from ghetto school sinking in
enrollment to a very special school where students want to be. 3) The artists' programs have given the arts a solid place in the curriculum here.

- a teacher

Coming to Our Senses

The second study, *Coming to Our Senses: The Significance of the Arts for American Education*, brought together prominent businessmen, artists, scientists, and a few educators under the chairmanship of David Rockefeller, Jr. A major finding was that the arts provide unique ways of learning about the world while at the same time influencing discipline and motivation positively.

Among the 98 recommendations emerging in the Coming to Our Senses report are the following:

1. Schools should make opportunities for creative work available to all students and expand the curriculum beyond basic art and music -- e.g., dance, film, drama, poetry, design, and new developments like electronic music.

2. All teachers, through preservice and inservice training, should have experiences in a variety of arts and learn to relate them to other disciplines. They should be kept abreast of research on how children learn about the arts, be trained to use community arts resources, and have arts resource teams available to them. School administrators should have similar inservice training.
3. As schools begin to recognize the value of arts in the whole curriculum, a new kind of professional leadership will be needed. There should be both pilot projects and long-range leadership development.

4. A separate cabinet-level federal department for education with a division for the arts should be created.

5. A National Center for Arts in Education should be created to coordinate information about artists, funding, programs, and research. The existing Federal Council on the Arts and Humanities should carry out a 10-year strategy for arts in education in cooperation with individual states.

The panel readily admits that all of its research data are not in, but says that "we cannot afford to wait for the answers." Its findings appear to be less the result of a single deliberate assessment of teachers, students, artists, and administrators than expressions of intuitive conviction. Panel members affirm the need to bring America's schools into the mainstream of the resurgence of interest in the arts being experienced in many other sections of the society. In doing this, the panel relies on an amalgamation of "field hearings," "case studies," and "research papers."
Arts were not important in my family when I was growing up. I was 36 when I met my first artist, and I'm going to see to it that kids in my school don't wait that long; artists are real people and I want my kids to realize that.

- a teacher

It is exciting to see the arts on the edge of resurgence within American education. It is crucial that teachers, artists, poets, administrators, and the public at large work together to capture the spirit of the findings of these studies. Perhaps the arts can discover a new place in the sun.

It's done a lot for my faith in people. I've seen a secret kind of spirit -- an inner life, a wildness, exuberance, a beautiful craziness -- all things the schools seem to stifle.¹³

- poet (AIS program)

These studies further indicate the importance of more fully integrating art into our public school curriculums. As a group the respondents feel that this is essential. Most everyone connected with these studies has come to realize what a huge contribution art can make to the well-being of our children.

STEINER EDUCATION

One of the great pioneers in education during the last century has been Rudolph Steiner. Steiner was born over 100 years ago in Yososlavia. Among his major works are "Truth and Science" and "The Philosophy of Freedom."
Steiner founded the Anthroposophical Society. This Society, and Steiner's entire philosophy, is based on the fact that human beings are spiritual beings who are constantly evolving from the time of birth. In Steiner schools, which he founded, there is a tremendous emphasis placed on educating the whole child -- physically, mentally, emotionally and spiritually.

Steiner wanted his teachers above all to work as artists, not to teach art as a subject, but to bring into classroom activities all of the living imagery, color, poetry and magic of which they are capable. Classroom practice too should have a living organic balance between listening, speaking and doing; between humor and seriousness, impulse and patience, taking in, transforming and giving out. To work with children in this way, to learn to know them as a social group and take account of individual needs demands a great deal of time and energy.

Steiner said that in the early primary years, the crucial experience for children is not knowledge as such, but how knowledge lives in individual human beings. Impersonal truth, which stems from the sciences, is quite foreign to childhood. It comes quite naturally to an eight year old to expect his teacher to know almost everything. He brings an instinct and capacity for trust
that can be a precious gift for later life, and feels betrayed by the adult who offers only skepticism and self doubt. When an eight year old is encouraged to "find out for yourself" often by reference to books and film, the implication is that these impersonal resources for learning have an authority which the living human being lacks. This is not to say that children in Steiner's schools are never encouraged to look up things or make use of books. But such work takes second place to the sharing of first hand experience and exploration between teachers and children.

Steiner's view of the human being goes right outside the usual framework of educational discussion. As I mentioned, he regarded growing up as the gradual incarnation of an individual human spirit into a physical organism. He felt that education must be essentially concerned with supporting this incarnation process.

Steiner began to make suggestions for building a school curriculum, a curriculum through which the organic process of becoming at home in the body can go hand in hand and be supported by an education which leads the human being to be at home in the world. There is space here only to pick out a few examples. With the younger children, Steiner urged teachers, whenever possible, to proceed from the whole to the part, from living
to non-living, from action to knowledge, from man to nature. Thus, writing precedes reading in Steiner's schools, and the former will emerge out of imaginative experience and action.

For example, before introducing the letter "W", the teacher may tell a sea story full of wind and waves. The children will act waves, learn a watery, wavy poem and paint waves. Out of the painting the teacher will lead into a more formal exercise of the letter form -- an abstraction, but one born out of living experience. The child thus follows, essentially, the same process as the historical development of writing, from pictograms to our present skeletal but conventional alphabet.

The children will also both hear and speak many stories and poems in their own language, and in at least one foreign language, because there is much emphasis on solitary reading and writing. The music and rhythm of words are important experiences for young children, long before their meaning is fully grasped.

Throughout the first school years, the children's imaginative life and grasp of language will be nourished by hearing, re-telling, acting and illustrating stories. For the six year old, the teacher may draw mainly on fairy tales, moving on at seven to fables and legends, to Old Testament stories at eight, Norse stories and sagas.
at nine, Greek myths and legends at ten. In using a sequence of this kind, the teacher leads children through different qualities of imaginative experience, gradually "down to earth," preparing the way for history proper.

By the eleventh year children have begun to have a sense of time more like the adult's, while the intellect is becoming more awake and critical. By this time, Steiner suggested teachers could introduce Greek history, which begins as myth and ends as fact, while Greek culture and consciousness moves from mythology through philosophy, and prepare the way for the more prosaic world of Rome.

It is generally recognized that the first experiences of arithmetic are crucial and here Steiner made some interesting recommendations. By starting with "2 + 2 = 4", the child meets 1) a completely abstract proposition, 2) a reductionist view of the universe where wholes are made up of parts, and 3) a problem with only one answer. If he explores instead how to divide an apple or a cake and share it around the class, he starts from real life, from wholeness, and from a problem with several answers. Similarly, the teacher may first introduce children to Roman Numerals in which II arises by dividing the wholeness of I, instead of launching straight into the Arabic
system with its powerful and highly abstract concept of zero. The children will also find their way into numbers through an old fashioned chanting of tables as well as through musical rhythms and stepping games. As in so much else, at this stage the children need to learn by heart before they learn by head.

The way into science also follows a gradual path from imagination to observation and abstraction. For six year olds it seems perfectly natural for animals, plants and rocks to talk to each other as well as humans. By the ninth year, though, there comes an important transition on which Steiner placed much emphasis. One symptom is moments of sudden private loneliness, feelings of detachment from parents and home, often coupled with sudden rebellion. It can be like a premature glimpse of adolescence. To weather this crisis, the child needs to become at home in the world in a new way.

Here Steiner suggested that the children should come to know various forms of human worth, where craft, skill and knowledge of materials in the environment are important -- the farmer, fisherman, builder, blacksmith. The children may churn butter, build a wall, and perhaps, if they can find a cooperative farmer, cut and bind a small amount of wheat before the impersonal combine takes over.
A period on house building can include many realistic exercises in plan making, calculation of areas and quantities.

Ultimately, what matters about Steiner education is not only whether his schools work, but whether the premises on which they are based are true.

A number of features of adolescent culture which have become familiar since Steiner's time seem to confirm his warning of the trouble which imaginative deprivation and over-intellectualization in early school years would bring.

Educational debate often tends to skirt around the central question of the essential nature of the human individual. Steiner teachers build all their work around the conviction that each pupil is the bearer of an evolving human spirit, with a past and a future, leading beyond birth and death. It is not a fashionable view in this age. But it brings a natural sense of affinity with all other teachers -- and luckily there are still quite a number -- for whom education means caring for the essential humanity of each individual as it emerges and matures in every child.
CHAPTER II REFERENCES


2 Ibid., p.4-5.

3 Ibid., p.9.

4 Ibid., p.10.


6 Ibid., p.22.


11 Ibid., p.20-21.

12 Ibid., p.21.

CHAPTER III

METHODOLOGY

After much careful thought, this researcher has decided that the best way to obtain the information necessary for this study would be through the use of a questionnaire.

There are six types of behavior which will be looked at via the use of the questionnaire. The first is direct contact with the environment. This writer would like to discover how many times during the last school year a teacher has taken his or her students to any of the following places: a river, an ocean, a lake, a forest, a mountain, a garden, an arboretum or a cave.

As previously mentioned, this writer feels that it is very important to go directly to the source of information wherever possible. Today, when there is such prime importance placed on our environment and on our energy, this writer would like to see whether or not teachers are going with their students directly to the available sources.

The next behavior to be explored via the questionnaire has to do with movement and body awareness. Specifically, it will be asked how many times during the past
week, as verified by the teacher's lesson plans, has the teacher had his or her students participate in any type of movement or body awareness activities. This is in addition to their regular physical education classes. It is also being asked what type of activities they participated in and how often in number of times per week.

Next the study will look at quiet time. Is there a certain time of each day which is designated as quiet time or something similar in each classroom? Such time is being defined as a period where children are permitted to be alone with themselves, physically and mentally. This time may be used for rest, sleep, meditation, prayer or some similar activity. This writer would like to know if this behavior is present, how much time is devoted to it each day and what it is called in each classroom.

Another behavior being explored is music in the classroom. The concern is; how much time each day do students spend involved with music? There are many types of involvement which students could be using. They could be playing instruments directly, perhaps singing, perhaps listening to records, radio, et cetera. For how many minutes each day does this type of activity go on and which particular activities take place?
In much the same way as music, this researcher will be watching to see if art is involved in the classroom. How many minutes a day do students spend in art? What type of and what form of art is going on in the classroom? How does each teacher see art? What different types of activities come under the topic of art in each classroom?

The final behavior this writer is looking for via the questionnaire is free play. The concern is whether or not there is a certain period of time each day where students are involved in play. By this it is meant a period where students can play freely as they choose, provided, of course, they are not directly harming anyone or anything else. If this activity does go on in the classroom, what is it called and when does it take place? How many minutes each day are devoted to play?

Once the results of these questionnaires have been returned, the writer will take a look at each type of behavior. The main concerns here will be how often does each behavior occur in each classroom. Do the behaviors vary according to grade, the sex of the teacher or the class size? The writer will be looking to see if any consistent patterns develop. Does the amount of time spent in play or quiet time increase or decrease as the grade goes up? Are there body awareness and movement
activities in classrooms regardless of the particular size of each class? Do art and music exist in all classrooms or do they diminish as we increase in grades? These are the types of patterns this writer will be looking for.
PLEASE NOTE:

Dissertation contains small
and indistinct print.
Filmed as received.

UNIVERSITY MICROFILMS.
**GRADE:** ______________________

**CLASS SIZE (# OF STUDENTS):** ______

**# BOYS:** ______  **# GIRLS:** ______

**M or F:** _____________________________

Have you, as verified by your lesson plans:

1. Taken your students or plan to take them to any of the following places during this school year (September 1977-June 1978)?

<table>
<thead>
<tr>
<th>Number of Times</th>
<th>a) A River</th>
<th>b) An Ocean</th>
<th>c) A Lake</th>
<th>d) A Forest or Woods</th>
<th>e) A Mountain</th>
<th>f) A Garden</th>
<th>g) An Arboratum or Park</th>
<th>h) A Cave</th>
<th>i) Other (Please Specify)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) ___________</td>
<td>b) ______</td>
<td>c) ______</td>
<td>d) ______</td>
<td>e) ______</td>
<td>f) ______</td>
<td>g) ______</td>
<td>h) ______</td>
<td>i) __________</td>
<td>1) ___________________</td>
</tr>
</tbody>
</table>

2. Had your students participate in any type of movement or body awareness activities, aside from recess and their regular physical education classes, during the past week?

<table>
<thead>
<tr>
<th>NUMBER OF TIMES DURING PAST WEEK</th>
<th>0-5</th>
<th>5-10</th>
<th>10-15</th>
<th>15-20</th>
<th>More Than 20</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Dance</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b) Yoga</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c) Exercise</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d) Drama Activities Involving Movement</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e) Games Involving Movement (please specify):</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f) Other (please specify):</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
3. Designated a certain period of the day as a "quiet time" where children are permitted to be only with themselves?

<table>
<thead>
<tr>
<th>Name of This Period</th>
<th>Number of Minutes/Day (Check One)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>5-10</td>
</tr>
<tr>
<td>a) Quiet Period</td>
<td></td>
</tr>
<tr>
<td>b) Rest</td>
<td></td>
</tr>
<tr>
<td>c) Meditation</td>
<td></td>
</tr>
<tr>
<td>d) Prayer</td>
<td></td>
</tr>
<tr>
<td>e) Sleep</td>
<td></td>
</tr>
<tr>
<td>f) Relaxation</td>
<td></td>
</tr>
<tr>
<td>g) Other (please specify):</td>
<td></td>
</tr>
</tbody>
</table>

4. Spent any class time working directly with music during the past week other than in special music class?

<table>
<thead>
<tr>
<th>Medium Used</th>
<th>Number of Days During Past Week</th>
<th>Number of Minutes/Day</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Playing Instruments</td>
<td></td>
<td>0-15</td>
</tr>
<tr>
<td>b) Singing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c) Listening to Records/Tapes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>d) Listening to Radio</td>
<td></td>
<td></td>
</tr>
<tr>
<td>e) Other (please specify):</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

5. Spent any class time working directly with art during the past week other than in special art class?

<table>
<thead>
<tr>
<th>Medium Used</th>
<th>Number of Days During Past Week</th>
<th>Number of Minutes/Day</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Painting</td>
<td></td>
<td>0-15</td>
</tr>
<tr>
<td>b) Ceramics</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c) Sculpture</td>
<td></td>
<td></td>
</tr>
<tr>
<td>d) Drawing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>e) Other (please specify):</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

6. Designated a certain period of time during the past week, aside from recess and regular physical education classes, as free play? By this I mean a period where students may play freely as they choose provided, of course, they are not directly harming anyone or anything else.

<table>
<thead>
<tr>
<th>Name of This Period</th>
<th>Number of Days During Past Week</th>
<th>Number of Minutes/Day</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Free Play</td>
<td></td>
<td>0-15</td>
</tr>
<tr>
<td>b) Open Period</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c) Individual Time</td>
<td></td>
<td></td>
</tr>
<tr>
<td>d) Other (please specify):</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
CHAPTER IV

FINDINGS

In order to gather the necessary data for the study, the questionnaire was distributed within 3 school districts. These districts were Columbus City Schools, Southwest City Schools and Groveport Madison. Within these school districts, the questionnaires went out to 9 different elementary schools. These schools included Sharon Elementary, Kent Elementary, Glendenning Elementary, Northgate Elementary, West Franklin Elementary, Thurber Elementary, Linden Park Elementary, Wineland Park Elementary and Deshler Elementary Schools.

The respondents, that is, the teachers, were asked to designate on the questionnaire the grade which they taught, whether they were male or female teachers, and the number of students in each class. It was my hope to see if any important information could be determined on the basis of these particular criteria.

Before distributing all 175 copies of the questionnaire the writer gave out twelve original questionnaires to randomly chosen teachers. Each of the nine schools was represented. Once these original twelve questionnaires
were returned and evaluated this writer found it necessary to revise the questionnaire once again. It was only at this point in time that the 175 questionnaires were distributed.

After one month's time this writer had received completed questionnaires from sixty-seven teachers. It was then necessary to do some follow-up. The teachers who had not responded were re-contacted. Within a few weeks thirty-six more questionnaires were returned.

The total number of questionnaires which had been returned by this time was 103. At this point in time the writer chose the first one hundred of these to work with. These were distributed in the following way; 5 responses were received from the kindergarten teachers, 17 responses from the first grade teachers, 12 responses from the second grade teachers, 15 responses from the third grade teachers, 15 responses from fourth grade teachers, 15 responses from fifth grade teachers, and 21 responses from sixth grade teachers. This was a fairly even distribution and allowed me to make certain types of conclusions on the basis of the grades taught.

In addition to discussing the responses of the questionnaire according to grade size, this writer wanted to look at the gender of the teachers involved. It turned out that of the 100 questionnaires received from
elementary school teachers, 86 of those responses were by female teachers and 14 responses by male teachers. This in itself might tell us something about the way our elementary school programs are set up. The female teachers outnumbered the male teachers, at least in the primary schools sampled, by a 6:1 ratio. This could result in a further study itself concerning such a distribution. But since this was not the purpose of this study, I will continue.

A third criteria this writer had hoped to look at was the class size. However, a very small difference was found in class size from teacher to teacher and grade to grade. Almost every class was close to the same number of students as every other class. Therefore, one had to conclude that there were no accurate conclusions which could be made according to class size.

Before continuing to discuss the findings further, this writer must point out that a problem developed with question number 2. This is the question that mentioned whether or not students participated in any type of movement or body awareness activities aside from their recess and their regular physical education classes during the past week. Apparently there was some problem in interpretation of the question. Perhaps the fault was this writer's. It is quite possible that the wording was not
TABLE 1

DISTRIBUTION OF TEACHERS BY GRADE

<table>
<thead>
<tr>
<th>Grade</th>
<th>Number of Teachers Responding</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kindergarten</td>
<td>5</td>
</tr>
<tr>
<td>First</td>
<td>17</td>
</tr>
<tr>
<td>Second</td>
<td>12</td>
</tr>
<tr>
<td>Third</td>
<td>15</td>
</tr>
<tr>
<td>Fourth</td>
<td>15</td>
</tr>
<tr>
<td>Fifth</td>
<td>15</td>
</tr>
<tr>
<td>Sixth</td>
<td>21</td>
</tr>
<tr>
<td>TOTAL</td>
<td>100</td>
</tr>
</tbody>
</table>
TABLE 2

DISTRIBUTION OF TEACHERS BY GENDER

<table>
<thead>
<tr>
<th>Grade</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kindergarten</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>First</td>
<td>2</td>
<td>15</td>
</tr>
<tr>
<td>Second</td>
<td>0</td>
<td>12</td>
</tr>
<tr>
<td>Third</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>Fourth</td>
<td>2</td>
<td>13</td>
</tr>
<tr>
<td>Fifth</td>
<td>2</td>
<td>13</td>
</tr>
<tr>
<td>Sixth</td>
<td>8</td>
<td>13</td>
</tr>
<tr>
<td>TOTAL</td>
<td>14</td>
<td>86</td>
</tr>
</tbody>
</table>
### TABLE 3

**RESPONSES TO ALL QUESTIONS BY GRADE**

<table>
<thead>
<tr>
<th>GRADE</th>
<th>QUESTION 1</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>K</td>
<td>2.4 Field Trips/Yr.</td>
<td>10 min./ Day</td>
<td>15 min./ Day</td>
<td>10 min./ Day</td>
<td>15 min./ Day</td>
</tr>
<tr>
<td>1</td>
<td>1.7 Field Trips/Yr.</td>
<td>10 min./ Day</td>
<td>10 min./ Day</td>
<td>15 min./ Day</td>
<td>10 min./ Day</td>
</tr>
<tr>
<td>2</td>
<td>1.7 Field Trips/Yr.</td>
<td>8 min./ Day</td>
<td>6 min./ Day</td>
<td>10 min./ Day</td>
<td>10 min./ Day</td>
</tr>
<tr>
<td>3</td>
<td>.5 Field Trips/Yr.</td>
<td>7 min./ Day</td>
<td>5 min./ Day</td>
<td>9 min./ Day</td>
<td>5 min./ Day</td>
</tr>
<tr>
<td>4</td>
<td>1.8 Field Trips/Yr.</td>
<td>10 min./ Day</td>
<td>9 min./ Day</td>
<td>14 min./ Day</td>
<td>12 min./ Day</td>
</tr>
<tr>
<td>5</td>
<td>1.8 Field Trips/Yr.</td>
<td>17 min./ Day</td>
<td>5 min./ Day</td>
<td>10 min./ Day</td>
<td>10 min./ Day</td>
</tr>
<tr>
<td>6</td>
<td>1.7 Field Trips/Yr.</td>
<td>13 min./ Day</td>
<td>9 min./ Day</td>
<td>10 min./ Day</td>
<td>8 min./ Day</td>
</tr>
</tbody>
</table>

*In most cases responses have been rounded to nearest whole number.
TABLE 4

RESPONSES TO ALL QUESTIONS BY GENDER OF TEACHER

<table>
<thead>
<tr>
<th>Question Number</th>
<th>Males</th>
<th>Females</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>3.3</td>
<td>1.4</td>
<td>1.7</td>
</tr>
<tr>
<td>2</td>
<td>4.0</td>
<td>3.2</td>
<td>3.4</td>
</tr>
<tr>
<td>3</td>
<td>1.2</td>
<td>10.3</td>
<td>9.3</td>
</tr>
<tr>
<td>4</td>
<td>7</td>
<td>8.6</td>
<td>8.4</td>
</tr>
<tr>
<td>5</td>
<td>10</td>
<td>11.2</td>
<td>11</td>
</tr>
<tr>
<td>6</td>
<td>9.3</td>
<td>10.1</td>
<td>10</td>
</tr>
</tbody>
</table>
QUESTION 1

Figure 1. NUMBER OF FIELD TRIPS PER YEAR
QUESTION 3

Figure 2. NUMBER OF MINUTES PER DAY SPENT IN QUIET TIME.
Figure 3. NUMBER OF MINUTES PER DAY SPENT IN MUSIC.
QUESTION 5

Figure 4. NUMBER OF MINUTES PER DAY SPENT IN ART.
QUESTION 6

Figure 5. NUMBER OF MINUTES PER DAY SPENT IN FREE PLAY.
clear so the communication was not understood. Whatever the reason the information received from this question is quite unclear. It is inconsistent from response to response. Hence, this writer feels impelled to say that the responses to question number 2 are unreliable. Therefore, one can in no way effectively discuss the findings of this question.

What this writer shall do is discuss the findings for each question, both according to the grade involved, and whether the teacher was a male or a female teacher. As mentioned, question number 2 will be omitted since the responses are unreliable.

FIELD TRIPS

Question number 1 dealt with whether or not the teachers have taken or planned to take their students on certain field trips during this school year, September 1977 through June 1978. The responses received usually did not reflect the choices that were given. What is meant by this is that only about 50% of the field trips that teachers indicated they were taking their students on were to places or types of places that had been indicated on the questionnaire. The places indicated, such as rivers, lakes, forests, and gardens, had to do with taking students directly to nature. The point was to see
whether or not they were given an opportunity to experience nature first hand. At least 50% of the field trips that were taken were taken to different places. Teachers wrote in and said that they took their students to places such as the zoo, airport, museum, or the Ohio Historical Society. While this is all well and good, it is this writer's conclusion that they are not taking the students to the places this writer was looking for.

This writer had hypothesized that teachers do not take their children, even once a month, out of the classroom and into nature so that they may learn directly from their environment. Even when we include the field trips to places that were written in by the teachers, the number of trips the student takes each year appears to be quite low. For example, in kindergarten, we find that a class averages 2.4 field trips per year. This means that only 2 to 3 times a year the child is taken out of the school building to experience other educational opportunities directly. When one considers the number of things out in the world from which a child could learn, this seems quite minimal.

The kindergarten, it turns out, is where the most field trips were taken. From that point on, as indicated in the charts, the number of field trips per year goes down to 1.7 for the first and second grades, only .5 for
the third grade, 1.8 for the fourth and fifth grade, and 1.7 for the sixth grade. What we are finding here is that most all of the education seems to be done in the classroom.

The average number of field trips that all the teachers took, as a group of 100, is 1.7 per year. When this is analyzed according to the male and female teachers involved, there is perhaps an important difference. We find that the number of trips taken by male teachers was 3.3 per year. The number of trips taken by female teachers was only 1.4 per year. This means that the male teachers went on 2-1/2 times more field trips than the female teachers.

QUIET TIME

Question number 3 asks whether or not the teacher designated a certain period of the day as a quiet time where children are permitted to be only with themselves. This writer had hypothesized that not even fifteen minutes would be set aside each day for this activity. The responses here indicated that in the kindergarten, students were allowed 10 minutes per day to be quietly with themselves. In the first grade 10 minutes also was allowed. In the second grade this dipped to 8 minutes per day and down to 7 minutes per day in the third grade. It moved
back upwards again to 10 minutes per day in the fourth grade and 17 minutes per day in the fifth grade before returning to the downward trend and leveling off at 13 minutes per day in the sixth grade. This results in a total average for 100 teachers involved of about 9.3 minutes per day during which a child is allowed a quiet time to be alone with him or herself. This appears to me to be quite a small amount of time for a human being to rest, gather his or her thoughts, acknowledge his or her feelings and regroup his or herself in order to continue with the day's activities.

When we look at the responses according to male and female teachers, the results are quite different. The male teachers allowed their students only 1.2 minutes per day for quiet time. The female teachers, on the other hand, permitted their students 10.3 minutes per day for quiet time. This translates into the fact that female teachers allowed their children 6-1/2 times longer to relax, rest, regroup and be with themselves than male teachers did.

MUSIC

Question number 4 asked whether the teachers spent any class time working directly with music during the past week other than in special music class. This writer
had hypothesized that less than twenty minutes per day would be spent in this area. The types of music suggested are playing instruments, singing, listening to records or tapes, listening to the radio, or perhaps some other type of musical media.

The responses showed that in kindergarten the children were allowed 15 minutes per day to work directly with music. In first grade this had decreased to 10 minutes. By second grade it had decreased to 6 minutes and by third grade to 5 minutes. It moved back up to 9 minutes by the fourth grade. By the fifth grade it had decreased again to 5 minutes and then moved up to 9 minutes by the sixth grade. The total average for all teachers was 8.4 minutes. Once again, this appears to be relatively low. It would seem to this writer that with the research showing that music can be so helpful in educating a child that only giving 8 or 9 minutes a day to tune in to the musical sounds appears to be limiting the child's education.

When we look at the responses according to the male and female teachers, there is very little difference. Male teachers allowed their children to work directly with music about 7 minutes per day while female teachers permitted such work 8.6 minutes per day. This difference does not appear to be very crucial.
ART

Question number 5 asked whether any class time was spent working directly with art during the past week other than in special art classes. This researcher had hypothesized that less than twenty minutes per day would be spent in this manner. The type of art suggested was painting, ceramics, sculpture, or drawing.

The responses showed that in kindergarten only 10 minutes per day were spent on art. This seems quite low, as it has been shown that children at this age can learn a great deal as well as have a great deal of fun while engaging in artistic endeavors. By first grade the teachers had permitted 15 minutes of art per day. This decreased to 10 minutes in second grade and 9 minutes in third grade. It went back up to 14 minutes per day in the fourth grade and then decreased to 10 minutes per day in both the fifth and six grades. The overall average for the 100 teachers responding was 11 minutes per day spent in art.

In addition to the artistic mediums suggested, some teachers wrote in responses such as photography, cutouts and paper mache. However, even including these mediums the total average is only 11 minutes per day spent in artistic endeavors. We must consider that art has been shown to be an effective type of educational tool as
well as an effective means of therapy whereby children can express who they are and what they are feeling and thinking. To only allow 11 minutes per day for such activity appears quite low.

Once again the difference in response between male and female teachers was very little. Male teachers permitted 10 minutes per day to be spent in art while female teachers allowed 11.2 minutes per day to be spent with art. This difference once again appears not to be too important.

FREE PLAY

The final question of the questionnaire, question number 6, concerned itself with free play. This researcher wanted to discover whether or not teachers designated a certain period of time during the school day as free play. By this is meant a period where a child may play freely as he or she chooses, provided they are not directly harming anyone or anything else. The responses here were quite interesting.

This researcher had hypothesized that less than twenty minutes per day would be spent in free play. In kindergarten children were permitted 15 minutes per day for free play. This decreased to 10 minutes per day in the first grade and 10 minutes per day in the second grade. It dropped all the way down to 5 minutes
per day in the third grade. The amount of time permitted for free play rose to 12 minutes per day in the fourth grade and then continued to drop to 10 minutes per day in the fifth grade and 8 minutes per day in the sixth grade. The total average for all 100 teachers was 10 minutes per day. This result appears to me to be crucial.

Sociologists, researchers, educators, and anthropologists have shown that it is very effective educationally to allow children time to play. As in the case with many of these other areas of curriculum, playing is an area where a child can have fun and learn in a very non-threatening way. It also often permits the child to learn at his or her own pace, which is quite beneficial. For 100 teachers to say that they only permit their children about 10 minutes per day of free play again appears quite low to this researcher.

The difference in response between the female and male teachers was very little. Male teachers permitted their children free play 9.3 minutes per day. Female teachers permitted their children free play 10.1 minutes per day. Once more this difference is not vital.
The findings in this study seem to indicate that there is very little flexibility in the curriculum of early and middle childhood education. All four of this writer's hypotheses, stated in Chapter I, have proven correct. Therefore, it is this writer's contention that public schools are not educating the whole child. Indeed, what about the right brain? If so few minutes each day are devoted to the growth and cultivation of the right brain are schools not being neglectful? The areas the right brain controls, as mentioned earlier, included creativity, spontaneity and intuition, among others. However, if children are not given ample time to explore and use their right brain how will they ever become creative, spontaneous individuals? This writer concludes that they never will. This is the great tragedy of our public schools.

Recently there has been a great deal of emphasis on getting back to the basics. However, this researcher wonders how far we ever have really strayed in our public schools from these basics. According to this writer's
findings, most teachers in the public elementary schools are only spending a few minutes every day in areas such as art, music, and free play. Only a few minutes are spent each day for quiet time or for relaxation. There are very few field trips and most of these appeared to be not too spontaneous. Consequently, it seems quite apparent that most all of our energy is still being spent on the basics of the traditional curriculum.

NATURE

Question number 1 dealt with taking the children out of the classroom so that they may experience what goes on outside of a school building. This researcher was particularly concerned with the children experiencing the natural forces of the universe. John Amos Comenius, who lived in the 17th century, was one of the first educational thinkers to write along these lines. His book, *School of Infancy*,¹ speaks to this matter. Especially during the early school years Comenius placed great importance on direct contact with the environment. He felt that children should learn first hand about stones, plants and animals. He encouraged exploration of not only the room, but the farm, the street and the field. In addition, Comenius felt that exploration of the body and its parts was vital in a child's education.
Approximately one hundred years later, we find this point of view reiterated by Heinrich Pestalozzi in the book, *The Education of Man.* Pestalozzi was a pioneer in education in the late 18th and early 19th centuries. He felt that all children should be educated, not merely the children of the rich, and he worked hard to make this a reality. His concern was with immediate perception (*Anschauung*) and he held that human beings learn best in life situations, in action, rather than from words. Love, according to Pestalozzi, is the everlasting foundation upon which all else is built. Without love neither the physical nor the intellectual powers will develop naturally.

There are so many things that children can learn once they leave the confines of a school building. For example, it would seem reasonable to do a unit of study on the identification of certain trees. Many schools are located near trees of different types and so such a study would indeed be feasible. The children could go out the first few times in the woods in groups or by themselves and tag a tree of their choice. The teacher could supply the groups with a tree book and through their own observations they would learn the name. This project could start in the fall and the children could learn the phases a tree has in all seasons. The children might draw pictures, take specimens, take photographs or write
stories about their tree. There is an excellent book where a Redwood is personified in *The Big Tree, From Seedling to the Lumber Mill*. Also, *National Geographic* has an excellent article on the Bristle Cone Pine which dates back 4,600 years during the building of the pyramids. It would also be possible to plan a skit for Arbor Day which falls in the last week in April for Ohio. Perhaps a TV circuit on which the children could be taped could be set up. Maybe even the whole elementary school could watch it.

A teacher, if he or she chose to, could take slides of the different types of trees and show them to the children. Along this line the class might decide they would learn more about photographic development of pictures. Children are often very interested in things that teachers do and react firmly and positively to them. The children might write descriptive words, sentences or stories about trees, or birds, or flowers or bugs. They might want to discuss some pictures orally with the class. The teacher might ask some children what music would best describe the photograph. Maybe the children would even want to develop some of their own pictures with their own cameras. Certainly, in some cases, this would be applicable. Since there is some expense in processing film, the teacher might teach them how to
develop black and white and send away the prints for enlargements. If a teacher is not skilled in this area, there are often many people in the community, parents included, that could be very helpful.

Another project that a class might undertake is a garden plot. Perhaps the class would have access to a greenhouse. If no greenhouse is available, the teacher could start seed beds in the classroom and transplant in early May. A garden project could potentially cover many subject areas: math measurement, graphing, economics, selling and purchasing, and innumerable science experiments.

Flower planting around the school is also a possibility. These can also be used as gifts for Mother's or Father's Day. Terrariums may be set up using free outdoor materials.

Children could take walks outside to make rock and mineral studies. Different types of soils might be found and saved in the classroom. Bird studies might be done dealing with migration, state birds, etc. The children might want to make bird feeders for their small friends. In some cases, animal studies can be done by studying the tracks of the animal.

There are many resources within walking distance of schools that often go neglected. For example, children
can be taken to neighboring lots, whether empty or residential, or neighboring ponds. Usually there are nearby city and state parks. Many schools are close to arboretums. In some cases there are quarries nearby. Conservatories are also often within traveling distance, as are wholesale greenhouses. For really conscientious and dedicated teachers, there is the possibility of campouts. Teachers may well find that parents or even other community people would be very willing to accompany or help the teacher in such endeavors.

In large cities the teacher might study more environmental and conservation related items. For example, trips may be taken to used car lots, dumps, pollution control centers, and places that work on the conservation of natural resources. These activities would hopefully develop an environmental appreciation of our land, water and air. Some activities that might evolve might be a clean-up of school or community grounds or a collection for recycling. Perhaps some children would create something beautiful, maybe by using an old empty lot or maybe by helping a senior citizen with his problem.

These are just some of the ways a teacher can remove the children from the confines of walls and buildings. They are ways in which a teacher can introduce a child to
the facilities outside the classroom, to those natural forces in the universe which are so helpful, so educational and so much fun.

We have the beautiful example of nature to lead us and help us understand ourselves and the whole world and universe. We must expose our children to this beautiful example. For instance, let us take a look at a tree; a tree just grows. Different trees grow in different ways, with different sized leaves and different colors, in different directions with different thicknesses, etc. But the common tread that runs through all these trees is the spirit that is present in them. The tree just grows right here and now. It does not do it for any desired result. It just does it because that is what trees do. And they are beautiful for that alone. They do not grow for certain people due to their race, religion, sex or age. Trees ask for nothing in return. They just grow. There is a message here.

There is another thing we can learn by looking at trees. If we pay attention to trees we can see that trees bend. When the winds come, when the weather changes, the tree is willing to bend. Its branches sway, its leaves sway. Even the trunk sometimes is moved a little. But its center, its foundation, its roots, these are solid. These never compromise. The soul of the tree is
its strength and its glory and it will never yield. However, as previously stated, the outside of the tree will sometimes yield because it is necessary to yield and compromise in life. Not compromise our soul; not what we have called to "sell out" to something; rather, to compromise different attributes of ourselves to help out others. We never want to compromise ourselves but we do want to be open to compromising certain outer signs that often are just ego limitations.

Another thing trees can teach us is perspective. If you walk alone through a wood you see so many trees in so many shapes and sizes. If you are fortunate enough to spend some time in a forest you begin to understand how each tree is significant in and of itself. Yet, it is part of the common woods and the spirit that is in one tree, the beauty, the majesty that is in one tree is in all the trees, merely expressing themselves in different ways...forever.

One of the strange things about living in the world is that it is only now and then one is quite sure one is going to live forever and ever and ever. One knows it sometimes when one gets up at the tender, solemn dawn time and stands alone and throws one's head far back and looks up and up and watches the pale sky slowly changing and flushing and marvelous unknown things happening, until the east almost makes one cry out and one's heart stands still at the strange, unchanging majesty of the rising of the sun which has been happening every morning for thousands and thousands
of years. One knows it then for a moment or so. And one knows it sometimes when one stands by oneself in a wood at sunset and the mysterious deep gold stillness slanting through and under the branches seems to be saying slowly again and again something one cannot quite hear however much one tries. Then sometimes the immense quiet of the dark blue at night with millions of stars waiting and watching makes one sure. And sometimes a sound of far off music makes it true. And sometimes a look in someone's eyes.

And so it is with people. The beauty that is in each of us is in all of us. Only it shows itself in different ways and in different times and spaces. As we quiet ourselves and understand ourselves more fully, it intuitively expresses itself in more ways, more beautifully to our fellow human beings. Also, when we see these trees with their great size and their great number, we begin to understand that we are also one of many—many people, many trees, many animals, many plants, etc. We are no better nor worse than any of them. The beauty that exists in us exists in them. It only shows itself in different costumes. Certainly children should be given the opportunity to discover these types of truths in nature. If children are only taken out of their classrooms once or twice a year how can they experience the wonder and beauty of nature? How can they ever become knowledgeable about trees, rivers and rocks? The answer is that they cannot. Until we make these journeys into nature an integral part of our curriculum we will be preventing our children from receiving a complete education.
It is true that children have direct contact with nature outside of the classroom. Many children spend several hours after school and on weekends in such situations. Often this occurs at play. Other times children go on family outings whereby they receive exposure to the world of nature. All this is very helpful and a valid part of a child's learning experience. However, these types of activities should supplement, rather than replace, similar classroom experiences. The advantage of engaging in such experiences during the school day is that this allows time for sharing the experience with others. There is an opportunity to question what has been seen and done. Children can reflect upon and discuss what they have explored and more fully integrate it in their lives. The dialogue, the give and take, which can take place among students and teachers allows the children to process the information in a special and more meaningful way. This type of sharing and growing would probably not occur during after school hours.

From nature one can begin to understand what it means to be human, what it means to be alive. One can begin to understand how beautiful things are, how in order they really are if we allow ourselves and our mind to quiet down and simply see them and experience them.
To those who see bare branches--
and know they hold the birds of Spring.

To those who see stars falling in the heavens--
and know the constellations will remain forever.

To those who see long lines of geese fade far beyond--
and know they come back again to nest.

To those who see with wonder in their hearts--
and know -- what glories there can be for those we see....

Another thing which children might learn from is the seasons. Here they can learn about the cycles of death and rebirth. Jesus spoke about dying and being reborn again. A few thousand years later people such as Fritz Perls were talking about the same thing. Perls said how difficult it is for a human being to die and be reborn again. Indeed it is. Yet, if we allow ourselves and our minds to quiet down and allow our hearts and souls to see we will discover that there are constant deaths -- deaths in our ideas, deaths in our relationships, deaths in everything. But from these deaths, rather than tragedy and sorrow, is rebirth, rebirth with greater understanding, greater awareness, greater love. That is what these rebirths and deaths and rebirths are for. They occur so that we can grow as people and allow our spirit
and our glory to manifest itself. Without such deaths and rebirths there is little growth on the individual level, little progress in the world. Children should learn about this.

Here, once again, nature can teach our children if we only expose them to it. If we look at the seasons, we notice that after the ripening of summer comes the autumn and the changes in colors of the leaves; and then the falling off of the leaves and the quietness and whiteness and coldness of winter, until we have a new rebirth once more in the Spring. If one studies this, not merely intellectually studying it, but seeing it with your heart, living with it, experiencing it, one begins to understand how beautiful and necessary this is; how it has been going on and on since time immemorial. Nature seems to be saying to us: so there are births and deaths and rebirths, is not that beautiful? Why do you cry over it? In regard to the human situation there are not just deaths where peoples's bodies die, but where minds die and go through changes and where spirit is reborn again. All the great religions of all times in one way or another have talked about deaths and rebirths of the spirit.

There are so many other aspects of nature that we can learn from. Let us pay attention to the water, whether it be a winding river, a quiet lake, a gentle stream or
the great vastness and majesty of the ocean. The water flows. It just keeps flowing. It will bend if there are rocks in the way. It will yield. But it will never stop flowing in its direction. It continues to travel and travel in its homeward direction. This is something we can learn from. We can continue in our homeward direction, which is home to our own heart, to our own souls, home to that great spirit that runs through everyone and everything everywhere and always has. All we have to do is simply step out of our own way and allow it to happen. We must help our children to understand this.

The American Indians have always understood the beauty and truth expressed in nature. Once in 1854 the federal government wanted to buy the Chinook tribe's lands. Chief Seattle answered the government's request in this way.

How can you buy or sell the sky, the warmth of the land. The idea is strange to us.

If we do not own the freshness of the air and the sparkle of the water, how can you buy them?

Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people. The sap which courses through the trees carries the memories of the red man.

The white man's dead forget the country of their birth when they go walk among the stars. Our dead never forget this beautiful Earth, for it is the mother of the red man. We are part of the
earth and it is part of us. The perfumed flowers are our sisters; the deer, the horse, the great eagle, these are our brothers. The rocky crests, the juices in the meadows, the body heat of the pony and man -- all belong to the same family.

So, when the great chief in Washington sends word that he wishes to buy our land he asks much of us. The great Chief sends word he will reserve us a place so that we can live comfortably to ourselves. He will be our father and we will be his children. So we will consider your offer to buy our land. But it will not be easy. For this land is sacred to us.

This shining water that moves in the streams and rivers is not just water but the blood of our ancestors. If we sell you land, you must remember that it is sacred, and you must teach your children that it is sacred and that each ghostly reflection in the clear water of the lakes tells of events and memories in the life of my people. The water's murmur is the voice of my father's father.

The rivers are our brothers. They quench our thirst. The rivers carry our canoes and feed our children. If we sell you our land, you must remember, and teach your children, that the rivers are our brothers, and yours, and you must henceforth give the rivers the kindness you would give any brother.

We know that the white man does not understand our ways. One portion of land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The Earth is not his brother, but his enemy, and when he has conquered it, he moves on. He leaves his father's graves behind, and he does not care. He kidnaps the Earth from his children and he does not care. His father's grave and his children's birthright are forgotten. He treats his mother, the Earth, and his brother, the sky, as things to be bought, plundered, sold like sheep or bright beads. His appetite will devour the Earth and leave behind only a desert.

The air is precious to the red man, for all things share the same breath -- the beast, the tree, the man, they all share the same breath.
The white man does not seem to notice the air he breathes. Like a man dying for many days, he is numb to the stench. But if we sell you our land, you must remember that the air is precious to us, that the air shares its spirit with all the life it supports. The wind that gave our grandfather his first breath also receives his last sigh. And if we sell you our land, you must keep it apart and sacred, as a place where even the white man can go to taste the wind that is sweetened by the meadow's flowers.

So we will consider your offer to buy our land. If we decide to accept, I will make one condition. The white man must treat the beasts of his land as his brothers.

I am a savage and I do not understand any other way. I have seen a thousand rotting buffalos on the prairie, left by the white man who shot them from a passing train. I am a savage and I do not understand how the smoking iron horse can be more important than the buffalo that we kill only to stay alive.

What is man without beasts? If all the beasts were gone, man would die from a great loneliness of spirit. For whatever happens to the beasts, soon happens to man. All things are connected.

You must teach your children that the ground beneath their feet is the ashes of our grandfathers. So that they will respect this land, tell your children that the Earth is rich with the lives of our kin. Teach your children what we have taught our children, that the Earth is our mother. Whatever befalls the Earth befalls the sons of the Earth. If men spit upon the ground, they spit upon themselves.

This we know. The Earth does not belong to man; man belongs to the Earth. This we know. All things are connected like the blood which unites one family. All things are connected.

Whatever befalls the Earth befalls the sons of the Earth. Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself.
Even the white man, whose God walks and talks with him as friend to friend, cannot be exempt from the common destiny. We may be brothers after all. We shall see. One thing we know, which the white man may one day discover -- our God is the same God. You may think now that you own Him as you wish to own our land; but you cannot. He is God of man, and His compassion is equal for the red man and the white. This Earth is precious to Him, and to harm the Earth is the heap contempt on its creator. The whites too shall pass; perhaps sooner than all other tribes. Contaminate your bed, and you will one night suffocate in your own waste.  

JOURNEY INTO SELF

What this writer is interested in and would like to help children learn about, is an understanding of the self -- who I think I am and who I really am. As this understanding grows and deepens life becomes clearer. Your perspective begins to change. You move at different rates throughout your life. But always it is a journey back to yourself, a journey homeward.

As this journey progresses many new and exciting changes will occur. These changes, the only real and lasting changes, take place quite naturally and spontaneously. They occur at the intuitive level and while they are going on one is not consciously aware that they are going on. That is, one is not thinking about them; one is not dealing with them on a rational level or analyzing them in any way. Rather, you are just allowing all this to take place -- letting it be, in a sense -- and you are at one with whatever is transpiring.
One of the most wonderful aspects of all this heightening of self-awareness and self-understanding is that it allows you to better understand others, and consequently to communicate with others on a deeper level and in much more meaningful ways. Again, this process occurs quite intuitively and automatically. It is not a matter of thinking at all. Rather, as you begin to see yourself and your predicaments more clearly you cannot help but to understand others more clearly. This seeing of yourself, in and of itself, leads to this change in understanding of others. This new perception you acquire, this growth, this movement, flows directly from the seeing. Once you see you move. It just happens intuitively. The seeing is the movement.

This type of change can, and does, occur all the time. Really it is merely a matter of getting out of your own way and permitting the growth. We know of artists who talk about inspiration. What follows from such inspiration is a deeper understanding. And what often follows from this is a beautiful painting, outstanding literature or brilliant melodies; or any number of other things.

A true artist moves in unison with the flow of life. Understanding the artist's work moves us into that flow. The true artist must possess the capacity of deep penetration into everything and to be able to identify his or her own mind with
every mind. True art is created with a sense of service, a desire to lead others to the Supreme. Much of contemporary art rings with the tone of defeatism or with a blast of sensory stimulation. Neither type of artist has a commitment to his audience. Such artists should be called traitors in literature, painting, film, etc., for they do not think of service. They consider people only as customers of their works. The great artist, the great film makers, the great writers have all understood the principle which underlies life. And understanding their work helps bring us to a similar understanding.⁴

One thing we notice when all this is going on is that the mind is not at work. It is not busily continuing its rational process of thinking, analyzing, planning, predicting and worrying. Consequently, the anxiety which all this "mind stuff" so often produces is gone. What is happening is that we are allowing our minds to step aside for a while and relax a bit. We are letting something else run the show. This is the purpose of the techniques involved in meditation -- simply put, meditational techniques have been used throughout history to quiet the mind. What flows from this is a gradual union with the soul. Such a union comes about in different ways for different people. Indeed, it manifests itself in different ways for the same person at various points in time.

One must now look at the situation in most public school classrooms. One finds that only a very few minutes each day are spent in quiet time. Consequently
one very viable way of discovering oneself, and feeling good about oneself, is all but cut off from our children's reach in school. Until this point is recognized and curriculums are changed our children will continue to be short changed.

This is also related to body awareness. In this area too the findings seem to indicate that children are not too involved. At various intervals, when our mind has quieted, we will discover that our body has taken over. If we pay attention to what our body is telling us, something which we as adults and teachers rarely do, we can experience the glory of our spirit. Certain people, quite obviously, would be more apt to "lead with their body" than others. Athletes would be a prime example. Such people, when they are deeply involved in their sport, are functioning at a level beyond thought. Their bodies are telling them, intuitively, what to do next and they follow quite naturally. It is at these moments that they are at one with their activity. There is no difference between them and their activity. Rather, they have allowed themselves to become part of the flow of this activity. There is no boundary, for example, between a tennis player and the racket, the ball, the opponent and so on. It is simply one constant flow of energy which is going on. This tennis player
is part of that flow. The player is not consciously aware that this flow is going on or that he is a part of it. Only later, upon reflection and discussion, does this type of awareness occur. While it is happening there is no thought at all. Thinking is gone. There is only Being. There is only the present moment and being a part of the experience of that moment.

Obviously, words cannot adequately describe such an existence nor convey its meaning in any great depth. Yet these are the things we must share with our students. With a little luck maybe they can point us in the right direction.

QUIET TIME

In order to see clearly, to fully see and understand a situation ourselves, we find that it is often necessary to quiet the mind. Or shall I say allow the mind to be quiet? We are highly conditioned as a species. In the world today there are so many stimuli going on all around us that the mind seems to ever be reacting. It seems to be always in a state of flux responding first to one stimuli and then to another. It is for this reason that we often need certain specific things to help us to allow the mind to be quiet. Children need this quiet time also and should be permitted, indeed
encouraged, to take it. Without such time children will experience difficulty discovering their own feelings, thoughts and needs. They will be overwhelmed by the stimuli which surround them. They are at an age where they are easily molded. Their basic value system and consequent behavior are taking shape. If they are not permitted some meaningful quiet time each day they will tend to merely become carbon copies of those around them, rather than becoming whatever it is they need to become. So often this is the case and it does indeed appear to be quite unfair way to treat our children. Education should certainly be a facilitator, as opposed to a hindrance, when it comes to helping children explore and discover themselves.

One possible way of allowing the mind to quiet itself is through various techniques working within the area of meditation. Meditation has been going on for thousands of years in various forms. Today we find it is very popular here in America. Indeed, it is growing in popularity throughout the world. Many teachers have come from the East to show the West simply how to quiet your mind, how to get in touch with your soul again, which we seem to have lost touch with so long ago. Let us look at a few of these techniques. They are very simple and can easily be taught to students. Numerous
times this writer has conducted meditation sessions with children. It has proven to be a valuable tool in that it helps children to relax and feel secure.

Probably the simplest and most basic technique in meditation is to follow your breath. After relaxing in some kind of comfortable position we just allow ourselves to breathe normally and follow that breath. When our mind begins to wander, as it so often and continually does, we just return to our breath. As soon as we are aware of the wandering of the mind we return very gently, without admonishment, to our breath. The breath is simple, it is always with us. There is a natural flow in the breath that helps a person to center himself. Children are usually quite curious about such an activity and feel good that it is so easy for them to do.

In certain other meditation techniques, instead of, or in addition to breathing, we use mantras. Mantras are merely sound vibrations to help us quiet our mind. Different schools of meditation approach this slightly differently, but basically the mantra serves as a tool to help us to center ourselves. Often more active children work better with mantras than with the breath. They seem to have a need for something a bit more tangible.

There are many other types of meditation, too, which have often been used successfully with children.
One such type does not involve the use of breathing or mantras at all, but rather just paying attention to what is going on while you are sitting. That is, one just sits quietly and pays attention very easily to the bodily sensations, to the noises, to the movement within and without. Some children find this type of quiet time especially intriguing. One does not dwell on any of it. One just lets it be and pays attention. When one is sitting in meditation what is important is that one be very open and very receptive. One needs to allow things to happen both in his mind, in his body and all around him. Rather than fighting the things -- the thoughts, the noises, the feelings -- one wants to just allow them to occur. There is no sense in fighting. Fighting involves setting up some kind of program to make things different from what they are. One can never make things different from what they are -- but one can understand them better and there will be growth from that. And one will function better from that and change will come about more purely and in a much more positive way from that. If this type of meditation is done over time one finds that there is a spill-over effect. It is not only when one is sitting that one begins to be open and receptive. It is not only when one is sitting that one begins to pay attention, to become more centered and more in touch with his own spirit.
What has been found is that this sitting is only a part of meditation. It is a very important part, yet it is only a part. What happens is that throughout his whole life one begins to pay attention more, to be more aware, whether one is with his friends and family, at work, alone, at play, in the community, at school, or wherever. This spill-over effect is the most important aspect of meditation or quiet time with children. They become more in balance and learn to behave more appropriately in various life situations. One begins intuitively, automatically, to understand more about what is going on with ones body and watches that and moves into the flow automatically, spontaneously from that. One begins to understand other people much more clearly simply because one is seeing better. One is seeing not with his rational mind but with his soul, with his heart, and using the mind in a much more positive way, in its proper prospective.

At this time one is looking not from his eyes but rather with his eyes. His eyes are merely part of the process. One sees from deep within and it comes through his eyes, among other things, and connects him with the outside. Once this flow is going on one begins to understand so much more because one begins to get in touch with and to get in tune with the natural flow of the universe. Such a natural flow has been called many things
by many people. Some refer to it as God, divinity, the spirit, the soul, the heart, the Way, Christ Consciousness, Buddhahood, and many other things. No matter what it is called, one begins to understand about it. One begins to understand things way beyond logical comprehension. Children are often closer to these things than adults are and consequently our role as teachers should sometimes involve just staying out of their way. They need this quiet time to allow them to remain in touch with the deepest parts of their beings.

Scientists have proved, as most of us have read, that people use perhaps 10% of their capacity as human beings. Certainly it is no wonder, then, that there are all these wars, poverty, etc. That is because people only use logic but logic will not always work. On matters of great consequence -- life and death, love, truth, beauty, -- one cannot logically think about nor talk about such things. It just will not follow. Yet one can see them with his heart if one allows his mind to be still, and his heart to feel. It is dangerous to live life like this, very dangerous. When one looks around he sees that most everybody is not living like this.

Almost anybody can learn to think or believe or know,
But not a single human being can be taught to feel.

Why?
Because whenever you think or believe or know 
you're a lot of other people, 
But the moment you feel, 
you're nobody-else-but-yourself.

To be nobody else but yourself 
in a world which is doing its best, 
Night and day, 
to make you everybody else, 

Means to fight the hardest battle 
which any human being can fight 
And never stop fighting.  

As a teacher one must help children to fight this battle 
by giving them time to relax and discover who they are 
and what they feel.

PLEASURE AND PAIN

People are usually outer directed. In therapy one 
of the main goals is to help a human being become inner 
directed, not to be so completely controlled by outside 
forces. Well, that is what this is all about, paying 
attention to your insides and following. Our schools 
are rarely concerned with this, perhaps because it is not 
easy. Perhaps this is why teachers allow so little time 
for children to sit quietly and be with themselves. Yes, 
it is hard, because most people are not like that. If 
one trys to be like that it will seem like one is con-
stantly running up against stone walls. However, one will 
find over time that there are ways through these stone 
walls. One will begin to see ways. They may not be
logical ways but rather new ways, new ways of seeing and understanding, and one will move on. There will be pain. Always there will be pain. There will also be pleasure. Pain and pleasure go together. It is okay to have pain and pleasure. It is part of the human experience, part of growing up. What seems to happen is that most of us spend our lives trying to maximize our pleasure. But this will not work. One will never be fully satisfied with any type of pleasure. Besides, wherever there is pleasure there is pain. The pain will come, too. They are merely two sides of a coin and one cannot have one without the other. It is not bad to have pleasure nor is it bad to have pain. But one must understand what they are about.

This writer would like to take a moment here to talk a bit more about pleasure and pain. As previously stated, most people spend so much time and energy trying to maximize their pleasure. If one looks closely one will see that the goals of our schools have to do with maximizing pleasure. This pleasure may take the form of money, power, prestige, sexual satisfaction, intellectual growth, or whatever. It could be anything. What is happening here is something that I spoke of earlier. People, including our children, are sacrificing the present which, remember, is all they ever have, for some type of
future goal. Whatever the goal is -- money, position -- it does not matter. They are sacrificing the present for that goal and so they are not living in the present, they are living for later. Consequently, they can never find happiness or peace in the present. This is so true in our public school classrooms today. Almost the entire thrust of the educational process is concerned with equipping the children with the necessary skills for some future job. While these skills are important they often make up virtually the entire curriculum. As the findings of my study indicate there is virtually no time each day spent in areas dealing with the here and now. By this I mean time spent in body awareness, free play, quiet time, music, art and in direct relation with nature. These areas are present oriented. They deal with functioning in the here and now and with experiencing the moment. They deal with exploring and discovering for oneself which involves being inner directed. Without classroom activities such as these children will become outer directed and past or future oriented and as most psychiatrists and psychologists tell us these are two of the major problems of adults. Where does one think these problems began if not, at least in part, in our classroom situations?

Part of what has been going on in the world is that people do things merely to maximize their pleasure and
consequently they are very attached to the results of their action. Rather than doing an action because it intuitively feels good, or honest, or just, and because it is a loving action to do, people so often do things merely because they would like some desired result. This involves being future rather than present oriented. One works at his job not because one feels good at it or because one wants to contribute something. One works at it to get a paycheck, or to get a raise in position so people will not make fun of him, or for some other external reason. One is attached to these reasons. One wants these certain results. If such results do not come about one is unsatisfied. Where does one learn this? One learns it in elementary school classrooms whose curricula are filled with future oriented activities. Living in the present, through relaxation or spontaneous interaction with others, is all but totally neglected. This attachment to such results never brings happiness. This is because these results are usually very tangible and external and once one has attained them, so what. Ones insides are still not at rest. More is never enough.

Once more this brings us back to the understanding of living in the now. What is really healthiest is for us to do something just for the beauty of doing it. That is what is called doing something purely. Doing something with love, with real love, is just doing it because
it is a righteous and beautiful thing to do; not because we think about it; not because it is part of a program, be it our program or someone else's to get a desired result. We just do it because that is what we do and it is beautiful. How many times do teachers encourage, or even permit, such activity in their classrooms?

Our own hearts will shine and indeed are always shining if we just allow ourselves to see them and feel them. This involves all kinds of risks, all kinds of reaching out and opening up and giving and trusting other people. What follows from this will be some acceptance and some rejection of others. Then one will have the pain that was spoken of before. But again, without this pain, without this dying and being reborn, one cannot grow, one cannot go home, one cannot understand his own soul. Consequently, one can never understand the souls of other beings which are merely extensions of the one great soul or spirit that is around everywhere.

To live this kind of life involves a great deal of commitment and a great deal of responsibility. The commitment is to give of oneself, honestly and purely. Allow one's love to flow out to whoever and whomever is around and involved with one at the time. This is a hard thing to do. Yet, for anything wonderful to occur in a life, this must happen.
What must also happen is that one must take responsibility for who one is, for what one says and for what one does. Good or bad, up or down, one must be responsible for what one does. Once one begins to make these commitments, and to be responsible for these commitments and for one's actions, then one will find growth. One will find inner growth and one will find growth in all of those one touches. One will be helping them because one is helping himself. Really all human beings are just an extension of the same oneness that shows itself in different bodies. What will then follow from this is that the problems on the local and national and international levels will slowly begin to change. It will take time and it will involve patience, but it will happen. Once an understanding of ourselves comes about, and the spontaneous change that flows from that comes about, all the problems of the world will begin to be solved. It is not an instant cure. It takes a long time. It also takes hard work and a great deal of love. However, if one is not attached to the results, in that one does not have to achieve a certain thing by a certain time, one will do much better. Rather, one will just do as best one can, work as purely and with as much love as one can. Slowly the whole planet will begin to change and evolve and beauty will return again. In fact, one will find as
one begins to understand oneself that the beauty never really left. One just forgot how to pay attention. This forgetting begins during the early years when children in school are prevented from being present oriented and spending some meaningful time each day focusing on who they are and what they are feeling.

SEEING

What is it to really see something; to really see it, not to just look at it and make judgments from it, and to decide whether it is good or bad. But what is it to truly see something?

In that beautiful book, The Little Prince, is written "It is only with the heart that one can see rightly. What is essential is invisible to the eye." So what does this mean? What is it to really see?

Roger Bonham, in his article "The Art of Seeing," says "Seeing is a little like love -- difficult to define, but you know it when it happens to you. If the art of seeing can be put into so many words, it might be said to be an opening of the eyes -- and the other four senses as well -- to a total awareness of life, without any kind of pre-judging. In so doing, the individual reaches a state of heightened existence that remains on the screen of memories far into the future." Children, this study indicates, are
permitted very little time each day to become aware of their senses. Hence, how can they ever reach a state of heightened existence?

During the past decade, a series of books has been written by Carlos Castaneda. These five books deal with Castaneda's own first-hand experiences with his teacher, or mentor, Don Juan. Castaneda was a graduate student in anthropology in California. As part of his studies he went to the southwest to learn more about the Indian way of life. It was at this time that he met Don Juan. Together they spent many years in the desert of the southwest. The whole purpose, if we can say that there was a purpose, in Don Juan's teaching Carlos was to help him to see. This took many years. Don Juan found that Carlos was not ready at all to really see when they first met. Rather, Carlos was very interested in logically figuring things out, and being organized, and taking notes, and reporting what he thought he saw. Don Juan realized this and had much patience with Carlos. For years he tutored him and showed him, through first-hand experiences, something about the art of seeing. For a while these experiences were involved with drugs. Through the use of drugs there was an expansion in Carlos' mind and he was able to view things in a much more open way, with much greater awareness and understanding. Yet, the drugs were only a
means to help Carlos to grow, to see. After a while, Don Juan stopped the use of drugs. It was important for Carlos to realize that the seeing would come through him and from within him. The drugs were only a means which could now be discarded.

The types of things that Carlos experiences with Don Juan could often not be explained through logic. At Carlos' attempt to logically understand them, to organize them, to figure them out in ways that we know it, he usually failed. Don Juan quite often found it very humorous in observing Carlos trying to assimilate what was going on. Carlos was using the only tool that he had been conditioned to use, his logical mind of analysis. This is all he had ever learned about during his years in school. However, when one gets into deep things of spirit, this falls short. One cannot know such things through logic. One can only know them by seeing. This is a whole other process.

Don Juan helped Carlos to stop the world and to see. He helped him to pay attention to the world around him. If one is aware, seeing can be experienced everywhere. There are constant reaffirmations from the world around us. Another thing that was necessary for Carlos to see was the importance of erasing his personal history. Certainly his past had influenced greatly where he was now, on all levels. Yet, in order to be here now, and to see
from this point on, it was necessary for Carlos to begin
to erase his personal history, to begin to lose some
of his self-importance — self in terms of his ego self.
Carlos had to understand that in order to see he could
not think of his ego in the ways that he usually had.
That type of understanding of himself would limit him
because he would see himself as different from, apart
from, and better than others, which is indeed a very limi-
ting view and one which our schools foster.

There is another very important point that Don Juan
emphasizes. He is constantly reminding Carlos that one
never knows when his moment of death will arrive. It
comes to people just as it comes to all life. To waste
ones time with fears and worries and doubts is ridiculous.
With these types of things going on in ones mind one will
never see and death, which is always lurking over ones
shoulder, may come and snatch one away before one ever
learns to see. What a waste that would be.

Don Juan talks a great deal about assuming respon-
sibility for being here. If you are a human being on
this planet, it is necessary that you assume responsi-
bility for everything you say and do. A person must be
as a hunter and a warrior. A warrior is impeccable.
Such a person exercises complete control over a situation
and yet abandons himself to it, unattached. At the same
time, the warrior is aware of everything that is going on around him. A warrior meets someone or something and touches it lightly, scarcely, and tenderly, barely leaving a mark. By surrendering and being open to the person or thing involved, wherever and however it is, a person becomes accessible to the power that is everywhere. In this way you are open to experiencing and seeing, really seeing from your heart and soul, what is happening.

What most of us are aware of in our lives are only the surface items, the minute details of the world. Such is the way we have been conditioned from birth. Our schools, for the most part, only deal with this level of reality. Certainly this is a real world too, but there is so much more if we learn to stop the world, to stop doing and go beyond doing into being and seeing. Once one stops the world and sees it, it is not so much that the world itself changes, rather ones perceptions of it change, ones ideas change. Therefore, though one may physically return to the world, to ones home, to ones job, to ones school, things will never be the same again. Once one truly begins to see everything is new and different, everything is understood in a mysterious and beautiful way. Would it not be fairer to children if schools spent time dealing with this side of life rather than only the traditional course work?
Such a person who follows the path of knowledge, as Don Juan puts it, is a warrior. A warrior considers every act that he makes as possibly his last battle on earth. It is only in this way that the acts will have their rightful power. A warrior is concerned with impeccability. Most of us look to others for approval and satisfaction and then we find self-confidence. The warrior looks only to himself and calls this humbleness.

Don Juan goes on to further describe to Carlos what he calls the tonal and the nagual. The tonal is what one can see on the surface in the everyday world. It is everything one knows about oneself and the world. Everything that has a name, that one can classify or organize, physically touch or see, this is the tonal. All this exists on the island of the tonal. Beyond this is the nagual. This is the part of oneself which is not dealt with at all. Certainly our schools neglect it. There is no way to describe this, no other names one can give it, no way to talk about it. The nagual is something that one can only see with one's whole being. In order to do this one must be very open and very passionate, one's pores must always be receptive so that one can receive clearly what is really going on at deeper levels. This often involves a certain stillness in order that one can
comprehend, on a deeper level, what is happening both inside and outside of oneself. In looking at our classrooms does one find much time allocated for this stillness?

Allow this writer to cite an example. If we are together sitting at a table there are certain things on the table top -- food, silverware, napkins -- many things. These things on the table top we may refer to as the tonal. Anything that we can describe there or touch physically would be the tonal. So what is left for the nagual to be? The nagual is what we see with our souls; that is, what we experience. We might say that the open spaces below the table or around the sides of it could be called the nagual. There is no way to talk about this or to physically touch it in ways that we know.

Rather, we can experience it, we can see it with our whole being. If something else moves into that space -- for example, a chair -- that chair is part of the tonal. It is only the empty space beyond the chair that is the nagual.12

At the time of birth, according to Don Juan, and for a short time afterward, we are all nagual. After a while we begin to sense that in order to function in the world as it is we have to develop a counterpart, which has been termed the tonal. The tonal gradually starts to
develop and becomes very important to our functioning. After a while it becomes so important that it outshines the nagual. It begins to permeate everything we say and do to the degree that we forget about the nagual.

It is at this time that we begin to see things in dualities, in pairs. We begin to understand mind and matter, good and evil, God and Satin. However, we never realize that what we are doing is merely seeing pairs on top of this island, on top of this tonal. We believe that we are making perfect sense, but in reality we are only seeing such a limited amount, such a small part of the entire picture. This is sad. But what is sadder still, even tragic, is that this is the vision of the world which we insist that our children embrace. It is virtually the only vision of the world which we admit to in our daily classroom activities.

All the great people throughout history have known about the tonal and the nagual. They did not use the same terms as Don Juan does. But nevertheless, they saw and they understood. Seeing is experiencing something in its fullness. It is just being there with that experience and being part of it.

Again, seeing is something like love. It is impossible to describe it. One can just experience it. Each seeing experience is accompanied by a fantastic thrill, a fantastic excitement, a lifting of the spirit.
So if seeing is so beautiful and so important for our growth as human beings, what can one do to begin to really see? One possible way is to try doing something new or different every day. This especially applies to classroom settings where alternative approaches are apparently all but discarded in most cases. For example, if one usually walks down one side of the street, this time walk down the other side. One will notice things from different angles, have different perceptions. If there is a building that one always wanted to enter, go into it. Try it out. Perhaps one might try to do something one has been saying all ones life that one wanted to do but was no good at. By doing such things and finding these new ways of perceiving, one will be freeing oneself at least a little bit from the rigidity of ones past viewing. One will begin to realize, on deeper levels, that there is more than one way to perceive life. Indeed, there are many, many ways. One will be amazed at how rigid one is. Even those people who feel they are so open and ready to change will find that they cling to old ways more than they ever imagined. This hinders their seeing.

Another way that might help one to see is to get lost for a while. For example, one may go for a ride somewhere where one has never been before. Go to
a new neighborhood or country road. Deliberately get lost. One can discover amazing things. One will view wonderful scenes that one never imagined existed, both inside and outside oneself -- and they occur because one ventures outside ones normal pathways. It is only by experimenting with these alternative ways of living that one can continually learn and grow. Certainly this principle can be applied to the classroom environment. Certainly one can see the necessity for experimenting with alternatives to the traditional curriculum in order to afford every child the best possible opportunity to learn and grow according to his own needs.

It is often healthy to do this by oneself, because then one will not be limited by someone else's schedule, by someone else's narrow visions. It can be shared with others, but is best tried alone. This opportunity to abandon oneself to something new can easily be incorporated into the daily curriculum via the use of individual excursions outside the school building. It remains for teachers to take this step and initiate this type of change.

Some of us will ask, why learn to see? I am happy the way I am. Why should I try out all these crazy new ways of living? If one has to ask such a question one cannot be told. One really has no interest in enhancing
the art of living. Learning to see can make the simplest things magical. Something as minute as a stone or leaf that one so often takes for granted can be understood as things of beauty which make life wonderful and joyous to live. Something as common as a walk on a country road can become an adventure beyond anything one ever comprehended. In his research, Abraham Maslow has indicated that a characteristic common to all self-actualized human beings is that they have maintained a state of wonder and awe in regards to the world around them. What one must do, as Don Juan has said, is leave ones personal history behind, leave ones troubles behind. One must step outside of oneself and stop doing for a while. One must open ones eyes, open all the pores in ones body and allow oneself to feel and to experience. It is somewhat like opening ones eyes under water for the first time. It is an incredible experience.

Henry David Thoreau knew a great deal about seeing. He wrote, "I felt my spirits rise when I had got off the road into the open fields and the sky had a new appearance. I stepped along more buoyantly. The life, the joy that is in a blue sky after a storm! Before I walked in the ruts of travel. Now I adventure." Perhaps this is the best way to describe it -- to
adventure, to experience the fullness of what it is to be alive, rather than just surviving in our day to day existences.

Throughout the great wonders of time eternal, everything always moves on. What is not seen is missed because of the blinders we put on and are put on us. Just take them off. Just open your eyes and realize the way it has always been. Is it not an integral part of our role, as teachers, to help children take off their blinders rather than, as is usually the case, to put blinders on them?

Joseph C. Pearce talks about seeing in another way. He gives us another way of understanding what it means to see. According to Pearce people live in a small clearing in a huge forest. That clearing is somewhat like the tonal which Don Juan speaks of. We are quite familiar with all the things present in the clearing in the forest. We can name them. We can talk about them, work with them. We can understand them, and live our lives with them. However, we know so little about the forest outside the clearing, and the forest is so great. Few of us are ever concerned with knowing about the forest. Fewer still ever venture out into the forest. Now if you want to understand a bit about the forest, if you want to see it, you cannot view it from the clearing. The view would be
just too limiting. It would be based on what we have already been conditioned to logically know. You can never know about what is outside your clearing, about what is in the huge, magnificent forest, until you walk in it and live in it and experience it. To do this, again, we must leave behind our surface level of existence, and all the details that are involved therein, and step out from the clearing and into the forest, fresh. We must get lost in the forest and forget about what was going on in the clearing. We must just experience the forest, with our minds and our bodies and our emotions. We must allow ourselves to do this with our whole being. There will be times when we will want to return to the clearing. It is safe and warm in the clearing. In the clearing we are familiar with everything. Everything has a name and a place and we know where to go and who to see and what to do. In the forest we know none of this. Everything is forever changing, everything is dying and being born again anew. Sometimes we do not know which way to turn. We do not know what is coming next. Yet, only by stepping out of the clearing and into the forest can we grow as human beings, can we see and experience the fullness of life. Elementary school curriculums must afford children the opportunity to step out of the classroom (clearing) and journey into the unknown
world (forest). Without such adventures life becomes narrow, confined and quite dull.

Annie Dillard has spent a great deal of her life involved in matters such as these. She has spent a great deal of energy in the hills of America wandering and seeing and experiencing. In her book, *The Pilgrim At Tinker Creek*, she writes about such seeing. When discussing going for a walk in the woods, Annie says,

> All I can do is try to gag the commentator, to hush the noise of useless interior babble that keeps me from seeing just as surely as a newspaper dangled before my eyes. The effort is really a discipline requiring a life time of dedicated struggle. It marks the literature of saints and monks of every order, East and West, under every rule and no rule, discalced and shod. The world's spiritual geniuses seem to discover universally that the mind's muddy river, this ceaseless flow of trivia and trash, cannot be dammed, and that trying to dam it is a waste of effort that might lead to madness. Instead, you must allow the muddy river to flow unheeded in the dim channels of consciousness. You raise your sights; you look along it, mildly, acknowledging its presence without interest and gazing beyond it into the realm of the real where subjects and objects act and rest purely, without utterance. Launch into the deep and you shall see.

The secret of seeing is, then, the pearl of great price. If I thought he could teach me to find it and keep it forever I would stagger barefoot across a hundred deserts after any lunatic at all. But although the pearl may be found, it may not be sought. The literature of illumination reveals this above all: although it comes to those who wait for it, it is always, even to the most practiced and adept, a gift and a total surprise. I returned from one walk knowing where the killdeer nests in the field by the creek and the hour the laurel blooms. I return from the same walk a day later scarcely
knowing my own name. Litanies hum in my ears; my tongue flaps in my mouth. I cannot cause light; the most I can do is try to put myself in the path of its beam. It is possible, in deep space, to sail on solar wind. Light, be it particle or wave, has force: you rig a giant sail and go. The secret of seeing is to sail on solar wind. Hone and spread your spirit until you yourself are a sail, whetted, translucent, broadside to the merest puff.\textsuperscript{16}

Perhaps, someday, schools might become a place where a child can put himself in the path of a beam of light and learn how to sail on solar wind. It would be nice, wouldn't it?

**IMPLICATIONS AND RECOMMENDATIONS FOR FURTHER RESEARCH**

This dissertation has evolved into something different from the normative flow of research. It takes a liberal, idealistic approach both in regards to certain values and to the way time is spent in our schools. There is precedence for this type of analysis. This writer has cited, for example, Friedrich Froebel who spoke of the importance of play as a medium for learning in the first half of the nineteenth century. Today, anthropologist, Edward T. Hall continues the list of people from diverse backgrounds and disciplines who echo the writings of Froebel. These people think strongly that active learning is more effective than passive learning for young children.
Also cited was John Amos Comenius who, in the seventeenth century, wrote of the great importance of direct contact with the environment, especially during the early school years. Today, three hundred years later, Ivan Illich writes of the dangers of a "hidden curriculum" which confines children to the classroom. Therefore, the loosening of one's self through participation in the larger areas of living is also another base for learning.

Education critics of the past decade have presented the schools with a challenge to find better ways of attending to student needs rather than merely imparting knowledge to the student. Some of the future changes that may evolve will be in response to the criticisms concerning student boredom and lack of options in the classroom. More humane interaction is called for which honors the student's freedom of choice.

The early years are certainly very influential in affecting a child's progress toward responsible decision-making behavior. Therefore, the more alternatives within the curriculum a child has to choose from and experiment with the more responsible he or she can become — this, in addition to giving the student a greater sense of freedom. By focusing on alternatives to the traditional curriculum one can give impetus to training teachers
who will be more aware of the need for options and will better understand the possibilities for making alternatives available to the student.

The work that has been done on these pages merely constitutes an exploratory study. More hard research is most certainly necessary to further explore exactly what it is we are doing in our schools and how we are doing it. It is the hope of this writer that such research will continue with the main goal always being the welfare of the children. Further research must always aim to uncover truths which will be used to facilitate the growth of children.

With this in mind, this writer recommends future research efforts be directed in the following areas:

1) The values of classroom teachers and how these values relate to the amount of time spent in various areas of the curriculum.

2) The language we use to talk about and express curricular matters.

3) A follow-up study, to be done in high school, comparing the success of students who have spent more time in the areas explored in this study to those who have spent less time in these areas during the elementary school years.
4) An historical study of play as a medium for learning in schools -- Why has it been used so sparingly?

Finally, continuous research efforts need to be undertaken for the purpose of identifying teacher behaviors deemed critical for effective teaching and the establishment of positive learning environments.
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