



*Plans
for
Advancing
Community-Based Education*

in Alaskan Villages

by

Timothy Stathis

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**For Administrative Direction
for an Alaskan Village Site Principal**

**Also For : Teacher Ideas for Class Projects in all Curricular Areas
and School Board Member Policy Making for
Rural School Program Development**

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Prelude

The Truth of the Matter on Education in Rural Alaska

Everything enters into it, to the education of children that is: everything of the past, the present and perceptions of the future; every thought, emotion, and physical sense contact; it's all there, entering into their consciousness, forging their identities.

The past that is spoken of here refers to the experience growing youth have had with others in their sphere of awareness throughout childhood. The memory connection to the past is a continuum, the experience realm of one generation touching upon the next and so on. But when one generation becomes immersed in an influx of new influences, much of the tie to the past is broken, The next generation, then, is born upon the experience realm of that new sphere of influences the progenitors became newly established in. These then, become present influences acting upon the growing youth of the current time period.

Anticipation of one's possible future can cause one to act in a particular way. Aiming toward future goals can inspire one to endeavor to formulate structures of progressive activities to meet those desired ends. Schools formulate and structure in this way toward a hoped for future for a whole community of youth. Though many think this is the real power and thrust of educating, it is only a part, for the past and present along with future goals, still forms an equilateral triad in the alchemy of change.

If the school believes itself, as an institution, to be the sole molding factor or benefactor in youth's development, it becomes rather arrogant in promoting its programs, processes and methods over the development of youth. But if the school can see itself as part of the landscape of the community, it gives recognition to the other influences upon youth's acting development and can incorporate this realm into its overall schema of positive progression of the lives of the people of the community. It must be community-past, community-present, and community-future, forming the triad of educational development for the community's people, and not school-past, school-present, and school-future. For the latter is an isolated ivory tower, and the bolt of reality that strikes the children emerging from the institution as they exit its door into the community base, can knock them flat into amnesia of what was "learned" hours previously within the school walls, and too, amnesia of their identity of who they are outside its walls.

The institution of the school as a self-demanding perpetrator of its wisdom functions well in the Lower Forty-Eight cities, for cities are based on a system of institutionalized development; so that the emerging youth, from the school experience, make a smooth transition into institutionalized society. But in the Villages of Alaska, life is based on community, and school learning must be based on the development of community spirit, the ambience of the community reflected in school functions.

How to break down the institutionalization of the school, and form the process of education on the community base as a whole is the question at hand. The ground work is well laid out through our (Alaskan) historic steps toward decentralizing the control of the school from the state level. But now that we have local control, at least are supposed to have it by mandated law, how are we to individualize the identity of the school to fit the unique community identity of the people the institution is placed among? Beginning with little steps of little involvement in community or little community involvement in school is fine where there is not an organized, broad-ranged plan to open up the way. But here in this project, I establish the means for an all-inclusive school to community and community to school involvement in the development of the community's youth, such that community life is simultaneously cultivated as youth cultivate their talents to be better instruments of cultural advancement for the past, present, and future generations of their Village.

The program suggestions outlined here are not a prescribed pattern to which the school and community conform to meet its objectives. On the contrary, the program promotes the forging of ever new ideas of implementing educational innovations in order to meet perceived needs of Community Cultural Regeneration. This calls for a revitalizing of youth's self-identities as creative, capable individuals within their community and revitalizing community perceptions of youth as the foundation for positive progressive development of community life.

Introduction to the Project

What I offer here, is the broadest range of community-based school activities that I could generate from the widest range of varied concepts of community-based educational activities I could discover and support with sound educational philosophy. Though the dimensions of thought that could have been included with such a goal as I had in mind, is almost without limit, I limited myself to the educational thought of four main authors, their thought on varied concepts supplemented by a small variety of other educational thinkers, all to support 37 Community-Based Education principles.

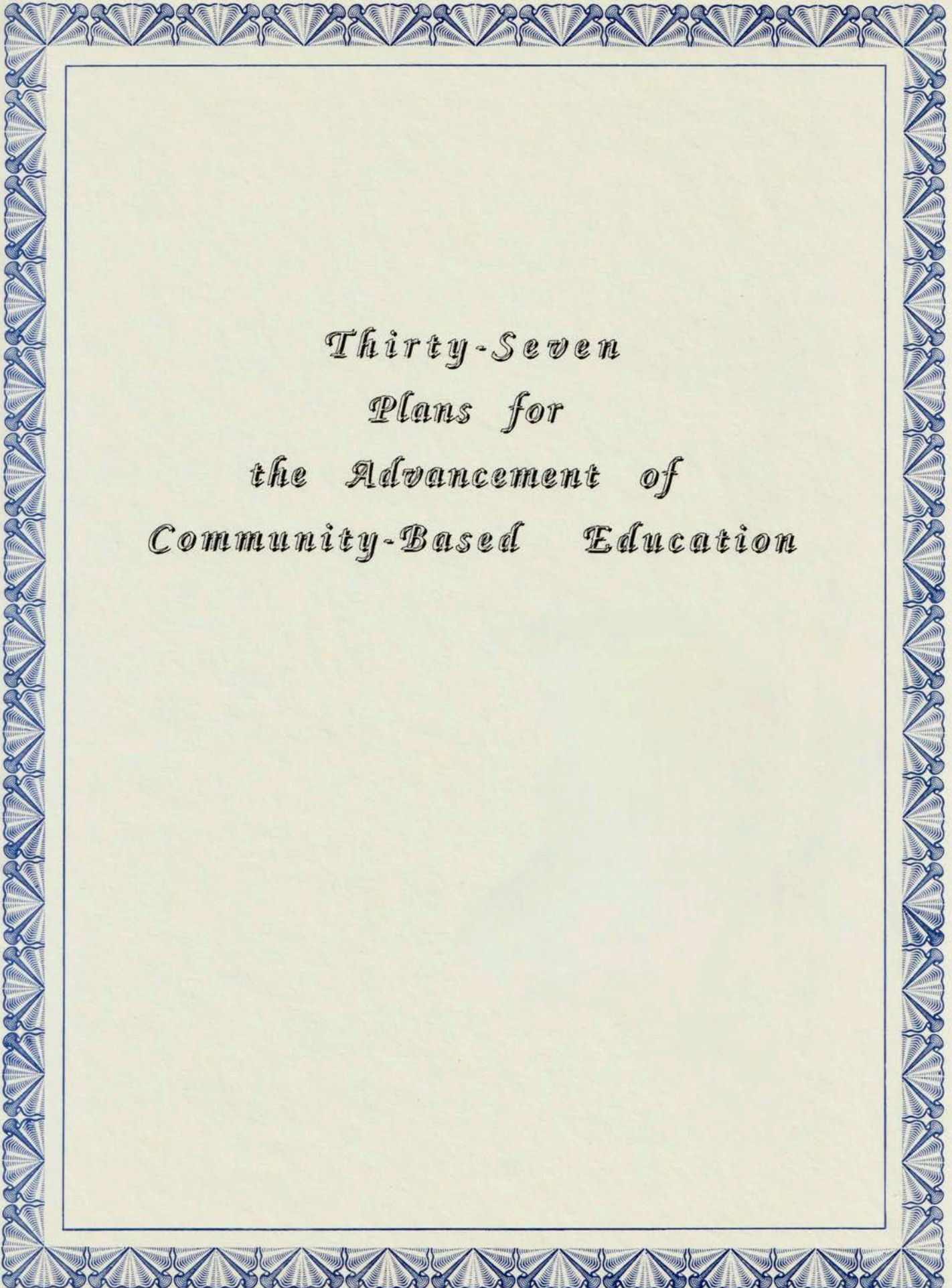
What I'm saying is that the 37 principles represent a very sound broad-ranged base to establish community-based education upon. The principles themselves, or even many further principles relating to the community-based education theme, could have been supported by any number of well researched educational thoughts from a wide range of sources. My main sources are educational thinkers who have already generated a wide-range of educational thought that is easily adaptable to the ideals of community-based education and support my suggested projects and lessons associated with a school that serves mutually community cultivation as well as the youth who become the instruments of that development.

The Form This Project Takes

There are 37 educational Plans contained in this project, each Plan being based on a particular educational concept. Each Plan contains an Aim of using the Educational Concept in a community-based educational activity. Then, a description is given of what the Endeavor to achieve that Aim will be. The 37 Concepts themselves are supported by a summary of researched educational philosophy addressing the Concept. The actual quotes of the philosophical sources are contained in an appendix to the project, and comprise the bulk of the reading material. The appendix for each Plan will serve the teachers implementing the program as to the philosophical reasoning behind each Aim and Endeavor.

Further detail for organizing the implementation of the Plan is given under the heading Process and Project. There, processes are outlined for developing Projects that would meet the objective of the Plan.

On the following page of each Plan there is a short list of Other Suggested Ideas Relating to the Plan. These are to give a broader range of ideas to consider in going about the Plan. This list is usually left to one to three ideas and could easily be added to as groups of staff members and community members begin to consider putting the Plan into action.



*Thirty-Seven
Plans for
the Advancement of
Community-Based Education*

Plan I

Aim and Endeavor: You are working with a concept, cleverly written by Franz Kafka that demonstrates the parable of a people who are subjected to laws in which they have no depth of understanding in (see appendix, page A-1). In schools, it can be noted that the youth and their parents do not have a significant understanding of what the school believes it is doing and the reasonings for the methods they apply in achieving their projected ends.

Your Aim is to begin the school year with Community and Student Involvement in an objective discussion of what the school should be doing in the community, what it is the people want in the education of their youth, and take into consideration a variety of opinions as well as the expressed opinion of school personnel.

You should Endeavor to do this by stating very clearly to the entire community your intention of Involving them in contemplation of the direction the school will take over the next year and beyond. You must also clearly state how it is they can become Involved in this.

Process and Project: I suggest that you use a Process of two or three community newsletters two to three weeks before school is to begin, to communicate your intentions. During that time, a dedicated extension of yourself in home visits, also to communicate your intention, should be made.

The Project itself should entail several community meetings, with a preplanned agenda, planning ahead for community leaders and high school leaders to address the community gathering as well as much room for expression of ideas, thoughts and feelings from anyone in the community.

Other Suggested Ideas
Relating to this Plan

1. In your first community newsletter explain briefly the history of the movement toward more localized control of education in Alaska and the basic reasoning behind it. The community newsletter is an excellent medium through which subtle community education can take place when it is given in brief doses.

2. In your first community newsletter add in the reasoning for the desirability of Community Involvement in School functions.

3. In your second or third community newsletter, and in your home visits, give a brief "picture of the future" of how Community Involvement in the school might manifest.

4. Since the main concept here is communicating the underlying Laws of school functioning in community, be sure you have a planned approach to explain in the initial community meeting what kind of basic rules the school must function under and basic expectations the school must have of parents of the school's students.

5. Be sure to get feedback from community people on what they understand of what you have tried to communicate about your expectations, hopes and plans, and also, feed-back to the community what you have heard from them to be sure you have incorporated rightly what it is they are desiring.

Plan II

Aim and Endeavor: You are working with concepts of basic educational philosophy. A few short statements of the purpose of education are written in the appendix (page A-2).

Your Aim is to Communicate a variety of concepts that you believe in and which support the Goal of Community involvement in School and School Involvement in Community.

You will endeavor to do this by taking the results from the Community meetings set forth in Plan I and derive a standard set of statements of Educational Philosophy that all the community will have a deep understanding of.

Process and Project: The process you should use to develop this list should simply be your own notes from the community meetings. You should then draw up a draft copy of these Philosophical statements and send them out to the community for their examination, leaving space for comments upon each as you drew it up and a place for further philosophical statements to be generated by community members.

The project connected to this will entail arranging a small organizational council of a 2 or 3 school personnel and 2 or 3 capable community people to review the results of the draft copy responses. That council then should derive a final draft.

When the final draft is ready to go out to the community, attach a letter stating the process by which you made the final reasonings. You will probably want to make a statement about how you wished you could have used everyone's exact ideas but that for practicality you needed to coalesce a variety of statements into the final set you derived.

Other Suggested Ideas
Relating to this Plan

1. Don't prolong this process more than a couple weeks. Don't get bogged down with trying to incorporate too many ideas and thereby make it too large a capsule to swallow. Keep the draft copy, the final council meeting, and the final draft as concise as possible.

2. Give a real lot of positive reinforcement to those who get deeply involved.

3. Plan social luncheons where a lot of informal sharing can take place about this Plan.

Plan III

Aim and Endeavor: You are working with a concept of Non-Formal Education written out by Ray Barnhardt that basically states that community-based education calls for a system of curricular implementation far different than is used in formal approaches of most schools (see appendix, page A-3).

Your main Aim here is to start off the year on the right foot by creating a new form of Lesson Plan structure to be used by teachers in their weekly Lesson Plan Books. You will endeavor to create this by looking at, with staff, new considerations of non-formal approaches desirable in community-based education.

Process and Project: These non-formal approaches will become a little more complicated as the year unfolds, but for a start, one unit each week should have two sub-categories. Under the main lesson or unit objective, the sub-category, Community Involvement in Schools Element (Annotated C-S) and School Involvement in Community Element (S-C) should be included. Under this framework, that unit must have a supporting project of some form that engenders this from the school outward and from the community inward.

Other Suggested Ideas
Relating to this Plan

1. Have all lesson plans submitted by the weekend so that over the weekend or early Monday morning a Community Newsletter can be generated that explains the various ways the Teachers have organized these two lessons into their plans for the week. Teachers should, of course, be responsible for contacting parents and community members personally about ways they plan to involve them in their plans.

2. Teachers should also be encouraged to do more Community Involvement in more than just one curricular area.

Plan IV

Aim and Endeavor: You are working with the concept written out by Ray Barnhardt that basically states that Current Educational Structures Are Insufficient. Barnhardt first describes school forms of Cultural Assimilation and why these don't work in Rural Alaska (see appendix, pages A-4 - A6). He then describes school forms of Cultural Plurism and why these don't work; and then he offers an educational process he calls Cultural Eclectism, which he derives as the logical solution to remediating the insufficiencies of the former two.

This concept is also added to in the appendix (page A-4) by a quote from G.I. Gurdjieff, who gives a bolt of reality of what the ludicrous results are of certain educational structures currently abounding in modern educational institutions (even currently present in Rural Alaska). Other quotes applicable to this theme are also included from "The Recognized {Cultural} Experts of the North Slope" (page A-6) and from the author of this project (page A-6).

Your Aim is to hold a staff meeting where the staff can share their thoughts and feelings from their past experiences of how they have seen others (or themselves) attempt processes of cultural assimilation or cultural plurism and what the results of these were. Then open the discussion up to opinions about how cultural eclectism might work and what ideas staff have for forms to put it in. You should endeavor to set the stage for this meeting by having staff read over the brief quotes of Barnhardt and Gurdjieff contained in the appendix to this Plan and suggest staff be prepared to comment on these readings.

Process and Project: The process for the meeting should be structured such that the the first quote is reread aloud, then comments are taken from staff. Then each quote can be taken in turn while all discussion upon each is expended. The project derived from this meeting should be a generating of a paper of combined ideas of staff for solutions to the situation (of the insufficiency of current educational structures). What such a paper of resolutions would look like and what resolutions could be carried out can not at all be imagined beforehand.

Plan V

Aim and Endeavor: You are working with the concept written out by Ray Barnhardt which calls for curriculum considerations to be based to a large extent on relative ideas, and material associated with the peoples lives the school is serving (see appendix, page A-7). Barnhardt quotes from Paulo Friere's description of the results of education when curriculum is concerned mainly with academic knowledge. Barnhardt's point is reinforced by an Alaskan Native Study done many years ago which also concluded that a curriculum not tied to the experience realm of the rural people was in essence useless (see appendix, page A-7). You are Endeavoring to develop a list of areas of community life and world current events that can be used as bases of educational pursuit.

Process and Project: The process for developing this list should come from a parent or community meeting. A statement of the reasoning for developing such a list should be made by the school administrator at the opening of the meeting but the rest should be left in the hands of the people present at the meeting. The list derived should then be presented to staff in their boxes to be looked at on their own time with a certain timeline of response to be given them. They should be asked to respond with an idea for a project with their classes based on something from that list.

Other Suggested Ideas
Relating to this Plan

1. The list should be kept on an ongoing basis to be drawn from by teachers. The community should also be reminded periodically that their ideas related to this are perpetually welcome.

Plan VI

Aim and Endeavor: You are working with a concept written out by Ray Barnhardt concerning a Process Centered Curriculum (see appendix, page A-8). I extract here from the larger quote contained in the appendix: "...replace the traditional list of academic subjects with a list of appropriate general processes and devise an educational program aimed at developing an understanding of those processes." Your aim is to do that, eventually. You will Endeavor to accomplish that Aim by taking the list of process skills contained in the appendix to this plan and have teachers develop an educational unit wherein several of those process skills can be exercised.

Process and Project: The process by which you can get teachers to buy into developing such a unit would be to allocate planned in-school time to do this; a time when their other responsibilities may be set aside so that this task doesn't appear so directly burdensome to do. A time for all to meet and share what Projects each came up with would be a nice final touch.

Other Suggested Ideas
Relating to this Plan

1. It is certain that teachers will innovate while in the actual process of implementing the project, and these innovations should be noted.

2. A summary description of what actually took place; what was achieved and what problems were encountered should be completed by the teacher, and again, there should be a meeting to share these results.

3. A secretary could be assigned to type up the plans and teacher-suggested-options to take with the project, in a formal way such that it can be easily referred to and be used in succeeding years.

Plan VII

Aim and Endeavor: You are working with a concept written up by Ray Barnhardt which describes a Project-Centered Approach to implementing educational processes (see appendix, pages A-9, A-10). Barnhardt quotes from other authors and describes a very well defined means for covering several process skills in a project format.

After staff have had the experience of experimenting on their own at this, as in Plan VI, they should examine the writings contained in the appendix for this Plan (VII) and compare their own discoveries with the ideas presented there. Your Aim is simply one of staff growth through that experience (namely, comparing the results of their own attempts with the well formulated related ideas presented in the appendix to this Plan). You should Endeavor to do this by studying each staff member's endeavors, making your own notes of comparison or contrast to the appendix quotes and meeting with staff individually to exchange ideas related to this experience.

Process and Project: You might ask staff to make up another unit, this time following more strictly the suggested means offered in the appendix. Such a project, again, would have as its subject something totally of the staff members' choice.

Plan IIX

Aim and Endeavor: You are working with a concept written out by Ray Barnhardt and reinforced in the appendix by Richard Schmuck, on Developing a Micro-Society Approach in the classroom (see appendix, pages A-11, A-12). Your Aim is to have developed a simulated societal situation within the classroom environment, on any one particular area. It could be anything from a class store where students get involved in all aspects of its operation, to developing different institutions within the school like a post office, police station (with judge, jury and jail), bakery, government office (complete with officials) etc., with these used for actual, practical situations that occur at the school. You should Endeavor to do this by integrating staff efforts such that each can be in charge of a different institution. A school-wide "institution time" could be established to allow for cross-class interaction in utilizing the functions of the institutions such that all ages get some level of experience in needing services from each.

Process and Project: The process for establishing this Micro-Society and integrating staff efforts therein should begin with drawing up a blueprint diagram of how it ideally will work when functioning. Either you, another staff that might like to volunteer for it, or even a community person, could draw this up. Present it to staff for review and hold a staff meeting (inviting interested community members) about it a week later. Work out further details in that meeting.

The project's form should be created as elaborate as possible with students working during school and after school creating materials to create the simulated institutions. Creating paraphernalia associated with each institution should be very motivating for the students, and efforts during this development should receive a lot of positive reinforcement.

Other Suggested Ideas
Relating to this Plan

1. Parents should also be invited to participate in this "Institution Time" taking a real role-playing part in it or simply for the enjoyment of seeing it in action.

2. The School Newspaper could devote a regular section to writing articles of news connected to various expected or unexpected events during the "Institution Time." Advertisements could be placed by some of the institutions etc.

3. Also contained in the appendix to this plan are some basic principles of group interaction in the school setting. After a month or so of implementation of the Micro-Society Approach through the "Institution Time," these thoughts contained in the appendix should be reviewed to spark conversation relating to how the group interaction has been observed during this project's implementation.

Plan IX

Aim and Endeavor: You are working with a concept described by Ray Barnhardt which states that there must be a Restructuring of the Social Organization of Community-Based Education within the schooling realm to fit patterns of formal learning into local patterns of informal learning (see appendix, page A-13). This idea is coupled by a quote from Alaska Commissioner of Education, William Demmert, where he describes how informal processes of education occurred in traditional formats in Native Alaskan Culture in the past, before the advent of western civilization in Alaska (appendix, page A-13).

Your Aim, then, is to draw up a list of local informal learning processes. You should Endeavor to do this by assigning this Aim to high school students. The students can be initially taught from the concepts presented in the appendix to this plan, and then be given direction of how to come up with this list.

Process and Project: Interviews of elders or adults on this question would be a great start. They could also go to various local institutions and investigate either through observation or interview, how people develop their skills in their various positions. They could write ways in which they personally have learned skills through informal processes.

What should be done with this list? Well, the process of documenting it was project enough in itself. Part 2 of the project would be to have students, individually or in groups, make suggestions of how certain things they are to be expected to learn at school in the next month can be learned through some of the informal processes depicted on the list.

Other Suggested Ideas
Relating to this Plan

1. When the students have acquired some of the local informal learning processes of the past, they could write actual stories taken from elders, or some fictional stories, of episodes where these processes are demonstrated.

2. The students could examine "Influences of Social Change" by brainstorming or interviewing about what influences from western civilization caused what kinds of social changes.

3. #2 could be discussed in a panel format with community members.

4. The students could also write fact or fiction stories based on findings in #2. This would be a real good assignment and it is certain community members would love to read the writings produced from it.

Plan X

Aim and Endeavor: You are working with a couple of concepts of Ray Barnhardt's (see appendix, page A-14). First is that criteria for judging student achievement in community-based education must have a new form, one having to do with student evaluation in the processes of community-based education implementation. Secondly, The School Without Walls, must begin to take shape, where the school building may become an organizational center for educational endeavors that very much take place outside the building itself.

Your Aim is to come up with an objective set of measures for student achievement on a community-based project, one of which student involvement in community is a major portion of that project. You should Endeavor to do this by having different groups of students decide together on some small project of increasing the standard of living in a certain area, something which they could actually do over a period of just two weeks, and then have staff work with them in organizing a plan of action for it. Therein you could develop the evaluative measure by student performance in attainment of goals of the project.

Process and Project: Students should be given a lecture on standard of living development, how hardships are noted, needs for improvement assessed and desired goals for improvement decided upon. Then they should be sent out in groups, with a staff group leader during school hours or as a homework assignment on their own to note areas where improvements could be made in some basic areas. When a tangibly possible area of improvement is decided upon, developing the project in steps to achieve the goal should be organized in their groups with help from staff members. When a basic outline is satisfactorily created, a question should be directed at each group as follows: "How am I to judge whether you have done a good job or bad?" Is it possible that even if you don't attain the original goal, that you could still receive 'A' status by trying your best?" Note then approximately 5 separate process skills involved in the project and isolate these under a heading: What we will be Graded on? Then the teachers should talk with the students about what they will be looking for in students' efforts.

Other Suggested Ideas
Relating to this Plan

1. When the various project outlines have been completed, the community should receive a list of these asking for their general assistance in any way they feel they may be able to help and then giving them a couple days to comment upon them.
2. Use this opportunity to get assistance from State agencies. Make students aware of what agencies might be able to offer advice or assistance on certain projects and have students contact these as part of the project.

Plan XI

Aim and Endeavor: You are working with a concept described by Rabindranath Tagore, which explains that people's weak involvement in social advancement causes forces outside the community to gain dominance in shaping those people's lives (see appendix, page A-15). Also contained in the appendix (pages A-15, A-16) are ideas from Taba relating ways in which this Plan's concept can be formed into educational processes. Your Aim is to have students explore various ways of strengthening social conscience in themselves and among the people of the community. You should endeavor to do this by simply having teachers review with students the ideas presented by Taba in the appendix.

Process and Project: The teachers and students should decide upon which of the ideas they would like to embark on to explore. It is up to the teachers to develop the process by which this exploration would take place. Various projects that could stem from these ideas could be individual projects or group projects and some could also involve community members.

Other Suggested Ideas
Relating to this Plan

1. When an idea has been selected, students or teachers could explore the Internet to see what similar types of projects have been done elsewhere that might inspire some ideas for what will be attempted locally.

2. There should be a sharing of the project results upon completion among the various groups of students and with community.

Plan XII

Aim and Endeavor: You are working with a couple of concepts here. First from Rabindranath Tagore which states that Social Conscience dwindles when people surrender their sense of identity to allowing another dominant culture to predominate in their lives (see appendix, page A-17). And secondly, with a famous statement of Marshall Lind (Ex-Commissioner of Education in Alaska) stating the justification for localized control of education and the state's refusal to try to dominate the forms of education for her rural peoples (see appendix, pages A-17, A-18).

Your Aim, then, is to promulgate the knowledge of the need for the people of the community to Get Involved in forging the form of education best suited for their community, a form that will strengthen their sense of community cultural identity and involve many people in the decision-making process of educational direction for the community's school.

You should endeavor to do this by having a community/school meeting on the issue.

Process and Project: In a community newsletter, give a very positive description, in a clear and concise format, of the results of Community-Based Processes thus far endeavored in this year. Then state that you desire a community meeting to discuss further similar endeavors. The project is to organize the meeting in such a way that the ideas presented in the appendix (for this Plan) will be clearly communicated to the community and that you get feedback from community members that demonstrate they have heard and understood the concepts. How this would be done very much depends on the size of the community so I leave the project description at that for now, though further suggestions, that may be applicable to your community, are presented on the following page.

Other Suggested Ideas
Related to this Plan

1. Prepare high school students also for this meeting in class sessions dedicated to this topic. Use the actual quotes from the appendix in a format in which their comprehension of the concepts can be assured.

2. Also in preparing the students, get them ready to present their perceptions of the past implemented Community-Based educational processes done, sharing with the community the significance of these for their growth.

Plan XIII

Aim and Endeavor: You are working with a concept elegantly elaborated upon by Rabindranath Tagore that states that Strength is Found Through Sacrifice and Suffering for a Cause (see appendix, page A-19). Your Aim is to teach this concept to students of all ages in three phases. 1) Through World History; 2) From common events within their experience realm; 3) By involving them in a process through which they can discover that special strength within them through such an effort entailing some self-sacrifice. You should Endeavor to do this by school-wide concerted efforts over a period of a month or so, focused on this topic.

Process and Project: Let the quotes contained in the appendix to this plan be a guide as to what you are looking for from world history for the first stage of this Plan's implementation. You may need to hold a general meeting run by the History teacher for what kinds of examples can be used throughout the different grades. That teacher, in turn, may need to consult with outside information sources to aid in the research for this Plan. After Part 1 is done, Part 2 can be drawn from student generated ideas. Brainstorm some examples; explore these examples and have students write about them in essay form or fact and fiction stories. In Part 3, I think a "communal" test of ENDURANCE is a key way for students to feel this Inner Strength. Pursue a far reaching goal and work on it way beyond what is normally required. Make it a project of tangible significance to the community and work on it together, have lunch and dinner together, work on it up to bedtime, having the kids sleep together and get up and begin the project first thing in the morning etc. (Having regular breaks and fun activities to keep the ambience of the endeavor a joyous one, of course.)

Other Suggested Ideas
Relating to this Plan

1) Have a chart made in each classroom where individual recognition can be given to students showing self-sacrifice on behalf of others or a cause. These would be instances that occur rather spontaneously, but now, with focused attention of this concept as a virtue, self-awareness of giving oneself in this way should begin to accelerate more and more among the student body.

2) Involve community in what is being done with this concept. Have parents have a similar chart as described in #1 at their homes. Let the students show the results of these charts in school on a weekly or bi-weekly basis.

Plan XIV

Aim and Endeavor: You are working with the concept of the "Unification of Education" between Traditional Native Culture and Western Civilization. Tagore calls for Exchanges of cultural manifestations (see appendix, page A-20) and an old Alaskan Native Survey calls for a program of adjustment of the old to new culture (see appendix, page A-20). The latter's suggests the development of teaching traditional Native crafts in the school with the aim of making it a real economic experience for the students by selling the goods produced. Your Aim is to significantly increase Native studies in the school, K-12, at least for a given period of time, and significantly promote community educational programs of western ways.

You should endeavor to do this through a total restructuring of the school schedule (again, at least for a cycle of time), to facilitate greater opportunity for student projects in Native crafts, allowing also for the community education programs to occur in or out of the school.

Process and Project: How to get unified support for such rescheduling, this is the ten million dollar question! An atmosphere of total flexibility has to be created for this endeavor, for the barriers that confuse education in the community and education in the school have to be broken down for the false line between the two to disappear and the unification to clearly appear! But the extreme opposite of chaos must occur with 100% organization of how the entire endeavor will work. Rescheduling must not mean the breakdown of scheduling. A new, well-planned, schedule should be devised, but with room for flexibility during program implementation. Everyone should have a place to be, and a job within a project to be working on. Regular academics can still be going on at various points in the day, of course (academics in community education too!)

What traditional Native ways should be taught? What community education classes should be offered? The answers are up to the administrator, staff and community leaders. Who will teach what, what materials are needed, and how long for each program and project, are further questions that must be decided upon well in advance of the Endeavor's implementation.

Other Suggested Ideas
Relating to this Plan

1. List the activities, programs and projects offered according to their subject area and slot the allotted time for each, and allow students of all ages, community members (and both combined) to choose what they want to do. Have a registration day for this with each teacher of the area, (whether that be professional staff or community members) be prepared to answer questions about what their programs shall be. To do this, they would, of course, need to have in advance a solid outline of the programs or projects they shall be teaching.

2. Remember, other programs of instruction already in progress that need consistent application should proceed, but a real objective view should be taken of what programs are possible to shelve for a cycle or which can have it's academics included as part of one of this Plan's projects.

Plan XV

Aim and Endeavor: You are working with the concept of Making Our Community Unique, which idea is well expressed by Tagore in the appendix (page A-21). Your Aim is to commence upon processes through the school that will amplify present ways your community is unique, and undergo processes that will forge new ways of making your community noticeably unique. You will endeavor to do this by first having students and community generate a list of ways they feel their community is unique and then a list of new ways they could make themselves unique. Then, decide which ideas on the list are most important and how tangible goals of amplifying those unique ways could be realized.

Process and Project: To develop the process to reach the stated goals, vest the Community Advisory School Board with the responsibility to devise the initial plan of action. (See appendix quote from Case for reasoning for this; page A-21). Have them then present this plan to staff, and get staff feedback. This is instead of the usual process of the site administrator or staff presenting the ideas for ASB feedback. I am not saying this process should be a regular event, but for this PLAN let it be done in this way. Just the fact of granting and calling upon the ASB to take command of this will in itself establish a unique base of educational development for future endeavors, and thus could be considered a project in itself. In any case, work with the projects they design helping where input is needed, and see these through to the end. Pay the ASB extra for time spent developing their ideas.

Other Suggested Ideas
Relating to this Plan

1. Prior to suggesting that the ASB take up this challenge, prepare and present a lecture on famous unique small communities from International history, or give such an assignment to high school students to do research for such a presentation and have them give it. This assignment could be given a month or two in advance to give time for research that might entail correspondence to the state's cities or outside to take place.

Plan XVI

Aim and Endeavor: You are working with the concept of creating a Poetic School poetically described by Rabindranath Tagore in the appendix (pages A-22, A-23). Your Aim is to aid in the children developing the positive emotional connection they have to Nature, their village and the school within that setting. You want them to be able to build this sense of self-worth about themselves in their community, by the Endeavor of having school generated assignments getting them out writing about their emotional attachments to these mentioned aspects of their lives. You want them to be able to see the school as a center of creative expression of these Natural ties they have around them, and you want to give them great recognition for these expressions.

Process and Project: The process you should use to achieve your Aim is simply one of having individual teachers taking children out on community and Nature excursions for observations and notation of their observations. A few notes here and there (at any grade level) brought back to the classroom can be transposed into wonderful short (haiku) and long poems. A process used to refine these through group sharing can be used, and illustrations can be created for these. A Project could include either an organized display of these in the school and community or even a book or newspaper of the poems could be published by the school.

Other Suggested Ideas
Relating to this Plan

1. A night of formal elocution or series of informal weekly readings of these poems could be held inviting community members as audience. Community members could even be invited to be readers of the students' poems on these evenings. These could be somewhat festive occasions with Native Cultural or International Cultural Dancing performances or community participating dances, included in the schedule. A potlatch or simply cookies, fruit and juice could be offered.

2. After this process has been taken through completed Projects, students could be given the Freedom to go out at various points in the school day dedicated to taking new observations and new notations to generate new poems, which could, in turn, engender new Projects, evening readings etc..

Plan XVII

Aim and Endeavor: You are working with a set of concepts well elaborated upon by Rabindranath Tagore describing the role of the city and the role of the village, their roles to themselves, one another, to society and in civilization as a whole (see appendix, pages A-24 - A-26). Your Aim is to promote the wisdom expressed by Tagore on these matters, to ultimately strengthen the community's self-identity as a vital link in the entire society. Such an Aim will call upon the best in people to raise the standard of living and sense of purpose for the benefit of all. You will Endeavor to do this by having teachers at all grade levels read the quotes written in the appendix and extract from them at least 3 concepts which they can teach to their individual classes relating to Tagore's writings on this matter.

Process and Project: How the teachers decide to teach the concepts is fully their responsibility, this including, of course, getting advice from others, combining classes for sharing in the teaching, community-based projects or community involvement in the school to fulfill their goals etc.. The Projects that stem from this must be seen in light of the example this endeavor can set for other villages. A package, in some form (booklet or video) should be developed during the process of this implementation, so that successes in this endeavor can be shared with other villages. The reason for this is also well described by Tagore and reinforced by the Morya quote (appendix, page A-26).

Other Suggested Ideas
Relating to this Plan

Because this Plan Calls for individual teachers' creativity,
no further suggestions are offered here.

Plan XVIII

Aim and Endeavor: You are working here to combine two separate concepts for the advancement of the Cooperation among the people of your community and for promoting the strong need for concentrated early education for the village's very young. For the concept of Cooperation, Tagore calls for a unified economic endeavor among the people to occur (see appendix, page A-27). For developing early childhood education programs there are listed in the appendix (pages, A-27, A-28) several recommendations by Alaska Education Commissioner William Demmert, Jr. Your Aim is to get a unified economic endeavor promoted that will in itself promote a cooperative endeavor, and make the financial outcome of that endeavor dedicated to early childhood development programs. The fact that the financial outcome will go for this purpose, also in itself, will heighten awareness of the utter importance of early childhood development.

You should Endeavor to do this by planning months in advance, promoting knowledge about the need for the early childhood development focus in the community and explaining that handmade articles from people are needed to ultimately hold a sale to fund the desired programs.

Process and Project: Planning an initial community meeting about this will be necessary, and there, the ideas quoted from Tagore and Demmert in the appendix can be presented, (in another form where appropriate) and a date can be set when all the articles made for sale can either be sold among the community, or sent out to an outlet store in a big city or be brought to a city to set up a public sale there by people of the village. At this meeting people can pledge what they will make; others hearing others speak up will be inspired to do something themselves. Students, in school time, at all grade levels, can also devote their energies in this cause. Projects, of course, will be individualized.

Other Suggested Ideas
Related to this Plan

1. Bi-weekly progress reports can be conducted as a high school endeavor; going out and finding out about how people are doing on their projects and then writing up this report in a community message.

2. Run a sale as an auction, either held in a community gathering place or from a school room where the auction can be put on closed circuit T.V. (if such equipment can be obtained for this purpose) as a telethon or CB-athon. [Or, where appropriate & possible, over the Internet or phone-devices.

Plan XIX

Aim and Endeavor: You are working with the concept, well written by Lewis Mumford in The City in History, that, in history, values of the village were altered to fit emerging valuations of the emerging cities (see appendix, page A-29). Your Aim is to teach children of all ages, the different value systems of village people (themselves) and city people. Then, based on an idea (presented in the appendix, pages A-29, A-30) in the 1935 Alaska Native survey, work with the information obtained to give direction to feed the educational development of the strong positive value systems of the village people. You should endeavor to do this by a process of interviews with the community people (and students) and interview letters to people in cities.

Process and Project: Teachings from Mumford's quote contained in the appendix, interpreted by the teachers and then presented in an appropriate manner for each grade level, should be done to motivate the engendering of the Endeavor described above. Organize the interview questions for the community and cities separately. For both, and at all levels, brainstorming of possible questions should be done, the best of these focused on, rephrased in the best possible way and then produced on a form where the answers can be written right on the interview questionnaire itself. The easiest contact with city dwellers would be first through schools in the cities where teachers therein would be asked to present these questionnaires to their classes (and you could offer too to give them responses from your students for their interest's sake) and then perhaps, to business managers of various businesses and public service organizations too. Senators and Representatives could even be contacted.

When most expected responses have been received locally and from afar, comparison/contrast sessions would be held. Then, the follow-up project is to have generated from the students ways they think values of the village should be strengthened to strengthen the community self-identity. Later, these could be carefully scrutinized by staff and ASB members for possible direction in some school and community-education programs for the rest of the year and the next year.

Other Suggested Ideas
Relating to this Plan

1. Children at upper levels could initially be assigned to write their own inferential essay about how they think villages were transformed into cities; what were the forces that altered the ways of life and what ways of life changed? This should be general to the world and not just about the abruptness of change that occurred in Alaska. At lower levels, getting children to simply verbalize inferences about these matters would be a good teaching process to begin with in this Plan.

2. Perhaps teleconferences of the interviews with the legislators and other business people in the cities could be arranged.

Plan XX

Aim and Endeavor: You are working with the idea, well expressed by Maria Montessori, of the need to create the materials through which the students can experience concretely, abstract concepts (see appendix, page A-31). Your Aim is to develop designs for materials appropriate to conveying the concepts of community-based education and cultural regeneration that has thus far been a major focus of your school year. You will endeavor to do this by calling upon the innovative nature of your teachers to express itself through designing such materials. A fair budgeted amount of funds for this purpose should have been allocated at the start of the school-year. You should endeavor to engender this materials design program through a select committee of staff members and community members paid extra to spend time on these designs.

Process and Project: As is stated from the Author in the appendix (pages A-31, A-32)), innovations must be inspired from recognized needs of students within the program of cultural regeneration. So a needs assessment must be done first. Information for this could very much be derived from results of several past projects already done this school-year Aimed at community-based educational development. The project of producing actual designs could take an unlimited number of directions based on the needs assessment and more cannot be said here on it. If any of the materials designed can be made locally, that, of course, could be done right away. Otherwise, appropriate places to produce the materials should be located and price quotes should be noted. The budget for this project should be reviewed, additional help sought for through possible grants etc., and prototypes of the materials should be created as soon as possible.

Other Suggested Ideas
Relating to this Plan

1. A letter of intent for this project describing the Aim and Endeavor, and results from the needs assessment could be sent to some Universities and Businesses for possible suggestions. When some are received these could be reviewed by the Select Committee. But remember, the call here is to teacher and community member innovation, and the final designs must come from the teachers and community members before being sent for production.

Plan XXI

Aim and Endeavor: You are working with a concept portrayed by Joyce and Weil that states that some high goals in the educational system might be to 1) Have teachers generate their own teaching models and 2) Have students generate their own teaching models (see appendix, page A-33). You are also working with a concept written by Margret Mead which states that children must be challenged to go beyond those who have come before them (see appendix, page A-33). Your Aim is to utilize a Sharing Time when students express to the rest of the class experiences that have just occurred to them, and turn these Natural Expressions into educationally developmental processes. You should Endeavor to do this by first offering suggestions to students after the sharing has occurred, of ways they could pursue further learning connected to what they just shared. Then after this process has happened a number of times, ask leading questions of the class for such suggestions. And finally, ask the student him/her-self to come up with a plan for engaging in some kind of learning endeavor to expand upon the experience shared.

Process and Project: The teacher has to be confident at spontaneous suggestion-giving for this plan to work. Suggestions have to be seen as ideas for experimentation, research, drama development etc.. The teacher should be pouring out ideas, trial and error, to see which might strike a bell in the student for a possible educational pursuit. This example will give the students confidence at this suggestion generating when it comes to classwide participation and then finally to the individual him/her-self. Projects taken on can be unlimited in scope, but an initial goal or at least a check-up after a given amount of days for a defined goal must be established in the start.

Other Suggested Ideas
Relating to this Plan

1. This Plan can be implemented at all grade levels, adjusted according to developmental level, of course. Students could choose or have chosen for them partners or small groups to help in whatever the educational pursuit is.

2. The teacher should have a conference time during which, while others are involved in their own projects, students meet with the teacher for progress reports, further suggestions etc. The teacher should have some kind of file system of these student projects in progress.

Plan XXII

Aim and Endeavor: You are working with two concepts of discipline expressed by Maria Montessori (see appendix, page A-34). First, that discipline learned in school must be incorporated into the child's consciousness such that the child becomes self-disciplined even out of the school into the environment of the home and community. Secondly, that a child's spontaneity must have room for expression, and not be suppressed by an overbearing discipline upon him/her, such that the child's desire to do good has facility to show itself in numerous, self-motivated activities. (Please see appendix for quotes.)

Your Aim, then, is to develop a system whereby both these aspects of Discipline become visible and progress therein tangibly noted both by the teachers and the students themselves. You should Endeavor to do this by - 1) Developing a merit system charted in the home of each child noting their acts of good deeds and mannerly expression therein; and 2) Developing a system in school whereby each time a child does something helpful to another, to the teacher or for the classroom, WITHOUT BEING TOLD TO DO SO, will also receive some type of positive reinforcement and recognition for it.

Process and Project: The Process is dealing here with only the Positive reinforcement side of Discipline, and for this reason it is appropriate to make the Home-School connection, getting parents to feed back to the school the positive virtues manifest in their children at home. This also makes it appropriate to display the recognition of the children for those self-motivated good deeds in the school hallways.

A parent meeting could be held, or in lieu of that, a newsletter explaining what is occurring could go out when the Project is begun. The students would then be taking home nicely laminated charts with appropriate marking pens, whereupon the good deeds and mannerly expressions could be noted. These could be due in once a week for sharing in the class. A chart in the classroom for the self-motivated good deeds could be made, separate categories for whether the deed was for a fellow student, the teacher, or the school building could be included. Some type of prize system or honors could be connected to the achievements of the students for the cycle of the Endeavor.

Other Suggested Ideas
Relating to this Plan

1. To organize the home charts, different categories could be developed with the class giving ideas for what these might be. Leading questions by teachers could help students derive categories like: "Good deeds or manners around and about Food;" "Good deeds or manners around and about Mom and Dad;" "Good deeds or manners around Grandma and Grandpa;" "Good deeds or manners around and about little brother or sister;" "Good deeds in cleaning up" etc..

2. On the school chart, it should not just be limited to the deeds the teacher "notices." It should be explained to the students that when they do some self-motivated good deed, they should tell the teacher about it so it can be noted. They should also be encouraged to tell when they see a friend do a self-motivated good deed.

3. DO NOT connect the above described school chart to one wherein students are given recognition for good deeds they are told to do in the first place. This would defeat the purpose of developing the innate quality of self-motivated good-deed-doing!

Plan XXIII

Aim and Endeavor: You are working with a very deep and serious concept but shall do it in a very fun way. The concept, very well expressed by Maria Montessori, speaks of the need for children to have time-and-space opportunity to create out in the environment from the innate power and inspiration within them (see appendix, page A-35). Your Aim is to give children an awareness and experience of that power within them and in others around them, such that they will become more inclined to draw from that source within themselves for self-motivated creative endeavors. You should Endeavor to accomplish this Aim through a kind of Game where students are deliberately placed in a situation, confronted by certain "tools of Creativity," with the assignment to create "anything under the sun and stars" with them they wish.

Process and Project: After reading the quotes contained in the appendix, the teacher should relay the basic ideas written by Montessori there in some form digestible to the students according to their Developmental Level. Then, the following Process should be arranged for implementation:

Half the room should become the "Observation Section" and the other half, the "Creating Section." Half the class should go out of the room and the other half of the students should each be assigned to place a set of objects on a student's desk (of a student who exited the room). This completed, the students who exited should be retrieved. They then should set about the task of creating something with the objects placed on their desks, the others simply "observe" them in action.

Now, depending on the grade level will depend the complexity to which this "game" will be carried out. At the upper levels the students could be asked to explain a fictionally elaborate promotion of their created work as if it was a major key to civilization's progress or as if it was a marketable device "everyone should have." At the lower levels, children could be asked a series of questions about their "creation," questions leading them to similar possible uses for it (as described for high school), but less complex.

If this endeavor is done a number of times the complexity of the objects given and the extent of time the student has to create with them could largely be expanded from one hour to many days.

Other Suggested Ideas
Relating to this Plan

1. The objects chosen by students to be placed before the creative hands of their classmates could be controlled in particular categories by the teacher if desired. Such as, Implements for Writing (primitive and modern means), Implements for the Arts, Implements for Survival; Implements for Comfort; Implements for ... and numerous other categories students could help in deriving.

2. The "Observers" could vote on the best Creation and the best explanation given each cycle and small prizes could be awarded.

Plan XXIV

Aim and Endeavor: The concept here, briefly described in the appendix (page A-37) by Montessori, is the value that exists in bringing students into conscious contact with Nature as an educational function. Your Aim is simply to give the children a Nature experience to which they will be assigned to write about the experience. You should Endeavor to do this such that the experience is beyond what they would normally go out and experience on their own. K-12 should have their experiences separately but simultaneously so that the writings can eventually be compiled into one book.

Process and Project: Expectations of the expedition should be shared openly and freely prior to the event. Note-taking and sketch-taking should be requirements during at least portions of the trek. A writing of quick thoughts and feelings upon the return should be done immediately. Then the more lengthy writing process should occur over the next week. The Project of creating the book of the writings could be a combined effort of student typists, getting paid perhaps.

Other Suggested Ideas
Relating to this Plan

1. Indoor Nature experiences can be created to a certain degree by greatly developing plants in classrooms and around school areas, beautifying the school through a mighty effort of student projects aimed in this direction.

2. Expanding care for pet animals in the school too could be a worthy effort, giving the facility for students to develop those qualities of Care for Life that taking care of pets can offer; opportunities that may not be available to them at their homes.

Plan XXV

Aim and Endeavor: Your Aim is to teach Care for Others. There are some reasons for doing this written in the appendix (page A-38), though your heart is the best place to find those answers. You must find in your Heart how to Endeavor in this. But under all circumstances make it a focus of your attention and try to make it a focus of the attention of the teachers in the building, parents and community members. Promote CARE. Let it be expressed outwardly as a living Ideal in every part of life in the community and school. Cycle into a thrust toward this for at least a given period of time, long enough, at least, for measurable effects of the Endeavor to be noticeable.

Process and Project: Have CARE FOR OTHERS a school-wide or even village-wide theme for a week. Let Art be produced conveying examples of the theme. Get a hold of some of the best movies on this theme and, planning way in advance of this week, be sure to video-tape some of the best T.V. programs depicting this theme. Have Poetry, Stories and essays proliferate throughout each grade level. Assign students to do something special for the Village Elders and new Mothers and any village handicapped. Having every meeting of people begin with a formalized statement as kind of a fun game; like instead of just "Hi;" have students (and suggest to community to do the same) think up eloquent statements: "My heart is extended to you;" "I am so happy to see you in your radiant smile this morning." etc.. Projects of Care such as making toys for little children; beautifying the Village Health Clinic; starting a village thrift store etc.. could be school projects begun that could have lasting effects.

Other Suggested Ideas
Relating to this Plan

1. Students could start their exploration of this concept in their lives and the world by first examining Natural Care's extended in families. "In what ways has your and does your Mother Care for you? Your Father?" Then extend to extended Family, asking a similar question. Then go into community; "In what ways do aspects of your community Care for you?" Extend to State and Nation, then even Natural Process in Nature; "In what way does Nature Care for you?" And then, of course, the world. After that, reverse the questions all the way up through the scale: "In what ways do you care for your Mother? Your Father?" Etc. Etc. Etc.
2. Have the students write fact and fiction stories in relation to their responses to #1; they could create some dramas about it and perform these for the community.

Plan XXVI

Aim and Endeavor: You are working with the concept well defined by Maria Montessori concerning the educational perspective that children must be encouraged to act, in movement, and not get or feel hindered by externally repressive forces (see appendix, pages A-39, A-40). Your Aim is to get teachers to develop at least ten observable activities at which the children may spontaneously engage in throughout the day that are helpful benefits to the classroom or classmates. You should endeavor to do this as simply a week's theme, and making voluntary whether it would be carried out beyond in weeks after that.

Process and Project: What activities lend themselves to achieving the Aim of the Ideal so well expressed by Montessori? It will, of course, be different for every class, depending on how a teacher arranges the day with various lessons, but let's take a general example. In each of the four main content areas, Reading and Language Development, Mathematics, Social Studies, and Science; a ten minute block at the start or finish of that period (or one day out of the five days in a school week) could be consecrated for this free-movement development, within that subject area.

In Reading and Language Development an activity could be children in partners selecting a book from a pre-arranged shelf (for this purpose) and pretend to be the characters in the story acting it out among themselves. If they need five or six people for the story they could spontaneously get volunteers. This would be simply for the participants' own enjoyment and not for any performance, right away, at least, as the others will be involved in their own story-dramas.

In Math it could be choosing a story problem from a box full of slips of paper where such problems are written out, and doing it with a partner or two.

In Social Studies it could be a charades game of acting out a social custom from the local area or one learned from lessons about other cultures and the others guessing it.

In Science it could be working on some kind of experiment involving human movement.

This time segment on these activities could be used in pursuit of an overall presentable Project by the students to classmates, other classes, or a group of Projects could be presented to the community in some kind of demonstration Fair.

Other Suggested Activities
Relating to this Plan

1. Depending on how organized your P.E. program already is, it would be in keeping with pursuing the ideal presented by Montessori here to have a well arranged Decathalon throughout all the grade levels prepared for (by a month of student practice in the events) and then take place at a given date. The ten activities should be mostly the same for all grade levels (age-level competition arranged, of course) with some variance for the very young. As the years go by, it could be an annual event so children also see their own progress in these physical skills from year-to-year.

Plan XXVII

Aim and Endeavor: You are working with the concept Of Dance (Native Cultural Dancing and International Cultural Dancing) being a great virtuous and important educational part of the school program for growing youth. Maria Montessori gives hints at this (see appendix, page A-41) and more is presented here.

Dance is Love and Joy in flowing action (at least the right kind of Dances are). The Dance is a container of the feeling and when individuals enter-into that they are immersed in its radiance. It creates smiles, vibrancy and happiness. It's vigorous exercise, it's trained conscious movement, it's working together as part of the whole group to make the Dance in its wholeness appear beautiful; and in partner dances, it's direct loving exchanges of positive emotion.

Your Aim is simply to get a Dancing program going with prolific involvement of students. You should Endeavor to do this by training yourself, obtaining videos or tapes of instruction, or getting an expert out to the village to teach it concentratedly for a few days to train up some who can convey it to others.

Process and Project: Once a week in the evenings should be dedicated to elementary dancing; one day for secondary dancing, and one day for adult dancing. Projects of designing and sewing Native or international dancing garments could be done. Performances from each group should occur a couple times during the year, making-up the performing area quite festive.

Other Suggested Ideas
Relating to this Plan

1. Extra in-class time could be also devoted to Dancing practice, even just 15 minute intervals, for the exercise and emergence in Joy is quite revitalizing.

Plan XXVIII

Aim and Endeavor: You are working with the concept of "Independence," children's need to have a sense of it in order to be creative and reach their maximum potentials in various developmental areas. Besides Maria Montessori's wise words on this contained in the appendix (page A-42), there is also included well-formulated ideas for organizing a multi-graded, flexible schedule pattern that would facilitate this Independence for the students in an educationally sound pattern of development (see appendix, pages A-42, A-43). Your Aim is to get an Experiment of "Independence Time" happening one afternoon, once a week for a month, experimenting in the multi-graded activities in a flexible scheduling pattern. You should Endeavor to do this by arranging Activity Center rooms as meeting places for the independent Endeavors of the students.

Process and Project: The Plan must be well-organized before implementation is begun. Begin informal discussions on the idea with staff and community long before. The library could serve as one center, the vocational shop(s) another, an area for organized games (run by the children themselves under supervision) - another, working in the Natural environment outdoors - another, a drama center could be set up in another room, an Art center, a music center etc. The idea is to get various ages to all intermingle in activities in one room with a certain amount of flexibility to move on into another room at choice. Parameters on such movement would have to be established though to prevent chaos.

I think this should remain a program for the students alone, yet allow community instructors possibly, but not community participants. But for the community, a video of all activities occurring here and there in the rooms could be made and shown to the community at a later date.

Other Suggested Ideas
Relating to this Plan

1. A certain amount of the time during these afternoons could be used for teachers to work one-on-one with certain students needing extra academic help in areas the students are lacking in. Incorporating this into the Plan might help to alleviate teacher fears of the whole Endeavor being a waste of valuable academic time.

2. If it is known that someone in the village is working on his/her house, or boat, four-wheeler etc., some students could be granted opportunity to go observe and/or help such an individual during "Independence Time;" but don't confuse this with parents requesting help on practical matters during that "School Time," rather, make students on such an activity have some responsibility of describing in words or writing what was learned from the experience.

Plan XXIX

Aim and Endeavor: You are working with the concept well described by Maria Montessori that small children will organize their hitherto unorganized impressions taken in during infancy into patterns of organized thought and action through creative and interesting Materials, materials which make concrete the abstractions of culture desirable to raise them in (see appendix, page A-44). A quote from the Alaska Regulations for bilingual, bicultural education programs reinforces the need to have culturally relevant materials created in part by individuals Native to the children's culture (see appendix, page A-44).

Your Aim is one on behalf of the village's young children, to create for them such materials as described above (and in the appendix) involving, to a large degree, community members. You should Endeavor to do this through looking thoroughly at the kind of materials created by Dr. Montessori for her schools and making some adaptations of these relative to the cultural base of the community.

Process and Project: The Process for engendering this program must first be one in which the Montessori Method and philosophy can be presented, along with charts depicting the materials as well as some of the materials themselves, to community members (and staff) interested in helping achieve this program's Aim. There should be no pressure of a time limit on creating the materials; and even as some are produced they can be used and the program of developing the materials could actually be ongoing for years. It must be budgeted-for, and ongoing training of parents in using the Montessori materials themselves and the new ones developed as they come along, must be part of the program.

Other Suggested Ideas
Relating to this Plan

1. Seek out a possible Grant for this endeavor from the State as the program's results could set some prototype materials for other communities. Even if a Grant is not approved, be ready to share the results of the program with the State Board of Education and other Villages in the process of its development. Others from other areas may jump into the program too and share back new ideas they come up with.

Plan XXX

Aim and Endeavor: You are working with the Concept of Educational Development that stresses the importance of children Exploring their Environment through the Five Avenues of the Senses. You are working with Maria Montessori's ideas, well-expounded on in the appendix (page A-45), reinforced by a quote from Margaret Mead (appendix, page A-45) which basically state that if the environment is properly prepared children's innate and spontaneous need to explore will lead them into exciting new discoveries. From observing what interests them one can organize certain trained exercises that make their initial discoveries more rich for their development. "The training of the senses therefore leads to an appreciation of the least stimuli, and the smaller the thing that is perceived, the greater is the capacity of the sense."

Your Aim, then, is to get the children out into the Natural environment of their community in such a way where planned training of the senses exercises can be established that use everyday familiar articles. You should Endeavor to do this by first having lessons taught in each grade level to the extent appropriate for the developmental level about the functions of the different senses, and then a series of class treks, concentrating each trek upon one of the five senses. Then, the teachers must draw from the information gathered to derive more focused exercises to enhance the value of those initial observations.

Process and Project: The Process by which teachers give the initial lessons about the functions of the senses must be their own responsibility. The Process of the observations could almost be identical throughout the grades. The key is to Isolate the Sense focused on for the observation. If it's hearing, they should go out blindfolded (perhaps with a partner not blindfolded; the blindfolded child stating what s/he observes and the partner writing it down). If it's Seeing, they should go out with ear plugs. If it's smelling, blindfolded and ear plugs, or perhaps just blindfolded; and the same for feeling and tasting. The partner idea would work well with all of these. Experiences should be shared. The teacher then must decide upon projects for the students to embark upon enhancing the initial experiences through further training of the senses within the natural experience realm of the community.

Other Suggested Ideas
Relating to this Plan

1. Get parents and community members involved in this Plan, first as the partners then, perhaps, doing the isolated sense observations themselves for fun!
2. Get parents and community members involved in the projects that stem from this Plan.

Plan XXXI

Aim and Endeavor: You are working with the the Concept of creating a valued significance of Books in the Home and in the School. Some quotes from Benjamin Franklin are offered in the appendix (page A-48), quotes of his discription of how he developed the first circulating Library in America. Your Aim is to get a broader range circulation of the school's Library and to create Mini-libraries in people's homes. You should Endeavor to do this by creating an incentive program for secondary students to get themselves and other community members to take out books and communicate with others in book exchanges that enhances a circulation flow throughout the community.

Process and Project: Here's an Idea for a Process:

Students take out ten books. They then become responsible for writing out an advertising page over the next month for their ten books (therein needing to describe the books (perhaps reading all or part of them). Community members are then invited to a "Check-Out" gathering, where they sit at tables, and over fruit and snacks, read over the student advertisements for their ten books. The advertising pages should be left anonymous (though it is recognized that students may still be informing relatives of their books beforehand anyway). Community members should be asked to then check out three books from advertisements they read over. Students could be awarded prizes (new books!) according to how many of their advertised books were selected.

Other Suggested Ideas
Relating to this Plan

1. A Community meeting could be held that would explain to community members the Project. There they could be told about selecting their "check-out" books objectively and not based on relatives. They could be asked to say to their relative kids when asked, that they will look for the best advertised books that interest them. This would be a nudge to get the students to perfect their writing of these advertisements. (A Community Newsletter could be done for this purpose too, but a personal meeting would be better in order to field questions.)

Plan XXXII

Aim and Endeavor: You are working with the example set by Franklin in his creation of Poor Richard's Almanack. Quotes are contained in the appendix (page A-49) from Franklin's Autobiography where he reflects on his work on that Almanack and its intended purpose and what it accomplished.

Your Aim is to create something like that Almanack in your community, for spreading the Joy of the published word and to generate from the school, Community Education through that avenue. You should Endeavor to do this by looking at the examples of that Almanack and work with secondary students on forming what type of publication similar to it the school should endeavor in producing.

Process and Project: You are trying to go beyond an average "school newspaper" with this endeavor. You want to fill it with many witty quotes such as Franklin did, scattered throughout other text in the publication. You want to give secondary students a sense of having a platform to speak their perceptions on various aspects of community life, or even make comments on various aspects of world events; a place wherein they can give editorial-type comments on issues of a general concern to many of the people in the community. Get it published once a month and allot key students in its creation, school time and as much time beyond the "regular school day" to give themselves to it. It should be professionally proofread by a staff member, and guided well in the beginning through professional editing also by a staff member that students may eventually learn the Art of deliberating editing matters. It's a Major Project, perhaps the greatest Project that can be continually ongoing that a school can do for a community of people.

Other Suggested Ideas
Relating to this Plan

1. Beyond the Published word going forth from the school through PRINTED means, there is also the idea of the spoken word generated through Radio or Closed circuit T.V. Thoughts on this are also contained in the appendix (page A-49).

The use of a CB program, generated from the school in some type of organized and regular format, could be a great success.

A) A format such as talk-show type interviews with community and school personnel on any of a variety of issues of current concern locally or internationally might work well.

B) A scheduled time where students would read their school writings over the CB to the community; a certain day every two weeks for each grade level, or something like that. This would be high interest for community members, make the School-Community connection very tangible, and bring conversation about student writings out into the community more.

2. The purchase of Short-Wave Radio equipment by the school could have a significant impact for expanding student perceptions of the world outside. Community members could also be invited for short-wave radio contacts with the outside.

Note: Plans for Advancement...was originally published in 1990, long before there was such a conceptualization as that of the Modern Internet. Use of Internet communication for advancing the Aim of this Plan would certainly offer many components of enhancing the experiences as outlined in this Plan.

Plan XXXIII

Aim and Endeavor: This Plan is for expanding Community-wide awareness of Energy Efficiency. The appendix (page A-50) simply contains Franklin's description of his invention of the famous Franklin Stove, and how his intentions were for benefiting the public and not for personal gain. Your Aim is to have the concept of Energy Efficiency taught at all grade levels to some degree, and then to have the students promote what they have learned out to the community, getting people involved in Energy Efficiency Projects for every household in the Community. The Endeavor must begin with a staff committee, that could also contain knowledgeable community members, drawing up a K-12 curriculum prior to the implementation of this program. Then, when the students have received some basic lessons on this, the students should be sent forth into every household (with community awareness and approval of the Project's Aim, of course) and there make note of areas where Energy Efficiency could be better perfected for people.

Process and Project: The Process for the initial lessons can be designed by the individual teachers, under the basic guidance of the briefly outlined curriculum established for this Plan. When students actually go out into the homes, this can be done in groups that mix various ages of children or be left only for the secondary students. For the actual Projects in people's homes, the notes students took during the initial visits should be reviewed by review committees. Projects that can be tangibly accomplished, given the nature of the work and the skills of the available people at hand, must be prioritized and then endeavored in accomplishing, based on the available budget.

Considerations:

a) Be sure to communicate to the community that the actual projects performed in the homes by students will only be very basic. Other, more complicated and costly considerations in Energy Efficiency will be noted by students but will be left to be done by the people themselves if they so wish to.

b) A grant from the State should be sought for this Project. The extent of actual individual Projects engaged in could be planned under the backdrop of the Grant award.

c) If no grant is available, the school/school district could allocate a limited budget for this Plan.

d) The Project could limit itself to homes where people are willing to pay half the costs.

e) A group of skilled community members could be previously put together to be hired to work these projects, or volunteer for these projects. Students should be engaged in helping the skilled workers.

f) Skilled workers could work as advisors only to students actually doing the necessary work. This would cost much less than (e), but would limit the quality of Energy Efficiency that could be obtained as a result of this Project.

g) If no money is made available for the Projects, a noted Suggested Plan for Energy Efficiency for each home could be given out, and be considered a worthy Project in itself to Aim at achieving from school efforts.

Plan XXXIV

Aim and Endeavor: You are working with the idea that people will help make their Community more Clean if they are made aware that the inconveniences of its uncleanliness can be avoided when a program to clean it up is readily available to them. The appendix (page A-51) contains Franklin's description of getting the public to support cleanliness upon the streets and bettering the conditions of the roads throughout Philadelphia.

Your Aim is to better the cleanliness standards throughout the Village environment. You should Endeavor to do this by first getting students out in the community objectively observing the conditions of the cleanliness or uncleanliness of the Village and then to publish their perceptions to wake-up community to the everyday conditions which they live under that could be bettered through proper effort. The result should be a concerted School/Community Effort to clean up the community and design a follow-up Plan to keep it that way.

Process and Project: Students K-12 should receive lessons which get them contemplating desirable village environmental conditions. They should be shown the complicated ways that big cities must work with the problems of sanitation and draw general conclusions about what needs to be done in their village. They should go out in groups taking notes and drawing sketches of their village's clean or unclean areas. They should then write essays about it and these should be published for the community to read. A community meeting should then be held, with a panel of secondary students the focus of attention. Ideas for cleaning up the community and for keeping it that way should be decided upon. A Community/School concerted effort should be implemented to put into action the ideas decided upon.

Other Suggested Ideas
Relating to this Plan

1. In connection to this Plan, secondary students should be given lessons that contain a fuller, tangible description of how the Village Government works, and what role and responsibility the city Government should have in this Endeavor. When that is understood, these students could write letters to the Village Government calling upon them to take action in this matter, and offer themselves to assist the Village Government in any way they can. Students could focus on the Plan in this way until results manifest.

Plan XXXV

Aim and Endeavor: The Aim and Endeavor for this Plan are self explanatory in the quotes from Franklin and Ouspensky listed in the Appendix (see pages A-52 - A54). That should be read now.

You see, your Aim is to have teachers implement Franklin's outlined plan for Self-Evaluation of Growth, Development, and Progress in their classrooms in a form appropriate for the developmental level of their students.

Process and Project: The Process of the Self-Evaluation is well structured and laid out by Franklin, and the Project is having these types of charts created by the students and honestly adhered to for a given cycle of time.

Even Other Suggested Ideas Relating to this Plan can be derived directly from the Franklin quotes and are noted by a '*' in the appendix. I would only add that ideas for inspiring community members to participate with a chart themselves would add much to the significance of the Plan in the students' own growth.

Plan XXXVI

Aim and Endeavor: So now you've set forth upon many Aims with high goals and engaged in numerous Endeavors in Community-Based Educational Processes and Projects. What have the results been? It's time to Chart out the Step-by-Step Progress achieved.

The appendix (page A-55) contains a quote from Franklin on measuring success by the "little advantages gained every day," and a quote from the Foxfire author on how their widely acclaimed success began in step-by-step expansion.

Your Aim in this, the second to the last Plan for this year, is to put together a graphic description of what has been progressively accomplished on behalf of the Community and her people from School-generated activities. You should Endeavor to do this simply by reviewing your files of the Projects with volunteer helpers and thereby come up with a form appropriate for demonstrating the Progress gained.

Process and Project: Besides describing each element of Progress upon the chart or booklet publication this Plan calls for developing, there should be a description of "The Next Step to be Taken in the Project Next Year" if such a description is appropriate for a given project described.

The Project itself of developing this chart may entail some informal interviews of school children and community members to cite their perceptions of the Progress gained, though the bulk of more formal interview research is saved for the next and Final Plan.

Plan XXXVII

Aim and Endeavor: The Appendix (page A-56) contains a profound statement by Franklin concerning the Ultimate Aim of Education. That should be read now before proceeding further.

Your Aim in this, your Final Plan, is to produce a School and Community-wide survey, researching people's perspectives on what achievement has been gained through the School's efforts in the Community-Based Educational Programs. Success should be measured by the extent to which individuals felt the Projects gave them opportunities to develop their Sense of Self-Worth as capable individuals able to help make life better for others (as described by Franklin in the appendix).

You should Endeavor to do this, through your own efforts alone, and generate a questionnaire paper for all students and community members to respond to. Then take the data obtained and produce and publish the results in a standard descriptive research report form understandable to the general populace.

Process and Project: For the Process of developing the Questions simply use Franklin's Quote as a base. An example of a possible Questionnaire to achieve the desired Aim of this Plan is on the following page.

1) Which of the School/Community Projects done this year (listed on the following page) helped you to better serve your Family?

Take one of those you just listed and describe HOW that project helped you serve your Family better.

2) Which of the School/Community Projects done this year (listed on the following page) helped you to serve your Friends?

Take one of those you just listed and describe HOW that project helped you serve your friends.

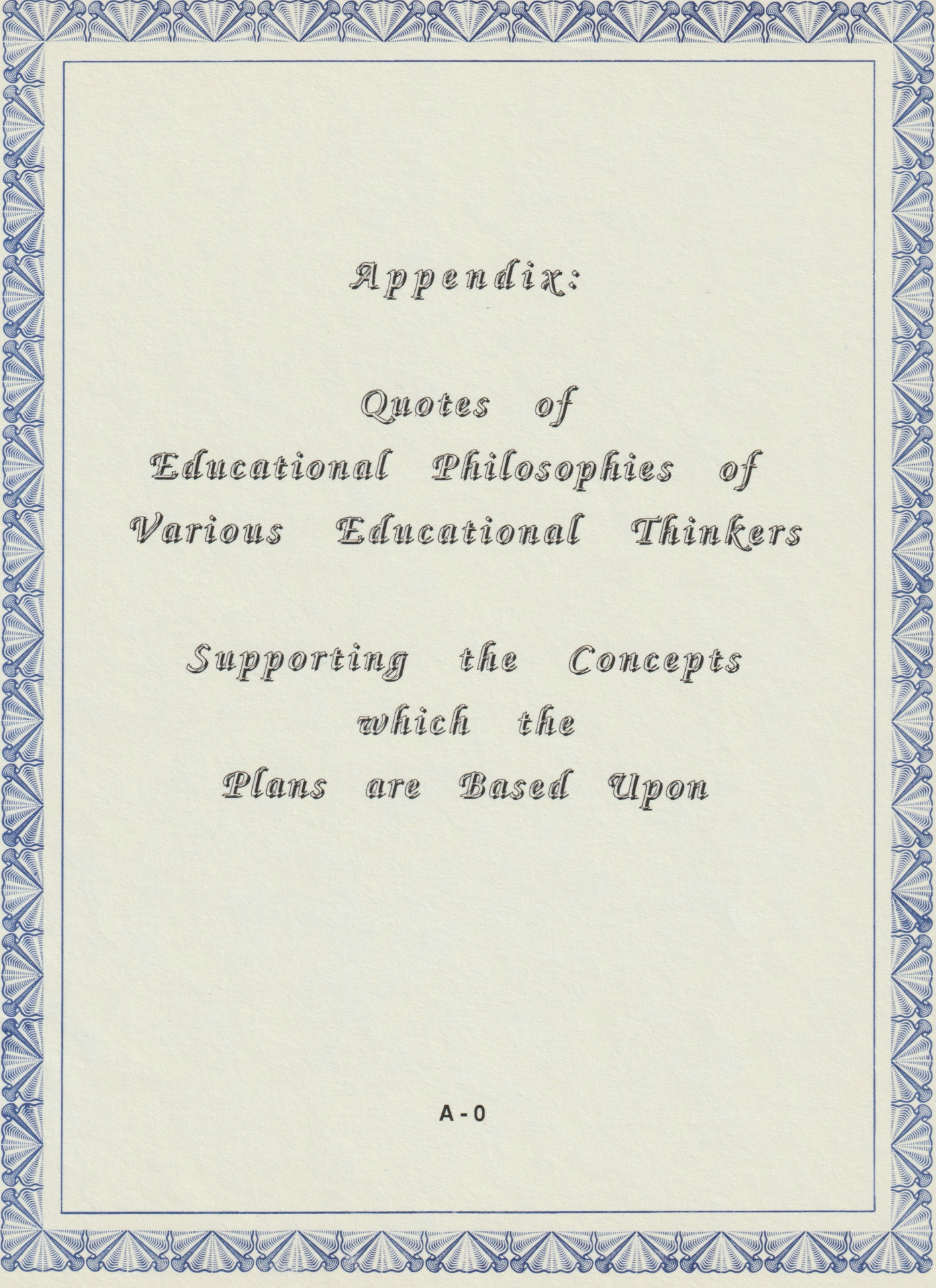
3) Which of the School/Community Projects done this year (listed on the following page) helped you to become more aware of ways you can better serve our Village?

Take one of those you just listed and describe HOW that project helped you in this way.

4) Which of the School/Community Projects done this year (listed on the following page) helped you to become more aware of how you fit into helping our country and/or the world become a better place?

Take one of those you just listed and describe HOW that project helped you in that way.

[Note: For a list of the Projects, draw from the Chart developed in Plan XXXV]



Appendix:

Quotes of
Educational Philosophies of
Various Educational Thinkers

Supporting the Concepts
which the
Plans are Based Upon

Plan I
Forging the Direction of Community-Based Education

Quotes from Kafka

Our Laws are not generally known; they are kept secret by the small group of nobles who rule us. We are convinced that these ancient laws are scrupulously administered; nevertheless, it is an extremely painful thing to be ruled by laws that one does not know.

...The very existence of these Laws, however, is at most a matter of presumption. There is a tradition that they exist and that they are a mystery confided to the nobility, but it is not and cannot be more than a mere tradition sanctioned by age, for the essence of a secret code is that it should remain a mystery.

...Actually, one can express the problem only in a sort of paradox: Any party which would repudiate, not only all belief in the Laws, but the nobility as well, would have the whole people behind it; yet no such party can come into existence, for nobody would dare to repudiate the nobility. We live on a razor's edge. A writer once summed the matter up in this way: The sole visible and indubitable Law that is imposed upon us is the nobility, and must we ourselves deprive ourselves of that one Law?

Plan II
Building the Philosophy of Education

Quote from Bailyn

Education is the entire process by which a Culture transmits itself across generations.

Quote from Cremin

Education is the deliberate, systematic, and sustained effort to transmit and evoke knowledge, attitudes, values, skills and sensibilities. Non-deliberate influences are often, if not always, more powerful and pervasive and the educational Histories must be concerned with Both, but the emphasis must be on the deliberate, otherwise we will spend our time and energy floundering around in total history.

Quote from the Author [Timothy Stathis]

We want to teach them to Read, that they might learn the Truth - through reading, and by experiencing it through Books - relate that Truth to those experiences of Truth they are discovering - daily - from within themselves.

Plan III
Nonformal Education

Quotes from Barnhardt

Nonformal education has many of the characteristics we are seeking in the development of an alternative educational approach for cultural minorities. It draws on community resources, incorporates experiential learning, allows considerable flexibility for varied types of learning experiences, and provides opportunities for student and community influence on the form and direction of learning. ...The task then, is to expand the use of such projects so that the structure of non-formal education can be extended to encompass more of the functions currently carried out by formal schooling.

Plan IV
Current Educational Structures Insufficient

Quotes from Barnhardt

Cultural Assimilation

Whether intentional or not, the basic thrust of schooling is toward the breaking down of particularistic orientations and developing in their place, a universalistic orientation. Even when accommodations are made to include ethnic studies or bilingual education in the curriculum content, the structure, method, and process through which the content is organized and transmitted are usually reflective of mainstream patterns and exert a dominant influence on the student.

The school cannot contribute effectively to the assimilation process without careful attention to the unique cultural conditions out of which the minority student emerges.

Quotes from Gurdjieff

The point is that there, in children, from the very first day, as they express it, of "their appearance on God's earth," when Nature herself is still continuing to form the given prime conception of the future responsible adult, they begin, by this same maleficent education of theirs, to hinder Nature from herself producing the necessary formation.

This is not all: Thanks to their maleficent usage "to educate," they fill and drive into the brains of these newly born beings, all kinds of their ephemerally fantastic ideas, which brains are localized in general in people for the perception and accumulation of all kinds of impressions, as well as of the results of conscious being-awareness, and which among the newly born are still quite pure and of maximum perceptivity.

The greatest misfortune for them is that this maleficent process continues to proceed for the majority of them almost up to the age when they should already be responsible people.

As a result of all this, this mentioned peculiarity of their general psyche just obtains which is derived from the following; firstly, the general functioning, present in their whole being, of the sum of almost all their functions for active manifestations, little by little adapts itself to respond only to the sum of these false and fantastic ideas; and, secondly, the whole consciousness of each one of them gradually accustoms itself to perceive all subsequent new external impressions without any participation at all of those intrinsic-factors which in general are put in the people for new perceptions, that is to

say, to perceive them also only according to these previously introduced false and fantastic ideas present in them.

In their new perceptions, the contemporary people there ultimately lose even the need itself for embracing as a whole everything newly seen or newly heard, and the newly seen and the newly heard only serve them as shocks, so that in them associations proceed of the information previously installed in them and corresponding to this newly seen and newly heard.

This is why, when these contemporary favorites of yours already become responsible adults, everything newly seen and newly heard is perceived by them of its own accord automatically without the participation of any effort whatsoever on the part of their essence-functions, and without at all evoking in them, as I have already said, the intrinsic need itself of sensing and understanding everything proceeding within them as well as without.

In a word, they are satisfied with that alone, which someone consciously or unconsciously put into them.

Quotes From Barnhardt

Cultural Pluralism:

The school's task, therefore, is to recognize the minority culture and to assist the student to function more effectively within that culture, ...but these are usually offered within the traditional structural framework of the school and have only tangential effect in terms of minority development goals.

Different cultural groups interact with each other in various ways for various purposes, resulting in diffuse acculturative influences and constant adaption, within the context of a national social order. Under such conditions, the goals of education must necessarily extend beyond minority group boundaries, if the student is to be prepared for the larger social reality s/he will face as an adult.

III Cultural Eclecticism

Cultural eclecticism is not to imply that the school is to present a hodgepodge of cultural practices from which students chose at whim, but rather that the school will assist the student in understanding the nature of the diverse experiences which are a natural part of his/her existence, and thus contribute to the development of an integrated cultural perspective suitable to the student's needs and circumstances. ...It respects vast diversity, while introducing everyone to the range of options available, so that they themselves are able to exercise some degree of choice in their individual or group lifestyle and goals.

It has an evolutionary form of cultural diversity to be

attained through the informed choices and actions of individuals well-grounded in the dynamics of human and cultural interaction processes. Eclecticism implies an open-ended process (rather than a dead-ended condition) whereby individuals or groups can adapt and define the functions of the school in response to their changing needs, assuming that they understand those functions and are in a position to influence school programs sufficiently to make them fully compatible with their needs.

Let us seek ways to restructure the social organization of the school.

Quotes from the Author [Timothy Stathis]

We are not perpetuating a stagnant culture or a culture of the past but use the very real base of the cultural experience of the community people to emerge new educational endeavors, innovating such that the life of the people is regenerated by youth's expanding identity. An identity that has been given valued recognition, recognition to the values of parents and elders, and is expanding community consciousness through creative works seen as being of tangible significance to the community life already there.

Parents appreciate positive new traits of abilities appearing in the demeanor their children, and teachers should see that children feel their new achievements are a natural outgrowth of the community cultural consciousness.

Quotes from the Recognized Experts of the North Slope

We, the Recognized Experts, have been fortunate enough to learn the Inupiat Language and Culture from our respected parents and the elders of our community. ... The experience and expertise the Recognized Experts bring to the school is one that is not learned from books, from universities, or from non-Native teachers. There are only a handful of individuals who qualify and are knowledgeable enough to teach the Inupiat language, culture, and our traditional way of life. These recognized experts go through a selection process to be able to teach in our schools. They provide a much needed role model for the Inupiat student; they bridge the gap that brings the community into the school; they make it possible to learn and maintain a very important segment of the student's total education of building self-esteem by teaching the Inupiat Language and Culture.

Plan V
Curriculum Considerations

Quotes from Barnhardt

Curriculum development usually does not explicitly address the social context in which learning takes place, nor does it consider the underlying cultural processes by which the content is acquired and utilized. These considerations are usually implicit to the cultural framework from which the curriculum is derived, with the school considered a "given" in that framework.

In a subject oriented curriculum, the learning process becomes subordinate to, or is determined by the nature of the content.

The categories used to analyze and organize reality from an academic perspective often have little relation to the categories required to carry out the functions of everyday life and, therefore, often appear irrelevant or artificial outside the academic context. If the categories of learning employed by the school cannot be tied to the experiences of the student, they will not stimulate much interest or understanding.

Paulo Friere has a Definition of cultural oppression in the schools:

- a) The teacher teaches and the students are taught.
- b) The teacher knows everything and the students know nothing.
- c) The teacher thinks and the students are thought about.
- d) The teacher talks and the students listen - meekly.
- e) The teacher disciplines and the students are disciplined.
- f) The teacher chooses and enforces his choice, and the students comply.
- g) The teacher acts and the students have the illusion of acting through the teacher.
- h) The teacher chooses the program content, and the students (who were not consulted) adapt to it.
- i) The teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students.
- j) The teacher is the subject of the learning process, while the pupils are mere objects.

Quotes from the Alaska Native Survey, 1935

The present, subject-centered, formal curriculum, copied too much from that of white schools in the states, should be abandoned in favor of an indigenous one to be worked out by administrative and field officers and made up of desirable activities fundamental to the economic and social life and well-being of the Natives.

Plan VI

A Process-Oriented Curriculum [From Ray Barnhardt]

The students must be familiar with the generalized processes by which such knowledge and skills are acquired and utilized under new and unforeseen conditions.

When applied within the domain of human influence, process refers to the use of particular rules, methods, procedures, actions, or operations to reorganize events, conditions, or energies towards some end.

If process skills are to become the "end" and the content is to serve as a means to that end, then the content itself should be organized around processes. ...One way this may be accomplished is to replace the traditional list of academic subjects with a list of appropriate general processes and devise an educational program aimed at developing an understanding of those processes.

Louise Berman identifies the following process skills as the minimum essential ingredients: perceiving, communicating, loving, decision-making, knowing, organizing, creating, and valuing.

To change the content of the curriculum to include processes is not adequate if the structural framework in which those processes are to be learned is not itself changed to reflect process emphasis.

What we need then is a way to link the content of process-oriented curriculum to the experiential and situational framework of everyday life, so that what is learned and how it is learned can be more effectively merged into a meaningful whole.

Plan VII
The Project-Centered Approach

R. Harrison & R.L. Hopkins define project education as a process of:

- 1) Obtaining information from the social environment (communication).
- 2) Formulate and test hypotheses about forces and processes present in the environment (diagnosis)
- 3) Select and describe some part of the situation which is to be changed or altered (problem definition).
- 4) Plan action to solve the problem (Commitment, risk-taking).
- 5) Carry out the action, enlisting the help and cooperation of others (influencing and organizing)
- 6) Verbalize attitudes, perceptions and tentative learnings from the experience (cognition and generalization).

Quotes from Barnhardt

A primary virtue of the project-centered approach is its nearly unlimited flexibility. A project can take almost any form: it can be a lesson plan, a unit, or a year-long effort; it can take place inside or outside the school; it can involve one student, a class, or the whole school; and it can be incorporated in nearly any subject or learning activity.

If a project-centered approach is to be effectively utilized to carry out a substantial part of the educational responsibilities vested in the school, then the projects themselves will have to be deliberately and carefully planned with particular learning tasks in mind, blending the academic functions of the school with the cultural patterns of the community.

The learning is aimed at solving a problem, not to make a good grade or please the teacher.

Albert D. Hesler gave a summary of curriculum principles upon which a project approach should be built: (excerpts)

1) Educational Aims should arise out of the life needs of the child and his environment. All that makes life richer and more abundant which other agencies are not supplying should be the responsibility of the school.

3) Educational Aims should cover every phase of essential life experience and make possible healthy living and surroundings; helpful home membership; wider social interaction and sharing; an understanding of the privileges and the responsibilities of citizenship; appreciation of the world's practical and intelligent use of its products; such use of leisure time that it truly recreates and invigorates; such ethical and religious

ideals as will develop socially valuable character and service, and such command of fundamental processes and techniques as will enable the individual to successfully meet and solve difficult problems and activities.

6) Changed ways of behaving should be the test for learning, rather than the oral command of subject matter. If this is to result, the emphasis in teaching must be upon the actual living through a valuable experience, rather than the mere reading about it.

7) The school environment and procedure should be such as to emphasize the purposing of worthwhile activities, the developing of them on the child's level of interest, and his need for them here and now, rather than as a preparation for the vague future.

9) The curriculum for the first four years of school life should be general, in the sense of providing a common equipment for life and citizenship for all pupils, with the fullest use of the local environment as a starting point and as a source of interests and materials in furthering the educative process.

A program should be built around projects, rather than a limited number of projects being built into some component of a conventional program.

It is through the flexible use of projects as a means for structuring process-oriented learning experiences linking school and community, that schools can assist minority (and majority) students and communities in achieving the self-determining goal of cultural eclecticism (cultural regeneration).

The features of formal vs. informal education indicate that the social structure of the school is best equipped to support academic, subject-oriented learning, whereas the natural community setting is most appropriate for experience-based, process-oriented learning. Though schools may change students in active learning experiences and deliberately attend to certain learning processes, if that learning remains within the detached and unique social context of the classroom, it remains subject to the distortions associated with the transference from an academic to a real-world setting. The process skills most effectively learned in a school context are those required to continue school learning and to function in an academic-oriented environment. Process skills required to function in daily life outside of the school setting can be most effectively practiced and learned in a broader community context. The more natural the situation in which learning takes place, the greater the potential for integration with the functional learning system of the learner, and the less the potential for distortion in the transfer of such learning to future situations.

Plan VIII
The Micro-Society Approach

Quotes from Barnhardt

...Create a society small enough for the student to manage and large enough to breed the kind of expertise that convinces individuals that they can have some measure of control over the environment.

...Students and teachers should engage in the evolutionary process of creating their own model of society and coping with the economic, social and political exigencies that such an effort entails.

As the Micro-Society matures, the school will integrate aspects of the local community - for example, ethnic traditions - with the traditions it evolves as a separate society.

The emphasis at the secondary level would shift from building a micro-society in school, to building society from school. Students could become involved in numerous economic enterprises, some that they would operate (e.g., a newspaper, a day-care center, a store, theater) and others that they would affiliate with, as managers, employees or researchers. In addition, students could become involved in social development activities, such as preserving and revitalizing history, traditions, and other cultural patterns of the locale, or develop personal, community, and institutional ways to cope with social deviance. The Micro-Society school would have the potential, therefore, not only to prepare students for life in society as it is, but to prepare them to serve as agents of social change.

Quotes from Schmuck

The obvious sociological characteristics of the school organization - its size, socioeconomic character, and neighborhood culture - are forces outside the school itself. Each of these characteristics bears directly on what transpires in the school's classrooms, yet school faculties often do not take steps to cope effectively with "givens" of these sorts. At the same time, staffs with vision and courage can alter the detrimental effects of these external characteristics; they can use them, in fact, to their educational advantage.

Norms are shared expectations of how the participants of a classroom should think, feel, and behave. Norms influence the perceptions, cognitions, evaluations, and behaviors of the individual class members. Classroom norms can be identified and measured. Student peer group norms frequently will be in opposition to the goals of the professionals of the school. Such opposition can be counter-productive to individual student growth

and development. Classroom norms can be changed through the concerted, collaborative efforts of teacher and students. Learning groups can gain control over their own culture through group discussion methods.

Communication involves the human capability to hear and to understand one another's inner thoughts and feelings. The core psychological process inherent in human communication is empathy. Regular and stable communicative patterns develop between people, within groups, and within organizations over time. Along with group norms, we can speak of such regularized communication as culture.

Students will feel influential and learn to be self-controlling and responsible for their own behavior when they are helped to share classroom leadership with the teacher.

Plan IX

The Social Organization of Community-Based Education

Quotes from Barnhardt

The greater the departure from traditional school practices, the greater the need to restructure the social organization in which learning is to take place, so that the structure and function of education are compatible. Without such restructuring, and without community-wide understanding of the need for it, any alternative approach to community-based education is likely to be short-lived and of little consequence in the improvement of education.

By using the community as a classroom, we are in a position to use natural situational frames as a means for integrating learning and practice and fitting patterns of formal learning to local patterns of informal learning.

Students can interact and communicate with people through responsible participation in the full range of natural community situations that they might encounter as adults, and learn through observation, reflection and practice, the skills necessary to effectively function in those situations. Through their involvement in the community, the students can serve useful social functions and maintain their cultural identity, while learning how social systems operate and by what forces they are changed.

Quote from William Demmert Jr. (1983)

The original educational system for each aboriginal community in Alaska may also have differed but certain principles were common to the several groups. Various members of a local community were responsible for the education of the youth. In some cases, this meant the responsibility was met by members of the immediate family. In other cases, a member of the extended family or other members of the community were responsible. In all situations, the process was internal, that is, the authority and responsibility for educating the young belonged to members of the village in which the person lived. The customs, the language, and the skills were directed by local priorities and the environment in which the people lived. ...Then the process became external.

Plan X
Evaluative Standards of Real-Life Education

Quotes from Barnhardt

A process oriented curriculum is dependent on opportunities for the experiential development of the requisite process skills. And the project-centered, community-based structure is designed to organize learning activities in the context of Real-Life experiences.

Learning is evaluated on the basis of conduct and action in the course of carrying out Real-Life responsibilities within a natural context, rather than on the basis of achievement test scores resulting from the imposition of externally defined criteria set in a detached environment.

The development of a critical social consciousness is a by-product of experiential learning that makes it especially suitable in a minority setting, where an understanding of the processes that shape social reality can provide a major step in gaining control over the future of that reality.

A school without walls is indeed a radical departure from conventional educational practice, but the potential and promise that such a departure holds for overcoming existing inadequacies in the formal system of education will not be realized if the program's implementation is not approached in such a way that it can overcome the inertia of the present system and prove its worth over the span of generations. To attempt educational reform of the magnitude required to address the issues that have been raised in this article requires a long-term commitment, and a transcending and holistic perspective. We cannot expect to significantly alter and improve the ultimate effects of the educational system by tinkering with elements within the system, such as the classroom or the curriculum. WE MUST INSTEAD CONSIDER THE RELATION OF THE SYSTEM ITSELF TO THE SOCIAL AND CULTURAL ENVIRONMENT IN WHICH IT OPERATES. ONLY THEN WILL WE BE ABLE TO MAKE THE KIND OF LONG-STANDING AND SIGNIFICANT CHANGES WE SEEK IN A DESIGN AND CREATION OF A SCHOOL WITHOUT WALLS.

Plan XI
Society and State

Quotes from Tagore

We have accepted the bonds of subjection under many races and many kings, but our society has always carried out its own duties, never permitting anyone from outside to intervene.

Today, of our own accord, we are ready to hand over to the government, one by one, the duties which had belonged to society.

The innermost core of our culture, which we have guarded through the ages with the deepest concerns, is exposed at last to outside aggression and the result is confusion. That is where the danger lies, and not in the scarcity of water supply.

How imperative it is that we should concentrate and realize all our inherent powers at one point, and form a system by which they may thence be deployed. ...If we can establish that authority in a fine and distinct manner in our society, then no external power will ever succeed in devitalizing us. Its duty will be to heal every wound, strengthen the bonds of unity, and animate the unconscious.

The school is only a medium of the culture which society has acquired through its long history and the manifold activities of many people.

Quotes from Taba

There can be programs with explorations of how people depend on each other for fun, support companionship, and happiness. Study of interdependence in skills, goods, services, and earning a living.

So-called official relationships can be examined: employer and employee, merchant and customer, minister and parish, teachers and children and parents, doctor and patient. There can be analysis of blocks and difficulties in these relationships such as neglect, misunderstanding, etc.

Investigate the fact that differences exist in communities just as they do in people; differences caused by dominant work patterns, physical environment, and tradition.

Investigate the idea that community history and tradition, plus current forces, dictate the quality of life and relationships.

Some projects can compare different communities - an

industrial city, a country neighborhood, a suburb, a small village, a community comprising many races and religions, and one with a homogeneous population. Examine provisions made for housing, recreation, education and health, and inquire into causes of differences.

It is possible, through the study of American culture, to create an awareness of what culture is and how different cultures accommodate themselves to common patterns.

Plan XII
Social Conscience

Quotes from Tagore

Social conscience urges each individual to take his stand on a high level and maintain his place there. Each of the categories of the outside culture are self-limited, with their own carefully guarded traditions and codes of conduct. On the other hand, the decadence of our culture with which the outside culture gets acquainted with cannot possibly wake the best in those of that culture, so we both are losers.

Inner Harmony between the two must be achieved. Then alone will our two cultures unite here, country with country, race with race, knowledge with knowledge, endeavor with endeavor. Then alone will the present chapter of our history come to its end and a new one start, one of the noblest in the story of Man.

Quote from Marshall Lind

That's been an issue that's been going around since before statehood. What is it that we want, what is it that we think we want in the way of an educational program? And I'm willing to state right now that that issue will never be satisfactorily answered as a State policy. I don't think that it can be, and quite frankly, I don't think it should be. I don't think that you can first of all say, here is what should happen to the Alaskan Native population. What is the Alaskan Native population? What are people talking about; there are differences. I think that the policy for the state is: take those indicators that make up a program, ensure that there is a program described in the broadest and general sense, that there is a staff to implement that program, that there is finances to make things happen, that there are facilities--that's the state's responsibility--to put that together. The program determination is going to have to be made by those directly involved. The parents and the citizens of the various communities should decide what they want. Now, I may be totally out in left field on that, but I don't think it's ever going to be answered at the State level. I don't think it can be nor do I think that is the appropriate level for that sort of thing. I think the State's responsibility is to put the components out there so a program can happen; the characteristics of that program are going to have to be determined on a regional and local basis.

...Hours and hours were spent trying to wrestle with that in the early seventies at the time of the Molly Hootch case and even before that in the early sixties. The State was trying to decide; "What is it that we really want?" The State always seemed to sidestep the specifics and I think that it's good that they sidestepped it and that philosophy prevailed. I'm willing to bet

you that's going to continue; the state's not going to answer that.

As you watch the sensitivity of dealing with the other related questions, bilingual, multicultural education, you'll know exactly what I mean. There's a large amount of money for not-a-well-defined program at the state level. That doesn't mean there aren't some good programs, but the definitions have to come about locally. There are also some that aren't good programs; their window dressing; their not doing very much. I think that's the price you pay for that kind of latitude to exist at the local level.

I don't know what people are talking about when they say, "the Native population." I've seen enough situations around the state to be very uncomfortable trying to design a program to fit this category of our population.

That's my feeling and that's been my feeling all along.

1984 From an impromptu response to a question during a class session of Marshall's course:
Contemporary Issues in Governance & Policy-making in Alaskan Education

Plan XIII

Strength Found Through Sacrifice and Suffering For A Cause

A spiritual seed from the tree of Christ's life entered the soil of western culture consciousness and led to rich fulfillment. What is the living force within that seed? It is the ability to find strength in suffering.

The sacrifice that stems out of Love alone elevates the spirit to great heights of strength and Joy and helps life to triumph over death.

We have failed to draw close to one another through suffering. How can we call our people our own without paying the price for it? Even a mother has to pay her price in suffering and in service to make the child her own. We must pay this price, unbidden, for whatever we accept as true values. But then, we have failed to accept the people around us in our hearts and cannot, therefore, find any joy in an act of sacrifice on their account. It is only through the inner vision, which is Love, that we apprehend the reality of others.

Heroic souls, who stand firmly ...to give up self-interest for the sake of justice - they are the true conscience of society.

We have to overcome the obstacles and bear the pain of a difficult approach. We have to cast aside the futile burdens of self-importance and yet guard with care the materials of our True Pride. Indeed, it is the difficulties that make the journey worth while, for what is easily attainable does not become part of our being. And yet, all true gains must mean a fuller unfolding of consciousness. In other words, whatever we truly achieve must lead to greater self-realization. If it does not, outward gains remain outward, and illusory as all such things are.

Plan XIV
The Unity Of Education

Quote from Tagore

I deeply hope that our educational center will be the meeting ground of the two cultures. In the world of material gain human beings have neither stopped fighting, nor will they easily do so. But there are no obstacles to their meeting in the field of cultural exchange.

Quote from the Alaskan Natives Survey, 1935

Since it is not advisable to hasten unduly the process of civilization, the guiding principle should be an adjustment of the elements of the new and the old cultures rather than the ruthless substitution of the old for the new. ...Teachers should foster desirable economic activities in the school as part of the school's community program. Native carving of ivory, making of baskets, sewing of fur clothing, and agricultural activities should be developed. ...The present course of study, being quite inadequate, should be discarded.

Plan XV
Making Our Community Unique

Quotes from Tagore

The idea that our homeland is our own just because we have been born in it belongs to those who are fastened, parasitically, to the crust of life. Since the true image of man is in his deeper nature, whatever country he helps to create by his wisdom and will, devotion and action, becomes his real homeland. Even the Architect of the Universe has to find Himself in His own handiwork.

What do we mean when we speak of creating one's own country? We mean that we spread our inner spirit to the vast outward realm, and apply to it our thought, action and service. A man's homeland has to be a projection as well as a mirror of his innermost life.

There is a famous Indian Saying: "The son is dear to us not just because we desire a son but because we seek to realize in him our own self." This applies also to our homeland; it has to be dear to us, since it is the expression of our own self. When we get that awareness, we shall no longer have to wait on the pleasure of others for our country's constructive progress.

Quote from Case

Creation of the REAA's substantially decentralized education in rural Alaska. It is not immediately clear, however, whether the dispersion of educational policy-making will permeate through each REAA to individual villages. Although every community with a school is supposed to have a community school committee, the powers of the committees appear advisory only. Policy-making, therefore, tends to accrue to the regional board.

Plan XVI
The Concept of a Poetic School

Quotes from Tagore

In my boyhood days I often listened to my eldest brother dwelling regretfully on a society that had been hospitable, kindly, and filled with a simple faith and the ceremonial Poetry of Life.

It seems that the subconscious remembrance of some primordial dwelling-place, where our ancestors' minds were figured and voiced the mysteries of the inarticulate rocks, the rushing water and the dark whispers of the forest, was constantly stirring my blood with its call.

I cannot help believing that my Indian ancestry has left deep in my being the legacy of its philosophy, the philosophy which speaks of fulfillment through Harmony with Nature. It arouses in us a great desire to seek our freedom, not in the man-made world but in the depth of the universe; and it makes us offer reverence to the Divinity inherent in fire, water and trees, in everything moving and growing. The founding of my school had its origin in the memory of that longing for freedom, the memory which seems to go back beyond the skyline of my birth.

Children with the freshness of their senses come directly to the intimacy of this world. This is the first great gift they have. They must accept it naked and simple and never lose their power of quick communication.

It is because their classwork has not been separated from their normal activities but forms a part of their daily current of life, that it easily carries itself by its own onward flow.

The children have apparently begun to think that education is a permanent part of the adventure of life; it is not like a painful hospital treatment for curing them of the congenial malady of their ignorance, but is a function of health, the natural expression of their mind's vitality. Thus, I have just had the good fortune to watch the first shoot of life peeping out in a humble corner of our organization. My idea is to allow the creeper to grow, with no special label of learned nomenclature attached to it; grow till it completely hides the dead pole that bears no natural flower or fruit, but flourishes the parchment flag of examination success.

Children have their active sub-conscious mind which, like the tree, has the power to draw food from the surrounding atmosphere. For them the atmosphere, the ambience, is a great deal more important than rules and methods, equipment, textbooks and lessons.

In his community, man has about himself a diffuse atmosphere of culture.

I tried to create an atmosphere in my school - this was the main aim. In educational institutions our faculties have to be nourished from community in order to give our mind its freedom, to make our imagination fit for the world which belongs to art, and to stir our sympathy for human relationships. This last is even more important than learning the geography of foreign lands.

Children run out of the Temple
and play in the dust
God watches over their games
and forgets the priest.

Plan XVII
City And Village

Quotes from Tagore

Even the effort that fails to be fruitful in one's lifetime is not lost. The community becomes the common ground where relations are extended from self to others, from the present to the future.

With the growth of the village evolved the town. ...There the individual seeks to grow at the expense of others. So long as it is not carried to extremes all this has value. If individuality be suppressed too much, man cannot attain the fullness of his stature. The young forest tree gets stunted if it is smothered under a profusion of undergrowth. On the other hand, the volcanic fire of individual ambition forces up the level of the masses. The standard of achievement is heightened; competition enhances the output of energy. There is ever-fresh creativity in the fields of knowledge and work, and the sphere of wisdom is enlarged by the influx of the culture of diverse peoples and countries. And in the village, where the pressure of the community is relaxed, the individual mind gets a chance to rise superior to the low conformity of the mass mind.

In the natural state - that is, when the community does not incline too much to one side - the village and the town have harmonious interactions. From the one flow food and health and fellow-feeling. From the other return gifts of wealth, knowledge and energy. A civilization that comprises mainly village life cannot advance very far. There the individual is unimportant, the community predominant. ...On the other hand, where the town predominates, the individual is all powerful, the community negligible. There the civilization burns itself in its own fire; the more brilliant the flame, the blacker its fuel, until at last it is reduced to ashes. Many civilizations have thus been destroyed by preying on themselves. It is yet too early to say that the modern western civilization is not of this self-exhausting type.

In the modern age the machine has not only multiplied working capacity but also the hunger for gain and the scale of profit. That is why there is disharmony between the interest of the individual and the community, leading ultimately to conflict. Greed severs the relations between town and village. The town has become a drain on the village because it has ceased to make its contribution to the village. ...The siren of the factory lures men away from their peaceful refuge of the community.

In the beginning, men had grouped themselves in villages to gather and store for mutual benefit. Now they have crowded together in much larger numbers, but each one is the center of his own accumulation and enjoyment. ...The solidarity of fellow-feeling has been replaced by the more stringent pressure

of a complex system of laws. ...The work that has no room for voluntary renunciation is but a bondage. As an ever-increasing number of people get tied together by necessity, with no internal bond of relationship, rivalry and malice rear their heads higher and higher.

The task before us today is to make whole the broken-up communal life, to harmonize the divergence between village and town, between the classes and the masses, between the pride of power and the spirit of comradeship. ...The nature of man is denied if the truth is not offered to him in its wholeness. From this deprivation comes his despair and his ailments.

All the powers of man seek development and expansion. From the earliest times man has sought to make tools. No sooner had he discovered a new secret of nature than he tried to capture it with the help of some machine and make it his own. It is in this way that civilization has advanced.

This new power of man must be brought into the heart of our villages. ...If we can possess the science that gives power to this age, we may yet win, we may yet survive!

Villages are like women. In their keeping is the cradle of the race. They are nearer to nature than the town, and in close touch with the fountain of life. They possess a natural power of healing. It is the function of the village, like that of women, to provide people with their elemental needs, with food and joy, with the simple poetry of life with those ceremonies of beauty which the village spontaneously produces and in which she finds delight. But when constant strain is put upon her, when her resources are excessively exploited, she becomes dull and uncreative. From her time-honored position of the wedded wife, she descends to that of maid-servant. The city, in its intense egoism and pride, remains unconscious of the hurt it inflicts on the very source of its life, health, and joy.

Cities there must be in man's civilization, just as in higher organisms there must be organized centers of life, such as the brain, heart and stomach. These never overwhelm the wholeness of the body; on the contrary, by a perfect federation of their functions, they maintain its richness.

It should be our mission to restore the circulation of life's blood into these maltreated limbs of society; to bring to the villages health and knowledge; wealth of space in which to live; wealth of time in which to work, rest and enjoy; respect which will give them dignity; sympathy which will make them realize their kinship with the world of men, and not merely their subservient position.

Cities have their function of maintaining wealth and knowledge in concentrated form. They should do so not for their own sake alone; they should be centers of irrigation; they should gather in order to distribute.

Such a relationship of mutual benefit between the city and the village can function only so long as the spirit of cooperation and self-sacrifice is a living ideal in society. When some temptation defeats the ideal, when selfish passion gains ascendancy, a gulf is formed and goes on widening. City and village then stand exploiter and victim.

It is our mission to retard the process of cultural suicide. If I try to give you details of our work, they will look small. But we are not afraid of this appearance of smallness, for we have confidence in life. We know that if it represents the germinal truth that is in us, it will overcome opposition and conquer space and time.

Our object is to try to flood the silted bed of village life with the stream of happiness. For this scholars, poets, musicians and artists have to collaborate and offer their contributions.

It is food which nourishes, not money; it is fullness of life which makes one happy, not fullness of purse. Multiplying material wealth alone intensifies the inequality between those who have and those who have not, and it inflicts a deep wound on the social system that the whole body eventually bleeds to death.

But when seed is strewn in an auspicious moment even on barren land, it suddenly sprouts. And so we make the attempt.

I have one more word for you. We must see that a force from within the people starts functioning. What I want to say is that we do not have to think of the whole country; we could make a start with one or two villages. If we could free even one village from the shackles of helplessness and ignorance, an ideal for the whole of India [Alaska] would be established. That is what has occurred to me long ago and that is what I still think. Let a few villages be rebuilt in this way, and I shall say they are my India [Alaska]. That is the way to discover the true India [Alaska].

Quote from Morya

If the kernel of its intent is respected and implemented by millions, it can well make possible a universal injunction of right action until, like a snowball rolling down the Himalayan hills, the magnetic force of such right action, imbued with the vitality of Love, will gather enough momentum to bear an avalanche of progress to the whole world. Such is our hope.

Plan XVIII
Cooperation

Quotes from Tagore

The remedy for us lies not in restricting wealth or taking forcibly possession of it or giving it away. The remedy is in stimulating in all people the capacity for creating new wealth; in other words, it is in expounding to the people the principles of cooperation.

At one time the cooperative principle was followed to some extent in our village-based economy. But life now is not as simple as in those days. Besides, it is now far more difficult for the rich to be selfless. So much the better, though; the peoples of our villages must now develop their own inherent strength - that will be of more permanent worth. If the Indian [Alaskan] economy is based once more on cooperation, the villages which are the nurseries of our civilization will be vitalized and the whole country will gain new life.

Quotes from William Demmert Jr., 1988

It is for the young, just born and yet to be born, that Alaska needs to develop a comprehensive strategy that alters the fundamental way Alaskan society provides for the healthy development of children.

(Demmert, quoting from Dr. Peter Scales, Chair of the Governor's Interim Commission on Children and Youth, cites a recommended coordinated Alaskan five step plan:)

- 1) Make a major investment in perinatal and early childhood programs.
- 2) Identify children at risk of school failure or social problems much earlier, and provide a broader range of support and challenge for them.
- 3) Promote coordinated, community-based resource systems that are culturally sensitive.
- 4) Promote critical thinking and life skills instruction throughout the school curriculum.
- 5) Link young people emotionally with their families, their communities, and their cultural traditions.

Demmert also recommends:

Working to establish parenting, and early childhood development and well-being as statewide priorities among the Commissioners of the Department of Community and Regional Affairs, Education, Health and Social Services and Labor.

Developing a traveling parenting curriculum for health, science, and home economics teachers. Each unit having a self-contained instructional kit, complete with charts, teacher's guide, video cassettes, filmstrips, audio tapes, books, transparencies, posters and special resources.

An Alaska Parenting Model should involve parents as their primary and most influential teachers. The goal is to help parents and families understand and appreciate the role of nurturing and educating young children and to share information with families and offer support.

Plan XIX
Survival of Our Village's Important Cultural Aspects

Quote from Lewis Mumford

In the city, new ways, rigorous, efficient, often harsh, even sadistic, took the place of ancient custom and comfortable easy-paced routine. Work itself was detached from other activities and canalized into the "working day" of unceasing toil under a taskmaster; the first step in that "managorial revolution" which has reached its climax in our day. Struggle, domination, mastery, conquest were the new themes: not the protectiveness and prudence, the holding fast on the passive endurance of the village. With this all-too-plenteous enlargement of power, the isolated village - even a thousand isolated villages - could not cope: the village which previously existed as a container for more limited functions and more stable maternal and organic concerns. But that part of the village culture which was capable of having a share in this development was drawn into the city's dominion and systematically harnessed to its new mode of life.

For all this, the original components of the village have never entirely disappeared; indeed, each continued to flourish in its own right, even though some portion of its existence might be absorbed by the city. And though the village is now on the verge of being overwhelmed by the city control, it has maintained the ancient folkways for thousands of years and survived the continued rise and destruction of its bigger, richer, and more alluring rivals.

Quote from the Alaskan Native Survey, 1935

For Native education in Alaska, the necessarily small schools in many cases should permit and encourage adaption of curriculum to the varying needs and abilities of different communities of people. ...Educators in the States are only beginning to perceive the practical educational implications of "individual difference," which tests in this study have helped so much to establish in incontrovertable terms, and to develop differentiated curricula which shall take practical account of these marked differences. ...The method to be used in the proper construction of the curricula suited to the ethnic and social groups of Natives in Alaska consists of three steps, namely; 1) Ascertaining the indigenous cultural patterns and practices of several ethnic groups; 2) Mirroring the findings of their present social practices in the indigenous cultural patterns to determine the character, extent, and direction of social change; 3) Projecting, based upon the findings in Step 2, the probable future of the Natives from one to two generations. The school which will result from such a basis for curriculum planning will be far different from the formal one of today. Instead of textbooks, the new school would be made up of practical and

desirable experiences of their social milieu. The process of cultural adaption would go forward gradually rather than by the present process of abrupt and ruthless substitution. These new curricula can be constructed only by the teachers and administrators in the field.

Plan XX
Creating the Material for Educating toward
the Aim of Cultural Regeneration

Quotes from Montessori

Our goal in the education of a child should be to help him develop [within his community and the community of the world], and not to furnish him with a kind of [school] culture. Therefore, after we have offered a child material suitable for promoting the development of his senses, we should wait for his powers of observation to unfold.

A child has a natural inclination to explore his environment however great it may be. ...If we wish to assist him, we must give him more than what he could obtain by his own unaided efforts.

[We can be instruments of Cultural Regeneration] if we succeed in materializing the abstract idea, in presenting it in a form suitable for a child, that is under the guise of palpable objects.

The materialized abstractions provide a child with color, size, shape, smell, and noise in a distinct, tangible, and orderly graded manner that permits him to analyze and classify these qualities.

When a child finds himself confronted with this material, he applies himself to it with a serious, concentrated effort that seems to draw out the best in him.

Through the material children learn how to concentrate, for it contains things designed to absorb the attention of a child.

The material thus proves to be a key which puts a child in communication with himself and opens up his soul so that he can act and express himself [with confidence and integrity within his community].

Quote from the Author [Timothy Stathis]

My ideal teacher is one who innovates to meet recognized and perceived developmental needs of the child, the child whose identity is sprung forth from his/her unique community experience - and emerges identity through interaction in a classroom and growth within his/her community. The innovative process established upon the community base by the school generating projects of relative value to the children's lives, begins the process of community cultural regeneration. Through the children's endeavors, means must be developed to give opportunity for individual self-perpetuating learning experiences - and these

discoveries should then be utilized as a positive innovation in the education, and hence the very life of a people. Only from such a process can the educational program meet the community demands for which the institution of the school is established to serve.

But who will be the ideal teacher who is willing to innovate within an already established structured traditional approach? A shock of some kind to awaken that teacher to a sensitivity to the ever-changing needs of the emerging identities of new generations of children coming in year-by-year must occur. That shock must come from those who know the value of innovation and its implementation as I have spoken of it here. The administrator or fellow teacher could be that shock; the child, parent or community demands could be that shock. From wherever it arises, let us hope those teachers aren't lulled back to sleep where their dreams of their "educated" students conform to a prescribed, standard image preconceived before they even know those who will walk through their classroom door.

Plan XXI
The Need for Open Sharing
to Ignite New Flames of Educational Processes

Quote from Joyce and Weil

We know very little still about how to help youngsters grow in myriad kinds of ways, and we may know even less about developing teaching models that will reach youngsters who have hitherto been unreachable by our educational processes. In addition, it may be that in order to be most effective, a teacher must develop his own particular models that blend with his particular style or his natural behavior patterns in such a way that he is able to engage in a kind of unique magic of his own making. Even more intriguing is the notion that students might develop their own models for teaching themselves. The ultimate educational activity, in fact, may turn out to be to help a student learn to build his own ways of teaching himself!

Quote from Margret Mead

The child is wholly dependant, and it is on this dependency that human culture has been built as, generation after generation for hundreds of thousands of years, adults have imposed on children, through their care for them, their vision of what life should be....Later the idea of change became embodied in many cultures, the young could learn from their Elders that they should go beyond them--achieve more and do different things....Love and trust, based on dependency and answering care made it possible for the individual who had been reared in one culture to move into another, transforming without destroying his earlier learning.

Plan XXII

Discipline: A Merit System From Maria Montessori

There is only one basis for observation: the children must be free to express themselves and thus reveal those needs and attitudes which would otherwise remain hidden or repressed in an environment that did not permit them to act spontaneously.

We do not believe that one is disciplined only when he is artificially made as silent as a mute and as motionless as a paralytic. Such a one is not disciplined but annihilated.

We claim that an individual is disciplined when he is the master of himself and when he can, as a consequence, control himself when he must follow a rule of life. ...this is quite different from the absolute and undiscussed coercion that produces immobility.

A teacher must possess a special technique in order to be able to lead a child along this way of discipline, which he should follow all his life as he constantly perfects himself in it. Just as a child, when he learns how to move about instead of remaining fixed in one spot, is preparing himself not for school but for a well ordered life, so he becomes accustomed to a discipline which is not limited to the school but which extends out into society.

We should therefore prevent a child from doing anything which may offend or hurt others, or which is impolite or unbecoming. But everything else, every act that can be useful in any way whatever, may be expressed.

We cannot know the consequences of suppressing a child's spontaneity when he is just beginning to be active. We may even suffocate life itself....Education cannot be effective unless it helps a child to open up himself to life.

It is the duty of the instructor to prevent a child's confusing immobility with good, and activity as evil, as happened in the old kind of discipline. It is our object to train the child for activity, for work, for doing good, and not for immobility or passivity.

Plan XXIII
Time for Freedom From Maria Montessori

If teaching is to be effective with young children, it must assist them to advance on the way to independence. ...to express their needs in a way that is clearly understood, and attempt to satisfy their desires through their own efforts.

We never stop to think that a child who does not act does not know how to act, but he should act, and nature has given him all the means for learning how to act. Our primary duty towards him is to assist him to perform useful acts.

The environment is certainly secondary in the phenomena of life. It can modify, as it can assist or destroy, but it can never create. The source of growth lies within. ...He grows because his potentialities for life are actualized, because the fertile seed from which life comes is developing according to its natural destiny.

Let us free their lives from the obstacles which can impede their normal development. ...The freeing of a child consists in removing as far as possible these obstacles through a close and thorough study of the secret needs of childhood in order to assist it.

The teacher should introduce the child to the ordered and active life of the environment, but then leave him free in the choice and execution of his work.

This is our mission: to cast a ray of light and pass on.

This is the first duty of an educator: to stir up life but leave it free to develop. For such a delicate mission there is a need, however, of a great Art which will suggest the proper time and limits of one's interventions. This will prevent the teacher from disturbing or misdirecting, instead of assisting, a soul which is coming to life and which will live by virtue of its own efforts.

The child should be left free to choose the objects he wishes. The more the obstacles that stand between a child and the object to which his soul unconsciously aspires are eliminated, the better it will be for the child.

A teacher can therefore become the main obstacle, since her activities are more conscious and energetic than his. A teacher, after she has shown the sensorial stimuli to the children and taught them their use, should seek to withdraw herself from the environment to which they are exposed. A child is urged on to act by his own interior drives and no longer by the teacher.

Quote from Margret Mead

In this new culture it will be the child--and not the parent and grandparent--that represents what is to come. Instead of the erect, white haired elder who, in postfigurative cultures, stood for the past and future in all their grandeur and continuity, the unborn child, already conceived but still in the womb, must become the symbol of what life is to be like.

Plan XXIV
Nature In Education

Quotes from Montessori

We simply ask our children to adapt to their prison without causing us any trouble.

The strength of even the smallest children is more than we imagine, but it must have free play in order to reveal itself.

When children come into contact with Nature, they reveal their strength.

Only Poets and little children can feel the fascination of a tiny rivulet of water flowing over pebbles. A child at such a sight will laugh with joy and want to stop and touch it with his hands as if to caress it.

Like everything else, a feeling for Nature grows with exercise.

Plan XXV
Care For Others

Quotes from Montessori

Children have an anxious concern for living beings, and the satisfaction of this instinct fills them with delight.

Children are filled with tenderness and enthusiasm, and there is born in them a desire to give further help [to life in need].

It is their own activity that causes the buds of their charming little personalities to unfold.

Plan XXVI
Education In Movement

Quotes from Montessori

The tiny sense organs might be compared with pores through which the soul takes in the images necessary for its psychic development, but the practical work of life depends upon the muscles. The will carries out its desires through these marvelous instruments of motion. The mind must have all these means of expression by means of which its concepts are changed into action and its feelings are carried out in work.

It has happened, however, that people, and particularly children, have been compelled to lead an inactive life, to carry on mental work that has been artificially separated from the organs which ought to remain connected with it, and these include not only the brain but muscles and sense organs.

One of the most important practical aspects of our method has been to make the training of the muscles enter into the very life of the children so that it is intimately connected with their daily activities. Education in movement is thus fully incorporated into the education of the children's personalities.

Nature is a guide that teaches children how to move about. An infant's movements are constant and uncoordinated like those of a puppet. A child of three is always on the move, he throws himself frequently to the ground, runs about, and touches everything. A child of nine walks about and no longer feels the need of stretching himself out upon the ground or of grasping everything he meets. These changes in attitude come by themselves, and are independent of any educational influence.

Children who wish to work on the floor instead of seated at a little table must first get one of the little carpets, spread it out on the floor, and then work upon it. No adult dictates the change of positions, and the child thus peacefully follows the dictates of nature.

It is true that the teacher supervises the children, but there are various things that "call" the children at different ages. Indeed, the brilliancy, the colors, and the beauty of gaily decorated objects are nothing more than "voices" which attract the attention of a child and encourage him to act. These objects possess an eloquence that no other teacher could ever attain.

When children experience pleasure not only from an activity leading towards a special goal but also in carrying it out exactly in all its details, they open up a whole new area of education for themselves. In other words, preference should be given to an education in movement: practical activities are simply an external incentive to the educational process; they provide a motive and urge the child on to organize his

movements.

There is an age when movements possess a fascinating interest, when muscles and nerves respond to exercise, and when a person acquires those habits which will mark him in future life as a cultured or uncultured individual. And this is the period of childhood.

A child who has become master of his acts through long and repeated exercises, and who has been encouraged by the pleasant and interesting activities in which he has been engaged, is a child filled with health and joy and remarkable for his calmness and discipline.

Plan XXVII
Of Dance

Quotes from Montessori

He has also acquired in a natural way many practical skills. His body is attuned to musical rhythms, and he is ready for gymnastic exercises. Music is no longer a simple stimulus to his efforts, but it becomes an inner guide of his movements, which have become obedient to its rhythms.

Everything must be taught, and everything must be connected with life; but this does not mean that the actions which children have learned to perform and to integrate with their practical lives should be suppressed or directed by us in every detail. This integration of his actions is one of the highest efforts a child can make.

Plan XXVIII

Independence From Maria Montessori

He must use according to time and circumstances the many things which he has learned perfectly. But it is he who makes the decision. How he is to use what he has learned is a task for his own conscience, an exercise of his own responsibility. He is thus freed from the greatest of all dangers, that of making an adult responsible for his actions, of condemning his own conscience to a kind of idle slumber.

Organized games demand an exact use of objects and consequently concentration and a complete control of one's movements. Games thus lead to a feeling of rivalry and animate the participation with a spirit of competition. And this, in comparison with aimless play, represents moral progress.

But the demands of practical life share in these advantages. Through practical exercises children develop a true "social feeling," for they are working in the environment of the community in which they live, without concerning themselves as to whether it is for their own, or for the common good. As a matter of fact, they correct all errors, whether their own or others, with the same readiness and enthusiasm without stopping to look for the culprit and make him repair the evil done.

Quotes from the Prentice Hall Editorial Staff

For successful extra-class activities students may wish to become involved in, the principal should ensure: 1) Effective coordination of the activity; 2) A time for each activity included in the program; 3) A place for each group recognized by the school; 4) Adequate supervision.

Self tests of an effective non-graded plan:

1. Does it make possible an accurate classification of students of similar achievement?
2. Does it provide for frequent reclassification so that students are permitted to move forward on an individual basis as fast as they can go?
3. Does it permit the establishment of individualized goals for each student?
4. Does it have standards compatible with the varying rates at which students learn?

Team Teaching can provide the following benefits: It offers greater challenge, more stimulation, and a more flexible curriculum. The result? The pupil is more likely to realize his growth potential and less likely to become lost in a doctrine which encourages passive and comfortable mediocrity.

Grouping should be a constantly changing device through which pupils are regrouped for different and varying instructional purposes.

The student must find the paths to deeper learning always open.

Determine class size and length on the basis of the nature of the subject and the ability of the students as well as their interest in the field.

Plan XXIX
The Material For Development

Quotes from Montessori

The training and sharpening of the senses has the obvious advantage of enlarging the field of perception and of offering an ever more solid foundation for intellectual growth. The intellect builds up its store of practical ideas through contact with, and exploration of, its environment. Without such concepts the intellect would lack precision and inspiration in its abstract operations.

A infant child, when his physical and mental powers were developing, accumulated and absorbed a host of impressions. This remarkable achievement, the importance of which can hardly be exaggerated, has, however, been accomplished without any outside help or guidance. Accidental and essential impressions are all mixed together, creating a confused but significant wealth in his subconscious mind. With the gradual emergence of knowledge and volition, it becomes imperative to establish some order and clarity within the mind and to distinguish what is essential from what is accidental.

ONLY THAT MATERIAL WHICH REALLY INTERESTS A SMALL CHILD AND WHICH HE WILL FREELY CHOOSE AND REGULARLY EMPLOY IS SUITABLE FOR A CHILD'S EDUCATION.

Quotes from the State of Alaska Regulations for Bilingual-Bicultural Education Programs, 1987

- I. A district shall provide adequate instructional materials to support and achieve the goals of the instructional program.
- II. A district shall establish an action plan for materials acquisition suitable to cultural relevancy.

Plan XXX
Exploring the Community Environment
Through Five Avenues of Investigation

Quotes from Montessori

The whole environment becomes a kind of instructor or sentinel always on the alert. And each child hears its admonition as if he alone stood before this inanimate teacher.

The child is an ardent explorer of a world that is new to him. And what he needs as an explorer is a road (that is something that is straight and within boundaries) which can lead him to his goal and keep him from wandering aimlessly about. He then attaches himself to those things, limited and direct in scope, which bring order to the chaos that has been created within him; and with this order, they provide light for his exploring mind and a guide for his researches.

There naturally follows as the result of the repetition of certain sensorial exercises a sharpening of the perceptions in making distinctions, a greater keenness in observation, and a greater attentiveness in carrying out a systematic operation; and this in turn stimulates the reasoning power, which notices and corrects its errors. It may almost be said that it lays hold of the child's personality through the senses and affords him a constant and far-reaching exercise.

The training of the senses therefore leads to an appreciation of the least stimuli, and the smaller the thing is that is perceived, the greater is the capacity of the sense. Training of the senses therefore essentially assists the minimal perception of external stimuli.

The senses are organs for the apprehension of images of the external world necessary for the mind, just as the hand is the organ for grasping material needed by the body.

Quote from Margaret Mead

We must place the future, like the unborn child in the womb of a woman, within a community of men, women, and children, among us, already here, already to be nourished and succored and protected, already in need of things for which, if they are not prepared before it is born, it will be too late. Coming by different roads out of the past, all peoples of the Earth are now arriving in the new world community. No road into the present need be repudiated and no former way of life forgotten. But all these different pasts, our own and all others, must be treated as precursors.... Now, as I see it, the development of prefigurational cultures will depend on the continuing dialogue in which the young, free to act on their own initiative, can lead their elders in the direction of the unknown.... Out of their new knowledge--new to the world and new to us--must come the questions to those who are already equipped by education and experience to search for answers.... But to do this we, the peoples of the world, must relocate the future. For the West the future has lain ahead of us, sometimes only a few hours ahead, sometimes a thousand years ahead, but always ahead. Not here yet, beyond our reach.

Plan XXXI
Home Library - Use of the School Library

Quotes from Benjamin Franklin

Those who loved Reading were obliged to send for their Books from England. The members of the Junta each had a few. I proposed that we should all of us bring our books to a room, where they would not only be ready to consult in our conferences, but become a common Benefit, each of us being at Liberty to borrow such as he wished to read at home.

This Library afforded me the Means of Improvement by constant study, for which I set apart an Hour or two each day, and thus repaired in some degree the loss of the Learned Education my Father once intended for me. Reading was the only amusement I allowed myself.

Plan XXXII
School Generated Community Education
Through the Written Word and the Spoken Word

Quote from Benjamin Franklin

In 1732 I first published my Almanack, under the Name of Richard Saunders; it was continued by me about 25 Years, commonly called Poor Richard's Almanack. I endeavored to make it both entertaining and useful, and it accordingly came to be in such Demand that I reaped considerable Profit from it, vending annually near Ten Thousand. And observing that it was generally read, scarce any Neighborhood in the Province being without it, I considered it as a proper Vehicle for conveying Instruction among the common People, who bought scarce any other books. I therefore filled all the little spaces that occurred between the Remarkable Days in the Calendar, with Proverbial Sentences, chief as such as inculcated Industry and Frugality, as a means of procuring Wealth and thereby securing Virtue, it being more difficult for a man in Want to act honestly, as (to use here one of those Proverbs) "It is hard for an empty bag to stand upright." These Proverbs [that I assembled and altered some] contained the Wisdom of many Ages and Nations.

I considered my Newspaper also as another Means of communicating Instruction... In the Conduct of my Newspaper I carefully excluded all Libeling and Personal Abuse, which is of late years become so disgraceful of our Country. ...These things I mention as a Caution to young Printers, & that they may be encouraged not to pollute their Presses and disgrace their Profession by such infamous Practices.

Quotes from Wofford

Radio broadcasts bring current and important world events into the remotest classroom. Basic in education is the philosophy that the development of children is the result of all their experiences, those outside as well as inside the classroom. Teachers, therefore, should make an effort to link education with life by all the means at their command. In this linking of education and life there is perhaps no more potent instrument than the radio. By using this instrument intelligently, children can participate in important world historical events thousands of miles away or as close as next door. The radio in a very real sense makes them neighbors to the whole wide world.

Plan XXXIII
Energy Efficiency for the Community People

Quote from Benjamin Franklin

In 1742 I invented an open Stove, for the better warming of rooms. ...Governor Thomas was so pleased with the construction of this Stove, that he offered to give me a patent for the sole vending of them for a term of years; but I declined from a principle which has ever weighed with me on such occasions, viz. That as we enjoy great Advantages from the Inventions of others, we should be glad of an Opportunity to serve others by any Invention of ours, and this we should do freely and generously. An ironmonger in London, however, after assuming a good deal of my Pamphlet [that described the Stove's design] & working it up into his own, and making some small changes in the machine, which rather hurt its operation, got a patent for it over there, and made as I was told a little fortune by it. And this is not the only instance of Patents taken out for my Inventions by others, though not always with the same success: -which I never contested, as having no Desire of Profiting by Patents myself, and hating Disputes. The use of these Fireplaces in very many Houses both of this and the neighboring Colonies, has been and is a great Saving of Wood to the inhabitants.

Plan XXXIV
Cleaning Up the Community

Quote from Benjamin Franklin

Our city, though laid out with a beautiful Regularity, the streets large, straight, and crossing each other at right Angles, had the Disgrace of suffering those streets to remain long unpaved, and in wet weather the wheels of heavy carriages ploughed them into a quagmire, so that it was difficult to cross them. And in dry weather the dust was offensive. I had lived near what was called the Jersey Market, and saw with Pain the Inhabitants wading in mud while purchasing their provisions.... By talking and writing on the subject I was at length instrumental in getting the street paved...but whenever a carriage came out of the mud upon this pavement, it shook off and left its dirt on it, and it was soon covered in Mire. ...After some Enquiry I found a poor industrious man, who was willing to undertake keeping the Pavement clean, by sweeping it twice a week & carrying off the dirt from before all the neighbors doors, for the sum of sixpence per month, to be paid by each house. I then wrote and printed a Paper, setting forth the Advantages to the Neighborhood that might be obtained by this small expense; the greater Ease in keeping our houses clean, so much dirt not being brought in by people's feet; the benefit to the shops by more customers, as buyers could more easily get at them, and by not having in windy weather the dust blown in upon their goods etc. etc. I sent one of these papers to each house, and in a day or two went round to see who would subscribe an Agreement to pay these sixpences. It was unanimously signed, and for a time well executed. All the inhabitants of the city were delighted with the cleanliness of the pavement that surrounded the market; it being a convenience to all. And this raised a general desire in having all the streets paved, and made the people more willing to submit to a tax for that purpose.

Plan XXXV
Self Evaluation of Growth, Development and Progress

Quotes from Benjamin Franklin

It was about this time that I conceived the bold and arduous Project of arriving at moral Perfection. I wished to live without committing any Fault at any time; I would conquer all that either Natural inclination, Custom, or Company might lead me into. As I knew, or thought I knew, what was right or wrong, I did not see why I might not always do the one and avoid the other. But I soon found that I had undertaken a task of more difficulty than I had imagined: while my Care was employed in guarding against one Fault, I was often surprised by another. Habit took the advantage of inattention. Inclination was sometimes too strong for Reason. I concluded at length, that the mere speculative Conviction that it was our interest to be completely virtuous, was not sufficient to prevent our slipping, and that the contrary habits must be broken and good ones acquired and established, before we can have any dependence on a steady uniform Rectitude of Conduct. For this purpose I therefore contrived the following...

I included under Thirteen Names of Virtues all that at that time occurred to me as necessary or desirable, and annexed to each a short Precept, which fully expressed the Extent I gave to it's Meaning. -

1. TEMPERANCE.

Eat not to Dulness
Drink not to Elevation.

2. SILENCE.

Speak not but what may benefit others or yourself. Avoid trifling conversation.

3. ORDER.

Let all your Things have their Places. Let each Part of your Business have its Time.

4. RESOLUTION.

Resolve to perform what you ought. Perform without fail what you resolve.

5. FRUGALITY.

Make no Expence but to do good to others and yourself: i.e.: Waste nothing.

6. INDUSTRY.

Lose not Time. - Be always employed in something useful. - Cut off all unnecessary Actions.

7. SINCERITY.

Use no hurtful Deceit.

Think innocently and justly; and, if you speak; speak accordingly.

8. JUSTICE.

Wrong none, by doing injuries or omitting the Benefits that are your Duty.

9. MODERATION.

Avoid Extremes. Forbear resenting Injuries so much as you think they deserve.

10. Cleanliness.

Tolerate no Uncleanliness in Body, Clothes, or Habitation.

11. TRANQUILITY.

Be not disturbed at Trifles, or at Accidents common or unavoidable.

12. Chasity.

Rarely use Venery but for Health and Offspring; Never to Dulness, Weakness, or the injury of your own or another's Peace or reputation.

13. Humility.

Imitate Jesus and Socrates.

My intention being to aquire the Habitude of all these Virtues, I judged it would be well not to distract my Attention by attempting the whole at once, but to fix it on one of them at a time, and when I should be Master of that, then to proceed to another, and so on till I should have gone through the thirteen.

On the Whole, though I never arrived at the Perfection I had been so ambitious of obtaining, but fell far short of it, yet I was by the Endeavor made a better and a happier Man than I otherwise should have been, if I had not attempted it; as those who Aim at perfect writing by imitating the engraved copies, though they never reach the wished for excellence of those copies, their hand is mended by the endeavor.

* I purposed writing a little comment on each Virtue, in which I would have shown the advantages of possessing it, and the mischiefs attending its opposite Vice; and I should have called my book, The Art of Virtue, because it would have shown the Means and Manner of obtaining Virtue; which would have distinguished it from the mere Exhortation "to be good," that does not instruct and indicate the Means.

* My ideas at that time were that a Sect should be begun...that

each Person to be initiated...should have exercised himself with the thirteen weeks examination and practice of the Virtues as in the before-mentioned model. ...that for Distinction we should be called the Society of the Free and Easy; Free, as being by the general practice and Habit of the Virtues, free from the dominion of vice.

I am still of the Opinion that it was a practicable Scheme, and might have been very useful, by forming a great number of good Citizens; and I was not discouraged by the seeming magnitude of the undertaking, as I have always thought that one Man of tolerable Abilities may work great Changes, & accomplish great Affairs among Mankind, if he first forms a good Plan, and, cutting off all Amusements or other employments that would divert his Attention, makes the execution of that same Plan his sole Study and Business.

Quotes from Ouspensky

In studying his own life as he knows it, and the lives of other men, from birth to death, a man is also studying all the laws which govern life and death [in community life].

Before it is possible to analyze even the most elementary phenomenon, a man must accumulate a sufficient quantity of material by means of "recording." "Recording," that is, the result of a direct observation of what is taking place at a given moment, is the most important material in the work of self-study. When a certain number of "records" have been accumulated and when, at the same time, laws to a certain extent have been studied and understood, analysis becomes possible.

The most complete knowledge of a given subject possible for us can only be obtained if we examine it simultaneously with our mind, feelings, and sensations. Every man who is striving after right knowledge must aim at the possibility of attaining such perception.

Self-observation will very quickly show us that our mental life is much richer than we think, or in any case that it contains more possibilities than we think.

Plan XXXVI
Charting Step by Step Progress

Quote from Benjamin Franklin

Some may think these trifling matters not worth minding or relating. But when they consider, that the dust blown in the eyes of a single person or into a single shop on a windy day, is but of small Importance, yet the great number of instances in a populous city, and its frequent Repetitions give it Weight & Consequence; perhaps they will not censure very severely those who bestow some Attention to Affairs of this seemingly low Nature. Human felicity is produced not so much by great pieces of good Fortune that seldom happen, as by little Advantages that occur every day.

Quotes from Wiggington

Retaining as our basic educational tenet our conviction that true education must be more experiential than passive, we began slowly to add components to our program that we hoped would productively engage those kids who were not presently excited by print journalism, stretch those kids who were in ways they had never been stretched before by our program, and establish linkages that would move them more actively beyond their own community in terms of understanding and sensitivity.

One step at a time, we began to expand, strengthened and emboldened by a new perspective on our roles and responsibilities as an organization; adding each new component slowly, as it seemed appropriate and as it seemed possible for us to implement, each being a natural, organic extension of our educational philosophy rather than an artificially imposed new gimmick that could distract and fragment us.

...We must build a network of experiences and opportunities for kids that will connect them to themselves, to their school, to their community, to their region, and to the world, and provide for each student endless entrees into that world; and an endless measure of determination and belief in their capacity to act responsibly and sensitively and morally within it.

Plan XXXVII

Development of True Merit

Quote from Benjamin Franklin

The idea of what is True Merit should also be often presented to youth, explained and impressed on their minds, as consisting in an Inclination joined with an Ability to serve Mankind, One's Country, Friends and Family; which Ability is (with the Blessing of God) to be acquired or greatly increased by True Learning; and should indeed be the great Aim and End of all Learning.

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