

**Stimulus Packet: Education
Building a Better School**

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A Philosophical Approach to Child Development

Introduction

Daisy is an energetic and active 15-year-old, living with her mother, father, and older sister. While at home, she struggles with discipline: sitting down to do homework is difficult; cleaning up after herself around the house usually leads to fights; organizing her time effectively and balancing work and play lead only to frustration. Her grades in the first year of high school were poor, and she had to go to summer school in order to make up one semester of math and one semester of English. She says she hates school but doesn't give specific examples of exactly what it is that she doesn't like. Her teachers report that she lacks the motivation needed to improve. She is now ineligible to play sports, and constant bickering with her parents over her work habits continues to strain their relationship. Her parents hope a change of schools will lead to increased success, less tension at home, and an overall sense of happiness returning to Emily's life. As she enters her junior year, her parents are looking to find a comprehensive high school that has programs Emily can explore in order to find something that will excite her willingness to apply herself.

Directions

Your task is to create an environment where Emily will thrive, and then convince her parents that your campus is the best environment for her. This project should begin by developing your own *philosophy of learning*, and then use the sources you are given to support that philosophy. In other words, once you create your own belief about what a student should do in high school, you will need to demonstrate the importance of those beliefs using the sources. When creating your school's philosophy, consider **what** you believe children need to know, **why** it's important, and **how** they should go about learning it.

So build a school with an educational philosophy that is reflected by its campus, curriculum, and approach to teaching.

You must not only discuss the philosophy of the school but thoughtfully use space so that it compliments that philosophy. You will need to prepare a **digital brochure** for your school as well as record a **presentation** to potential parents.

The Brochure

Your digital brochure must feature a thoughtful narrative and visuals that demonstrate the issues related to a high quality education. For some ideas, take a look at some professional brochures: private schools, nursing homes, funeral parlors, Universities, etc.

On the first page of your brochure, you should name your school, create a logo for it, decide on how to layout the information, create a theme for the project, and include some visuals that bring your school to life.

The Essay

on the first page, you must communicate your approach to learning for potential families. To do this, you need to have a **vision statement** for your school. A Vision Statement is a *single sentence* that states the overall guiding philosophy of your school. Include the name of your school and what it is you want

to accomplish. In other words, your vision statement should tell us the kind of students do you want to produce. Again, you may want to look up some vision statements for inspiration, not just from other schools but from private corporations, as well. Some are long and specific, while others short and broad. Here are some samples:

Coca-Cola Bottlers: Our vision is to craft the brands and choice of drinks that people love, to refresh them in body & spirit. And done in ways that create a more sustainable business and better shared future that makes a difference in people's lives, communities and our planet.

The mission of the Boy Scouts of America is to prepare young people to make ethical and moral choices over their lifetimes by instilling in them the values of the Scout Oath and Law.

The Chipotle vision statement is to do more than just rolling burritos while working to cultivate a better world.

Following your vision statement, include an essay that **synthesizes** the sources by using them to support your school's philosophy, putting the sources in conversation with each other.

Your essay must use at least four of the sources given to you in class; in addition, you must research and use two additional sources to support your ideas. In total, six sources must be used in your essay that either *demonstrate the importance of your philosophy* to learning or *address an opposing point of view*.

Cite the sources accurately, with both direct and indirect citations. When you synthesize sources, you must use them to develop your own philosophy. Your argument should be central; the sources should support this argument. Avoid merely summarizing sources. The best narratives will not simply agree with individual sources, but they use the sources to **support an original approach to learning while including opposing arguments found in the texts**, using those arguments to find common ground in order to attract a wide variety of students.

Refer to the sources by their titles (Source A, Source B, etc.) or by the descriptions in the parentheses.

Please be aware that, as we work with these sources in class, there will be work associated with each: seminars, informal discussions, study questions, quizzes, etc.

Submitting Your Work

I will announce due dates at a later time. When I do, record it here.

Please submit your digital brochure on _____.

Submit the essay as .PDF or WORD document, to *Schoology.com* by 8PM on _____.

Be sure you include the name, the date, period number, and my name, as per MLA instructions for a title page.

The Presentation

You **must** appear in your presentation, or your work will not be scored. You will get a chance to “pitch” your school to Daisy’s parents by creating a five-to-six-minute presentation, complete with digital and/or physical visual aids. In your presentation, you must demonstrate how the sources you’ve consulted were used to inform your school’s vision, and how the campus and overall approach to

teaching best services Daisy. *Be creative and engaging.* You are selling an approach to learning that you believe will meet the needs of your audience. If *you* believe in your school, so will perspective parents.

I recommend you use *Flipgrid* to create your presentation, but you may use any screen-capturing or film editing program that you are comfortable using. You may share your film through YouTube, Flipgrid, Vimeo, or other video sharing service. Please come to office hours if you have questions about how you can create the best video. We will screen the presentations together, as a class. Your presentation will be submitted on _____.

You will be graded on your synthesis essay, the design elements of your brochure, and the quality of your presentation. Rubrics are available online.

Good luck!

Source A - The Roar of the Tiger Mom

The following is the preface to Amy Chua's 2010 best seller, Battle Hymn of the Tiger Mother. In her book, she discusses the differences between the American parenting style and what she describes as the Chinese style of parenting.

Part One - The Chinese Mother: The Tiger, the living symbol of strength and power, generally inspires fear and respect.

A lot of people wonder how Chinese parents raise such stereotypically successful kids. They wonder what these parents do to produce so many math whizzes and music prodigies, what it's like inside the family, and whether they could do it too. Well, I can tell them, because I've done it. Here are some things my daughters, Sophia and Louisa, were never allowed to do:

- attend a sleepover
- have a playdate
- be in a school play
- complain about not being in a school play
- watch TV or play computer games
- choose their own extracurricular activities
- get any grade less than an A
- not be the #1 student in every subject except gym and drama
- play any instrument other than the piano or violin
- not play the piano or violin.

I'm using the term "Chinese mother" loosely. I recently met a super-successful white guy from South Dakota (you've seen him on television), and after comparing notes we decided that his working-class father had definitely been a Chinese mother. I know some Korean, Indian, Jamaican, Irish, and Ghanaian parents who qualify too. Conversely, I know some mothers of Chinese heritage, almost always born in the West, who are not Chinese mothers, by choice or otherwise.

I'm also using the term "Western parents" loosely. Western parents come in all varieties. In fact, I'll go out on a limb and say that Westerners are far more diverse in their parenting styles than the Chinese. Some Western parents are strict; others are lax. There are same-sex parents, Orthodox Jewish parents, single parents, ex-hippie parents, investment banker parents, and military parents. None of these "Western" parents necessarily see eye to eye, so when I use the term "Western parents," of course I'm not referring to all Western parents - just as "Chinese mother" doesn't refer to all Chinese mothers.

All the same, even when Western parents think they're being strict, they usually don't come close to being Chinese mothers. For example, my Western friends who consider themselves strict make their children practice their instruments thirty minutes every day. An hour at most. For a Chinese mother, the first hour is the easy part. It's hours two and three that get tough.

Despite our squeamishness about cultural stereotypes, there are tons of studies out there showing marked and quantifiable differences between Chinese and Westerners when it comes to parenting. In one study of 50 Western American mothers and 48 Chinese immigrant mothers, almost 70% of the Western mothers said either that "stressing academic success is not good for children" or that "parents need to foster the idea that learning is fun." By contrast, roughly 0% of the Chinese mothers felt the same way. Instead, the vast majority of the Chinese mothers said that they believe their children can be "the best" students, that "academic achievement reflects successful parenting," and that if children did not excel at school then there was "a problem" and parents "were not doing their job." Other studies

indicate that compared to Western parents, Chinese parents spend approximately ten times as long every day drilling academic activities with their children. By contrast, Western kids are more likely to participate in sports teams.

This brings me to my final point. Some might think that the American sports parent is an analog to the Chinese mother. This is so wrong. Unlike your typical Western overscheduling soccer mom, the Chinese mother believes that (1) schoolwork always comes first; (2) an A-minus is a bad grade; (3) your children must be two years ahead of their classmates in math; (4) you must never compliment your children in public; (5) if your child ever disagrees with a teacher or coach, you must always take the side of the teacher or coach; (6) the only activities your children should be permitted to do are those in which they can eventually win a medal; and (7) that medal must be gold.

[The following is an excerpt from a chapter of the same book, titled “The Virtuous Circle,” recounting her oldest daughter Sophia’s experiences playing the piano.]

By the time she was five, we had settled in with a fabulous Suzuki teacher [a system for teaching piano to children] named Michelle, who had a big piano studio in New Haven at a place called the Neighborhood Music School. Patient and perceptive, Michelle got Sophia—appreciated her aptitude but saw beyond it—and it was Michelle who instilled the love of music in her.

The Suzuki method was perfect for Sophia. She learned really quickly and could stay focused for a long time. She also had a big cultural advantage: Most of the other students at the school had liberal Western parents, who were weak-willed and indulgent when it came to practicing. I remember a girl named Aubrey, who was required to practice one minute per day for every year of her age. She was seven. Other kids got paid for practicing, with giant ice cream sundaes or big Lego kits. And many were excused from practicing altogether on lesson days.

A key feature of the Suzuki approach is that a parent is expected to attend every music lesson and then to supervise practice sessions at home. What this meant was that every moment Sophia was at the piano, I was there with her, and I was being educated too. I had taken piano lessons as a child, but my parents didn’t have the money to hire anyone good, so I ended up studying with a neighbor, who sometimes hosted Tupperware parties during my lesson. With Sophia’s teacher, I started learning all kinds of things about music theory and music history that I’d never known before.

With me at her side, Sophia practiced at least ninety minutes every day, including weekends. On lesson days, we practiced twice as long. I made Sophia memorize everything, even if it wasn’t required, and I never paid her a penny. That’s how we blasted through those Suzuki books. Other parents aimed for one book a year. We started off with the “Twinkle, Twinkle” variations (Book One); three months later Sophia was playing Schumann (Book Two); six months after that, she was playing a sonatina by Clementi (Book Three). And I still felt we were going too slow.

This seems like a good time to get something off my chest. The truth is, it wasn’t always enjoyable for Sophia to have me as a mother. According to Sophia, here are three things I actually said to her at the piano as I supervised her practicing:

1. Oh my God, you’re just getting worse and worse.
2. I’m going to count to three, then I want *musicality*!
3. If the next time’s not PERFECT, I’m going to *TAKE ALL YOUR STUFFED ANIMALS AND BURN THEM!*

In retrospect, these coaching suggestions seem a bit extreme. On the other hand, they were highly effective...

When Sophia was nine, she won a local piano award, performing a piece called *Butterfly* by the Norwegian composer Edvard Grieg. *Butterfly* is one of Grieg’s sixty-six Lyric Pieces, which are

miniature compositions, each meant to evoke a particular mood or image. *Butterfly* is supposed to be light and carefree—and it takes hours and hours of grueling drudge-drilling to get it to sound that way.

What Chinese parents understand is that nothing is fun until you're good at it. To get good at anything you have to work, and children on their own never want to work, which is why it is crucial to override their preferences. This often requires fortitude on the part of the parents because the child will resist; things are always hardest at the beginning, which is where Western parents tend to give up. But if done properly, the Chinese strategy produces a virtuous circle. Tenacious practice, practice, practice is crucial for excellence; rote repetition is underrated in America. Once a child starts to excel at something—whether it's math, piano, pitching, or ballet—he or she gets praise, admiration, and satisfaction. This builds confidence and makes the once not-fun activity fun. This in turn makes it easier for the parent to get the child to work even more.

At the Winners Concert where Sophia performed, as I watched her deft fingers fluttering and tumbling up and down the piano like real butterfly wings, I was overcome with pride, exhilaration, and hope. I couldn't wait for the next day, to work more with Sophia, and to learn more music together.

Comprehension Questions for *Tigermom*

- 1) What is Chua's main argument?
- 2) What specific evidence does she use to support it?
 - a. Example 1
 - b. Example 2
- 3) Is Chua a good parent? Explain your response.

Source B - A.S. Neill's *Summerhill*

A.S. Neill (1883–1973) was the founder of a progressive school, Summerhill, in England in 1924. In this school, he implemented his ideas about pupil freedom. These ideas, and the school, became world famous in a series of books Neill wrote about the Summerhill experience. A.S. Neill's Summerhill (1962) documents the author's philosophical approach to learning in his experimental, controversial, and widely-studied campus. The following excerpt briefly introduces the concept to this radical approach to child-rearing.

What is Summerhill like? Well, for one thing, lessons are optional. Children can go to them or stay away from them—for years if they want to. There is a timetable, but only for the teachers.

The children have classes usually according to their age, but sometimes according to their interests. We have no new methods of teaching, because we do not consider that teaching itself matters very much. Whether a school has or has not a special method for teaching long division is of no significance, for long division is of no importance except to those who want to learn it. And the child who wants to learn long division will learn it no matter how it is taught.

Children who come to Summerhill as kindergarteners attend lessons from the beginning of their stay; but pupils from other schools vow that they will never attend beastly lessons again at any time. They play and cycle and get in people's way, but they fight shy of lessons. This sometimes goes on for months. The recovery time is proportionate to the hatred their last school gave them. Our record case was a girl from a convent. She loafed for three years. The average period of recovery from lessons aversion is three months ...

Winfred, aged thirteen, a new pupil, told me that she hated all subjects, and shouted with joy when I told her she was free to do exactly as she liked. 'You don't even have to come to school if you don't want to,' I said.

She set herself to have a good time, and she had one—for a few weeks. Then I noticed that she was bored.

'Teach me something,' she said to me one day; 'I'm bored stiff.'

'Righto!' I said cheerfully, 'what do you want to learn?'

'I don't know,' she said.

'And I don't either,' said I, and left her.

Months passed. Then she came to me again. 'I am going to pass the college entrance exams,' she said, 'and I want lessons from you.'

Every morning she worked with me and other teachers, and she worked well. She confided that the subjects did not interest her much, but the aim did interest her. Winifred found herself being allowed to be herself ...

My view is that a child is innately wise and realistic. If left to himself without adult supervision of any kind, he will develop as far as he is capable of developing. Logically, Summerhill is a place in which people who have the innate ability and wish to be scholars will be scholars; while those who are only fit to sweep the streets will sweep the streets. But we have not produced a street cleaner so far. Nor do I write this snobbishly, for I would rather see a school produce a happy street cleaner than a neurotic scholar ...

Often ... girls ... who never go to lessons ... spend much time with needlework, and some, later in life, take up dressmaking and designing. It is an absurd curriculum that makes a prospective dressmaker study quadratic equations or Boyle's Law ...

Summerhill is a self-governing school, democratic in form. Everything connected with the social, or group, life, including punishment for social offences, is settled by vote at the Saturday night General School Meeting.

Each member of the teaching staff and each child, regardless of his age, has one vote. My vote carries the same weight as that of a seven-year-old.

One may smile and say, 'But your voice has more value, hasn't it?' Well, let's see. Once I got up at a meeting and proposed that no child under sixteen should be allowed to smoke. I argued my case: a drug, poisonous, not a real appetite in children, but mostly an attempt to be grown up. Counterarguments were thrown across the floor. The vote was taken. I was beaten by a large majority.

The sequel is worth recording. After my defeat, a boy of sixteen proposed that no one under twelve should be allowed to smoke. He carried his motion. However, at the following weekly meeting, a boy of twelve proposed the repeal of the new smoking rule, saying, 'We are all sitting in the toilets smoking on the sly just like kids do in a strict school, and I say it is against the whole idea of Summerhill.' His speech was cheered, and that meeting repealed the law.

Source C – Schreber Babies: Creating Better Citizens through Unconditional Obedience

“You will be master of the child forever. From then on, a glance, a word, a single threatening gesture will be sufficient to control the child.” Dr. Daniel Gottlieb Moritz Schreber, the leading voice of German 19th century childrearing laid the blueprint for how a generation thought about its children. Specifically, his intention was to create a dutiful, disciplined, law-abiding, and obedient child. This quotation speaks to his promise to parents on how they could master their crying baby through frightening it.

Schreber was not a madman who took pleasure in torturing babies. He was a world famous German pedagogue and child psychiatrist who wrote many childcare books promoting his parenting style between 1850 and 1860. He was a physician, later a university teacher at the University of Leipzig and director of the Leipzig’s sanatorium, and he was viewed as an expert in child psychiatry. He was read widely in France, England, and America and his parenting style was famous. He became a rare authority on childcare in Germany which went through forty reprints of his books from 1858 till 1950’s. His success in giving advice on parenting style was unmatched for decades.



The manuals on education he wrote on effective parenting explained in a step-by-step method how to create *obedient* children through a systematic approach based on discipline, intimidation, physical threat, constant discomfort, close scrutiny, and fear. From the very first day, to compel an infant to obey and refrain from crying, his method could be applied to a newborn baby. Stroking, cuddling, and kissing were forbidden, and the role of the nurturing mother was minimized in deference to the domination of a judging father. Entire *generations* of Germans went without direct, loving contact with their parents. Today’s extensive research into attachment theory makes clear the damage done by such parenting style. In fact, obstetricians in America are now encouraged to deliver infants and, in a single motion, place the baby on the mother’s skin to the minimize the time of physical separation between the two.

Obedience through Discipline

His own words, from his book *Education towards Beauty by Natural and Balanced Furtherance of Normal Body Growth* (1858) we can begin to understand his point-of-view.

Joined to the feeling of law, a feeling of impossibility of struggling against the law; a child’s obedience, the basic condition for all further education, is thus solidly founded for the time to come... The most generally necessary condition for moral will power and character is the unconditional obedience of the child. (135)

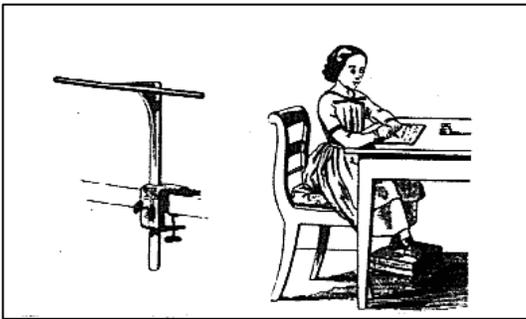
When discussing his own parenting style, and more particularly the caring for infants under five, he uses words like “law,” “control” and “will power.” He was a clear advocate of harsh discipline; babies who cried were subjected to cold baths and constant discomfort.

The noble seeds of human nature sprout upwards in their purity almost on their own if the ignoble ones, the weeds, are sought out and destroyed in time. This must be done ruthlessly and vigorously. It is a dangerous error to believe that flaws in a child’s character will disappear by themselves... A child’s misbehavior will become in the adult a serious fault in character and opens the way to vice and baseness. (140)

So we see that Schreber was interested in creating cooperative and obedient children not just to make their parents’ lives easier but to form docile bodies that would take their places upright citizens in

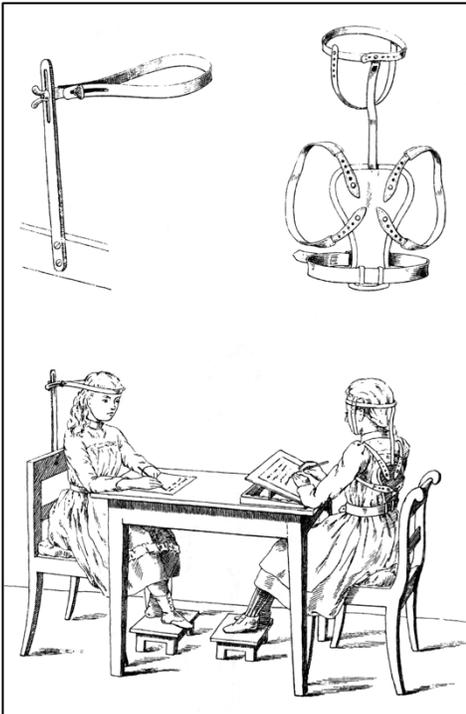
German society. We see this in his own line of parental aids he created and then sold. These devices physically encouraged the child to model the parents' expectations: how to sleep, sit, eat, maintain appropriate eye contact, etc.

The aim of Schreber's teaching seems to have been to instill a sense of discipline in children in the first few years of life. To that end, he prescribed elaborate methods by which children could be taught and disciplined, and illustrated his works with pictures of devices. The (often sadistic) nature of the regime, with its grim fanaticism against children's "crude nature," made Schreber extremely successful as a child-rearing Expert and earned the approval of Freud for what he called The Schreber System (giving rise to generations of Germans called, in the west, "Schreber Babies." The fact that his own two sons went insane, one treated by Freud himself and having reported his own torture at the hands of a T-shaped device (below), did not discourage the Schreber System nor his reputation as an Expert. Long after his death, there were still two million people member of the Schreber Association – a European psychotherapy professional organization in – 1958.

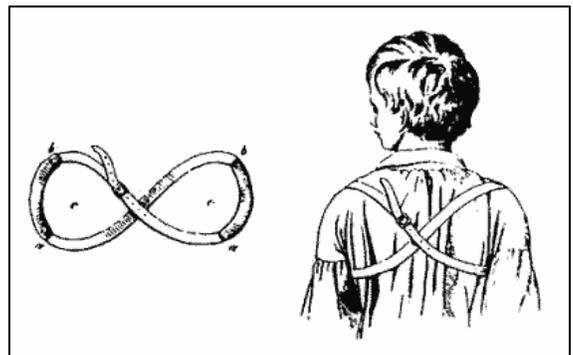


Schreber's significance may be found on the profound impact his method of childrearing had on generations of Germans prior to the rise of Fascism in Europe. Obedient German children, dominated by an all-powerful father-figure, were ill-equipped to resist the rise of national socialism and a charismatic Führer. The argument follows that those who participated in cruelty during WWII, those who hid behind the refrain of "just following orders," were in fact conditioned to do so from birth.

However, the generation that became the German Army or the SS Corps in World War II, born around 1910, was unlikely to have been raised on Schreber's books. However, their parents were, and so were their teachers! In the post-World War I years, there was a decline in household beating and an increase in school beating (ages 9–14) correlated with fallen and absent fathers (killed during the Great War), not to mention the harsh and cruel training practices in the German Army. Yet, considering the complex causes of the rise of the Nazis, anti-Semitism, militarism, and Fascism, it would oversimplify the issue to blame Schreber for *all* of WWII. It would be a better question to ask how these cruel and abusive practices became so popular in the first place? What exactly was society accomplishing in crushing the abhorrent behavior of crying babies, fussing toddlers, or rebellious teens? Who gained from the creation of such docile bodies?



Who gained from the creation of such docile bodies?



Synthesizing Sources: Engaging Texts in Conversation

	Source A (<i>Tiger Mom</i>)	B (<i>Summerhill</i>)	C (Schreber)
What is the objective or goal?			
What is the educational philosophy?			
How does this method achieve the goal? (Use multiple sentences or sentence fragments.)			
Examples that demonstrate the method(s)			
What are the risks or disadvantages to the method(s)?			
What are the potential benefits/gains?			

Source D – Sports

Michigan State University Extension offers a variety of courses to the community, including a wide array of opportunities for children to participate in its sports programs.

*The following is an excerpt of a **September 5, 2014** posting by Suzanne Pish, published in the school's online catalogue.*

What do youth sports teach our children, really?

There are a lot of great points to youth sports that extend far beyond the playful hitting and yelling. It is the life skills that they learn and will take with them forever.

It's the beginning of the school year and in my family that means the beginning of football season. My oldest son participates in the Rocket football league which in our town means you're between 8- and 12-years-old. There has been a lot of controversy about whether or not young children should begin to play football. As a mother it is hard to watch your child be under a pile of other players, wondering if they are going to get up, and listening to coaches yelling at them. But, there are also a lot of great points to football and it goes far beyond the hitting and yelling. These boys are learning life skills that they can use the rest of their lives.

Social skills

- The social aspect of sports might be what entices children to play in the first place. Youth sports participation enables children to spend time with friends in a safe environment and obtain social skills that are likely to last a lifetime. Aside from bonding with peers, youth learn to solve conflicts effectively, reach common goals and learn to be more assertive, all while getting physical fitness. A child's communication skills also are enhanced after playing a sport, giving a child needed life skills.

Competitive skills

- Although there is such a thing as being too competitive, it's important for a child to understand the positive aspects of competition. Adults are surrounded by competition, from getting a job to moving up in the work force, and when children learn the basics of competition early, they have a better chance of succeeding. Sports participation helps children cope with competition in a friendly environment. Working to achieve a goal or being part of a team will help youth gain healthy competitive skills that they can use for the rest of their lives.

Sportsmanship

- Sportsmanlike behavior is a lesson that children obtain from playing sports. Children learn to positively handle both the winning and losing aspect of playing a sport, and good sportsmanship is a trait that carries over from childhood to adulthood. Athletes who focus on mastering personal improvement have a good chance on later becoming good citizens and hard workers. Good sports tend to better cooperate with others and make moral decisions instead of being ego-oriented individuals who behave badly, according to Education World, an online resource for educators.

Leadership abilities

- Achieving leadership skills is a life lesson learned when children participate in sports. Obtaining leadership qualities that range from being a good character, to respecting others, to being task oriented can be accomplished in both team and individual sports. A solid support system, such as a strong parental involvement and effective coaching can help mold a child into being a leader now, and later in life.

The coaching staff for my son's team told them in the huddle that giving 100 percent on the field will only help them to give 100 percent in whatever else they do in life. Do these boys understand that concept at this young age? Maybe not, but having the discipline to play as a team day after day and to give all they can to their team will certainly pay off for them in the long run as adults.

Source E
“The Language Police”

The greatest dangers to liberty lurk in insidious encroachment by men of zeal, well-meaning but without understanding.
—Supreme Court Justice Louis Brandeis

Do you know that Newspeak is the only language in the world whose vocabulary gets smaller every year?
—George Orwell, *1984*

There is more than one way to burn a book. And the world is full of people running about with lit matches.
—Ray Bradbury, in the Coda to *Fahrenheit 451*

As a folksinger [Bob Dylan] once sang, “How many roads must an individual walk down before you can call them an adult?”
—from a 2003 college human development textbook

Education historian Diane Ravitch’s book *The Language Police: How Pressure Groups Restrict What Students Learn* (2003, 2004) is scary testimony to the ability of well-meaning Experts to police society through the use of language, limiting freedom of thought on a grand scale. As you read through the results of her research, think about what this means for individual lives and for American society.

Ravitch discovered the language police while serving on a presidential commission charged with promoting national curriculum standards.

First of all, who are *They*?

Ravitch explains that four different agencies produce bias guidelines that shape American education. In thinking about them, keep in mind Foucault’s point about the Experts who, in a knowledge/power relation, construct what we take to be truth and reality. Here are *the language police*, who bow to the dictates of pressure groups and their lawyers, and this is what they do:

Educational publishers issue them as directions for their editors, authors, and illustrators, as well as for the bias and sensitivity panels that review materials before publication.

Test development companies (most of which belong to educational publishers) give them to people who write test questions (items) or select reading passages for tests, as well as to the bias and sensitivity committees that analyze every test item before it appears on a test.



States adopt rules and laws that serve as bias guidelines, describing, sometimes in exacting detail, what must be included or excluded in educational materials. The states that do this exert a powerful effect on publishers and testing companies.

Scholarly and professional associations, like the American Psychological Association, publish bias guidelines that authors for their journals must follow if they want their work to be accepted. (33)

Now, let's turn to some examples. Here are Ravitch's comments about a few of the reading passages that she was surprised to see **rejected by a "bias review panel"** for the publisher of the federal government's National Assessment of Educational Progress (NAEP) standardized reading test for fourth graders:

The Friendly Dolphin

This passage was about dolphins and what wonderful creatures they are. It told the story of a legendary dolphin that guided ships through a dangerous channel. Perhaps in anticipation of a bias review, the story left out the part of the legend in which a passenger on one ship shoots the faithful dolphin, which survives but never guides that particular ship again. Fourth graders would probably enjoy reading about dolphins, particularly ones that befriend humans. No matter; the bias reviewers unanimously rejected the story for having a *regional bias* in favor of those who live by the sea. [T]he concept of regional bias presumes that any story that takes place in a singular location—the sea, the mountains, the desert, a forest, the jungle—is inherently inaccessible to those who don't live in the same location.



Women and Patchwork Quilting

The bias and sensitivity reviewers rejected a passage about patchwork quilting by women on the western frontier in the mid-nineteenth century. The passage explained that mothers in that time taught their daughters to sew, and together they made quilts for the girl's dowry when she married. Quilting was an economic necessity because it saved money, and there were not factory-made quilts available until the end of the nineteenth century. The passage briefly explained how quilts were assembled and described them as works of art. The information in the passage was historically accurate, but the bias and sensitivity panel (as well as the "content expert panel") objected to the passage because it contained *stereotypes of females* as "soft" and "submissive." Actually, the passage did nothing of the sort. It was a description of why quilting was important to women on the frontier and how it was done. Nothing in the passage excluded the possibility that mothers and daughters were riding the range, plowing the fields, and herding cattle during the day. The reviewers objected to the portrayal of women as people who stitch and sew, and who were concerned about preparing for marriage. Historical accuracy was no defense for this representation of women and girls, which they deemed stereotypical.

An African American Hero

This passage... told the heroic story of Mary McLeod Bethune, who opened a school for African American girls in Daytona Beach, Florida, in the early twentieth century. Her school, The Daytona Educational and Industrial Training School for Negro Girls, opened with five girls and her own son, Albert, as pupils. Bethune had a dream but not much money. Residents of the neighborhood helped out, and students raised money for their tuition. Bethune proved to be a masterful fund-raiser, gaining the support of several wealthy white philanthropists who wintered in Daytona Beach, as well as the National Association of Colored Women.

The bias reviewers disliked the story. They wanted no reference to Bethune's son, because the story couldn't mention the son without mentioning his father. If it mentioned the father, it would have to acknowledge that Bethune and her husband had separated when she moved to Florida; to avoid mentioning separation or divorce, the reviewers wanted no mention of the son. Next, the reviewers objected to the name of the school because it included the word "Negro." Ditto for the reference to the National Association of Colored Women. These references, the bias reviewers asserted, would be meaningless to the students and objectionable to adults who might see the test. Last, the bias reviewers strongly opposed any mention of Bethune's successful fund-raising among the wealthy white residents of Daytona Beach, which they considered patronizing. The fact that she did receive substantial funds from men like John D. Rockefeller was irrelevant. The bias committee objected to Bethune's need to "turn to" such people.

These objections, on their face, are absurd. To leave her son out of her life story as a way of avoiding the reality that she separated from her husband assumes that today's children would find this shocking; surely they are sufficiently acquainted with women who are single parents to accept this unexceptional fact. Further, the name of Bethune's school is historically accurate. It is difficult to tell a story about her school without using the name she gave it. And why treat as an embarrassment Bethune's remarkable skills as a fund-raiser? Anyone, black or white, who could convince some of the richest men in America to support her endeavors deserves commendation. This is not an admission of weakness, but evidence of skill in the arts of persuasion. In the tightly constricted world of the bias reviewers, Bethune created a successful institution by conducting neighborhood bake sales. It would be admirable if true, but it was not true. Truth and historical accuracy, however, are not important values to the bias reviewers.

On Ravitch's view, it makes no sense that "a group of educated and presumably thoughtful adults could have become so priggish, humorless and censorious," finding "insult in words and ideas that most people would find unexceptional (19)." She shows, however, that the policing arose from good intentions:

The present era of bias and sensitivity reviewing began in the late 1960s and early 1970s, when civil rights activists attacked standardized tests, insisting that cultural bias in the tests caused large disparities in performance between black and white children. The language of the tests, the critics said, was more familiar to middle-class white children... Testing companies were shocked by the charges of racism; their experts... began to look for ways to identify and eliminate biased questions... A spokesman for McGraw-Hill [discussed how the] companies developed bias guidelines, trained sensitivity reviewers, and tried out test items with different ethnic groups. If the items were "undesirable for one or more groups," they were deleted. (*LP* 51)

Soon, representatives of the feminist movement, various ethnic groups, and groups concerned about age and sex discrimination were adding their own demands. So Ravitch found, much as Foucault had when researching the histories of madness, the prison system, etc., that a whole new understanding of bias arose out of a mix of contingent historical events and gave rise to a solution with unforeseen negative side effects.

Specifically, bias in a test now seems to be anything that might cause a student to pause and reflect in some way, and thus be distracted from the task of adequately answering the multiple choice question. The fear, as explained in one publisher's bias guidelines, is that, "two individuals of the same ability but from different subgroups (20)," say males and females, might perform differently on a question. According to the experts, the only solution to the problem is removing *every possible source of reflection*. For Ravitch, this amounts to "rules for self-censorship that most Americans... would find deeply disturbing"(20), because they are rules that take away from growing and maturing children the freedom even to contemplate much of reality when doing school lessons.

In her book, Ravitch has a great deal more than this to say about problems with standardized testing, but this is not the biggest concern she raises. Much more worrisome is the textbook problem. She writes:

One might imagine that today's textbooks reflect the best research about how children learn and about how to convey important subject matter. One might suppose that the goal of a good textbook is to teach students needed skills and knowledge. One might think that the purpose of a reading textbook is to teach children to read fluently and with comprehension; that a history textbook is supposed to teach students about the past and its influence on the present; that a science or mathematics text should teach science or mathematics.

Actually, in today's world, all of this takes a backseat to social and political concerns. The books now are expected to teach self-esteem,¹ to present role models, to raise consciousness about various issues, to show society as it ought to be.

¹ Some interesting data related to the issue of self-esteem comes from studies of the "brainstorming" strategy for developing ideas that was introduced by advertising guru Alex Osborn in the 1940s. Brainstorming is based on the belief that the best ideas will be produced when people are free to say anything that comes to mind without fear of criticism, when they are encouraged to take a risk because they know that the rule is that all contributions are equal and will be accepted without judgment. An article in *The New Yorker* ("Groupthink: The Brainstorming Myth," January 30, 2012) points out that the "appeal of the idea is obvious: it's always nice to be saturated in positive feedback... But there is a problem with brainstorming. It doesn't work." In fact, "decades of research have consistently shown that brainstorming groups think of far fewer ideas than the same number of people who work alone and later pool their ideas."

Studies have also shown that ideas that received critical feedback were "more 'feasible' and 'effective'" than those that did not. According to Nemeth: "While the instruction 'Do not criticize' is often cited as the important instruction in brainstorming, this appears to be a counter-productive strategy. Our findings show that debate and criticism do not inhibit ideas but, rather, stimulate them relative to every other condition." "Osborn thought that imagination is inhibited by the merest hint of criticism, but Nemeth's work and a number of other studies have demonstrated that it can thrive on conflict." *Applying this to what we know about self-esteem*: it seems like individuals who have not merely produced, but instead have produced something of quality—individuals who have made what the noted African American social psychologist Kenneth Clark has called "demonstrable achievement"—will have reason to think highly of themselves. (23-24)

This is a tall order indeed. Usually in a democratic society, one pursues social and political change by becoming a part of the political process, by running for office and voting for candidates, by promoting legislation, or by managing a private enterprise. In the topsy-turvy world of educational publishing, advocates for social change have set their sights [sic] on controlling reality by changing the way in which it is presented in textbooks. (34)

Re-describing something in order to make it better is a useful strategy in our society. But is it a good idea for every reading book, every social studies, math and science book, every *Weekly Reader*—that is to say, almost everything that makes up a child’s seven-hour school day, month in and month out—to force-feed children a picture of a world that is biased against historical accuracy and daily reality, one that cultivates feeling good through “uplifting topics (23)” no matter how unrealistic this may be?

Take mice. Mice, which are pretty common just about everywhere, are not particularly uplifting, and they are banned from curriculum because someone might get *scared!* Banned are the stories of *Stuart Little*, *Ratatouille*, and *Despereaux*, *The Secret of Nimh* and *The Rescuers*, *Mighty Mouse* and *Fievel*, because well-meaning adults want to protect the youth of America.



Thus, the problem Ravitch found is the censorship present in *all* school materials because publishers, who prioritize fear of lawsuits and loss of business over loss of freedom, conform to the demands of pressure groups such as “the religious right... feminists and advocates for multiculturalism, the handicapped, and the aged” for “uplift” and “representational fairness” (24).

But, before anyone gets upset, note that none of your teachers are against representational fairness that is founded on the belief that no one person or group is inherently “better” and that difference (usually—but not, say, Nazi ideology) should be respected.

But Ravitch shows that the language police, with all the best intentions, have made a mockery of that fundamental goal of democratic society by submitting to pressure groups. She writes:

Bias guidelines are ubiquitous in the world of kindergarten through twelfth-grade schooling. At one level, this is unsurprising: After all, American society has gone through a long and wrenching period from the 1960s to the present, in which diligent citizens and public officials have tried to eliminate all vestiges of invidious discrimination against people on grounds of their race, ethnicity, gender, [etc.].

However, as I read current guidelines, it was clear that they went far beyond the original purpose of eliminating bias and had devolved instead into an elaborate language code that bans many common words and expressions.

I am not speaking of epithets, scatological terms, ethnic slurs, or name-calling; their unacceptability is so obvious that they are not even mentioned in the guidelines. The guidelines prohibit controversial topics, even when they are well within the bounds of reasonable political and social discourse. They combine left-wing political correctness and right-wing religious fundamentalism, a strange stew of discordant influences.

The guidelines aim to create a new society, one that will be completely inoffensive to all parties; getting there, however, involves a heavy dose of censorship. No one asked the rest of us whether we want to live in a society in which everything objectionable to every contending party has been expunged from our reading materials. (32)

Here I should say something about the political slant that conforming to pressure group agendas produces in textbooks—and note the irony of getting rid of some biases only to replace them with others. In particular, does the new slant get at the “real” truth? Does it foster more critical thinking? A better understanding of the world? Focusing on social studies books, Ravitch shows that they have settled for a story of “cultural equivalence” (141) in which:

All of the world’s civilizations were great and glorious... and now the world is growing more global and interconnected. Some bad things happened in the past, but that was a long time ago and now the cultures of the world face common problems...

The textbooks sugarcoat practices in non-Western cultures that they would condemn if done by Europeans or Americans. Seemingly, only Europeans and Americans were imperialistic. When non-European civilizations conquer new territories, the textbooks abandon their critical voice. They express awe toward the ancient empires of China, India, Africa, and Persia but pay no attention to how they grew. Textbook after textbook tells the story of the “spread” of Islam. Christian Europe invades; Islam spreads.

The texts should have a consistent critical lens, in which gross violations of human rights—like slavery, cannibalism, genocide, human sacrifice, and the oppression of women—are recognized as wrong. To avoid moralism and presentism, the textbooks should encourage discussion of differences in historical and contemporary standards across cultures, while recognizing that our present-day values are based on democratic principles that evolved over time. However, the current textbooks are selectively critical.

They condemn slavery in the Western world but present slavery in Africa and the Middle East as benign, even as a means of social mobility, by which slaves became family members, respected members of the community, and perhaps achieved prosperity and high office. The Aztec ritual of human sacrifice is glossed over as something that their religion required to ensure that the sun would rise the next day, a minor detail in what was otherwise a sophisticated and complex culture that valued education and learning.

The texts exaggerate women’s roles, perhaps thinking that this will improve the self-esteem of female students. In text after text, we learn that women in non-Western societies enjoyed extensive rights and privileges. Women in ancient Egypt are said to have been the equals of their husbands; women in ancient Babylon had legal and economic rights; women in ancient China were very powerful within the household (later on, there was the unpleasant practice of

foot-binding); women in ancient Japan played an important role in the arts; women in ancient Africa were the heads of their household; women in Incan culture were special attendants of the sun god; in certain Native American societies, women controlled the governing council. ...India respected the “creative power of women,” although a wife was sometimes required to throw herself on her husband’s funeral pyre. Students might well wonder if the United States was the only culture in which women had to fight for equal rights.

The texts have difficulty criticizing tyranny unless it occurred before 1945. For example, some of them strive to find positive ways to describe Mao’s murderous dictatorship in China. While admitting that he was responsible for the deaths of millions of people, they nonetheless try to look on the bright side by pointing out the great progress that China made during his reign. Their message seems to be: Mao may have killed millions, but...

Religion presents a special problem for the texts... The textbooks’ treatment of religion is consistently deferential, even reverential; they seldom discuss the role of religious belief as a source of conflict. In their eagerness to show respect to all religions, the texts soft-pedal religious hatreds and the religious roots of many wars in history. In the textbooks’ account, wars come and go, empires conquer one another, but religion hovers above all as a beneficent influence. ...Children who read these books will not understand the passions stirred by religious differences, because such things don’t seem to happen in textbook-land, where all religions coexist harmoniously. (143-45)

These are only a few examples from Ravitch’s critique, but keep in mind that they are not isolated. Students are exposed to this history in elementary school, again in middle school, and yet again in high school. Your experience here has not been this politically correct, but only because you haven’t been left to the mercy of the language police and their bias-committee approved, state-mandated textbooks.

What follows are some examples of the thousands of constraints put on what kids are or aren’t allowed to see in their books and other class materials. They are from the appendix at the back of *The Language Police*.

We cannot depict...

Mothers

Running a vacuum cleaner
Cooking or Doing laundry
Carrying food

Women/girls

Having less power than men on a job
Behaving aggressively in high power jobs
Aging less gracefully than men
Working as teachers, nurses, secretaries
Being more nurturing than men
Shopping and spending money
Showing shock, fear or horror
Lacking leadership qualities
Playing house or with dolls
Being weak, confused, gentle or warm
Being neat
Being poor at math or science
Being shorter or smaller than males
Not wearing bras
Having bare feet
Wearing nail polish

Men/boys

Earning more money than a woman
Being capable leaders
Playing sports
Working with tools
Working as doctors, plumbers, carpenters
Being larger or heavier than women
Being crude, harsh or insensitive
Being intelligent, logical, or confident
Having noticeable bulges below the waist
Having bare feet
Having designer tennis shoes or team jackets

Men/boys (cont'd)

Having hands in pockets
Being strong, brave, or competitive
Being angry

People of color

Being angry
Belonging to any one religion
Being politically liberal
Sharing a common culture or preferences
Sharing a common heritage, including language, dance, music, food

African Americans

Having the same skin color or hair texture
Being graceful (women)
Being great athletes or physically powerful
Wearing loud colors or flashy clothes
Wearing standard middle class clothes
Driving big cars
Being unaware of their African heritage
Living in urban ghettos
Living in urban environments

Native Americans

Having the same skin color
Performing a rain dance
Living on reservations with outdoor water tanks
Having long hair, braids, or headbands
Holding bows and arrows
Doing menial jobs or construction work
Sewing buffalo hides or grinding corn
Being craftspeople
Being brave

Asian Americans

Having the same skin color
Being very intelligent or excellent scholars
Being ambitious or hardworking
Having strong family ties
Being quiet and polite
Working as engineers, waiters, or health workers
Being law-abiding

Latinos

Having the same skin color
Swaggering (males)
Being warm, expressive and emotional
Being violent, hot tempered, or bloodthirsty
Living in urban settings
Wearing bright colors
Wearing black (older women)
Working on second-hand cars

Jews

Working as doctors, lawyers, classical musicians, or shopkeepers
Living in urban tenements or wealthy areas
Wearing suits, glasses, and carrying briefcases
Having dark, kinky hair
Being a Jewish princess

Persons who are older

Being meddlesome, demanding, or unattractive
Living in nursing homes
Using canes, walkers, wheelchairs, or glasses
Being ill, physically weak, or dependent

Persons who are older

Being absent-minded or charming
Being retired

Persons who are older (cont'd)

Being with peers
Having gray hair
Fishing
Baking cookies

Persons with disabilities

Being saintly (e.g., Tiny Tim)
Being evil (e.g., Dr. Strangelove)
Being heroic, inspirational, or courageous
Sharing common problems

Persons who are homosexual

Being artistic
Living in urban areas

Miscellaneous

Old ladies with 20 cats
People with moles, scars or disfigurements
People eating with the left hand
People chewing gum
People pointing
People holding hands or otherwise showing affection
People wearing shorts or tank tops
People showing the soles of their shoes
Dumb athletes
Stupid, beautiful women
Fat social misfits
Skinny intellectuals
Caucasians living in wealthy suburbs

Miscellaneous (cont'd)

Children as healthy bundles of energy
Rainbows
Unhealthy foods
Holiday decorations
Dogs and cats on the furniture

Words

(* changes the meaning or is historically inaccurate or is biased)

Adam and Eve → Eve and Adam
American economy → U.S. economy
Birth defect → people with congenital disabilities
Cabin boy → ship's steward*
Caveman → cave dweller
Cleaning woman → housekeeper*, janitor*, custodian*
Devil
Elderly → older person
Ethnic
Extremist → believer*, follower*, adherent*
Fairy → elf*
Gay → happy, lighthearted
Heiress → heir
God
Grass
Heroine → hero*
Hostess → host*
Huts → small houses*
Jungle → rain forest*, savannah*
Junk bonds
Ladylike → feminine*
Man (verb)
Man-of-war → warship*
Master plan → comprehensive plan
Mastery → proficiency, skill, expertise
Middle East → Southwest Asia
Mother Russia → Russia, vast land of rich harvests
Old
Pagan → nonbeliever*
Penmanship → handwriting, writing
Polo

Satan
Senility → dementia
Senior citizen
Sissy
Snowman → snow person
Soda
Teenager → adolescent
Underprivileged
West, Western → specific place*
Yacht
White/whites

What is your personal reaction to these examples of the language police at work—Exhilaration? Pride? Anger? Frustration? Confusion? Happiness? Sadness? At the heart of the issue are these two questions: Why must any view not conforming to that of the well-meaning language police be banned, and what do we as individuals and a society lose when we uncritically conform? In “The Liberating Role of Conflict in Group Creativity: A Cross Cultural Study,”² psychologist Charlan Nemeth, et al., take up the issue, noting:

[T]here is evidence that groups with a dissenter have been found to make better decisions (Van Dyne & Saavedra, 1996). The U.S. Supreme Court has been found to write more cognitively complex arguments when exposed to a minority opinion (Gruenfeld, 1995). Organizations fare better when dissent is valued and expressed (De Dreu, Harinck, & Van Vianen, 1999; Nemeth, 1997). Furthermore, at a societal level, dissent and the airing of conflicting views have long been recognized as a fundamental strength of democracies (Mill, 1859; Nemeth, 1985).³ (p. 8)

In the world of education, pressure groups and their Experts have been busy championing fairness and equality for all, but at what cost? Paradoxically, the unforeseen side effect of their good intentions seems to be a great loss of freedom and diversity of thought for all.

² Institute of Industrial Relations Working Paper Series, University of California, Berkeley, 2003.

³ De Dreu, C. K. W., Harinck, F., & Van Vianen, A. E. M. (1999). Conflict and performance in groups and organizations. In C.L. Cooper, & I.T. Robertson (Eds.), *International Review of Industrial and Organizational Psychology* (vol. 11., pp. 367-405). Chichester, UK: Wiley.

Gruenfeld, D. (1995). Status, ideology and integrative complexity on the U.S. Supreme Court: Rethinking the politics of political decision making. *Journal of Personality and Social Psychology*, 68, 5-20.

Mill, J. S. (1859, 1979). *On liberty*. New York: Penguin

Nemeth, C. (1985). Dissent, group process and creativity. In E. Lawler (Ed.), *Advances in group processes theory and research* (pp. 57-75). Greenwich, CT: JAI Press.

Nemeth, C. (1997). Managing innovation: When less is more. *California Management Review*, 40, 59-74.

Van Dyne, L., & Saavedra, R. (1996). A naturalistic minority influence experiment: Effects on divergent thinking, conflict, and originality in work-groups. *British Journal of Social Psychology*, 35, 151-168.

Study Questions for “The Language Police”

1. According to Ravitch, what are the major agencies that make up the “language police”?

In analyzing the reading passages that were rejected on account of alleged bias:

- 2a. What was the problem with “The Friendly Dolphin”?
 - 2b. What was the problem with “Women and Patchwork Quilting”?
 - 2c. What three issues did the review committee find in “An African American Hero”?
 - 2d. What are Ravitch’s opinions about the decisions of the review committee? Do you agree with her? Why or why not?
3. As a result of the contingent historical developments of the 1960s and ‘70s, what new way of describing bias arose?
 - 4a. According to Ravitch, what is now expected to be taught in textbooks, in addition to academic content like history, mathematics, and science?
 - 4b. Why does Ravitch believe this is a problem?
 5. Do you agree with Ravitch’s assessment of social studies textbooks, which she sees as a prime example of political correctness impeding critical thinking?
 - 6a. What is your reaction to the list of guidelines on pages 8-9?
 - 6b. Which specific examples do you find unnecessary or perhaps even ridiculous? Explain.
 - 6c. Which examples make sense to you, and you would agree upon? Explain.

Source F – Franklin

The following selection from The Autobiography (1771-1790) written by Benjamin Franklin recounts what Franklin's experiences after establishing himself as a successful Philadelphia businessman. In it, he details a process by which the growing immigrant population of the United States might go about attaining the same level of success as this American statesman, inventor, and architect of democracy.

...It was about this time 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 and wrong, I did not see why I might not always do the one and avoid the other. But I soon found 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 method.

In the various enumerations of the moral virtues I met in my reading, I found the catalogue more or less numerous, as different writers included more or fewer ideas under the same name. Temperance, for example, was by some confined to eating and drinking, while by others it was extended to mean the moderating every other pleasure, appetite, inclination, or passion, bodily or mental, even to our avarice and ambition. I proposed to myself, for the sake of clearness, to use rather more names, with fewer ideas annexed to each, than a few names with more ideas; and 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 its meaning.

These names of virtues, with their precepts were:

1. *Temperance*: Eat not to dullness; 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 expense but to do good to others or yourself, i.e., waste nothing.
6. *Industry*: Lose no 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 uncleanness in body, clothes, or habitation.
11. *Tranquility*: Be not disturbed at trifles, or at accidents common or unavoidable.
12. *Chastity*: Rarely use venery but for health or offspring, never to dullness, weakness, or the injury of your own or another's peace or reputation.
13. *Humility*: Imitate Jesus and Socrates.

My intention being to acquire 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 thro' the thirteen; and, as the previous acquisition of some might facilitate the acquisition of certain others, I arranged them with that view, as they stand above. Temperance first, as it tends to procure that coolness and clearness of head which is so necessary where constant vigilance was to be kept up, and guard maintained against the unremitting attraction of ancient habits and the force of perpetual temptations. This being acquired and established, Silence would be more easy; and my desire being to gain knowledge at the same time that I improved in virtue, and considering that in conversation it was obtained rather by the use of the ears than of the tongue, and therefore wishing to break a habit I was getting into prattling, punning, and joking, which only made me acceptable to trifling company, I gave *Silence* the second place. This and the next, *Order*, I expected would allow me more time for attending to my project and my studies. Resolution, once because habitual, would keep me firm in my endeavors to obtain all the subsequent virtues; *Frugality* and Industry, freeing me from my remaining debt, and producing affluence and independence, would make more easy the practice of Sincerity and Justice, etc., Conceiving, then, that, agreeably to the advice of Pythagoras in his Garden Verses, daily examination would be necessary, I contrived the following method for conducting that examination.

I made a little book, in which I allotted a page for each of the virtues. I ruled each page with red ink, so as to have seven columns, one for each day of the week, marking each column with a letter for the day. I crossed these columns with thirteen red lines, marking the beginning of each line with the first letter of one of the virtues, on which line, and in its proper column, I might mark, by a little black spot, every fault I found upon examination to have been committed respecting that virtue upon that day.

I determined to give a week's strict attention to each of the virtues successively. Thus, in the first week, my great guard was to avoid every the least offense against *Temperance*, leaving the other virtues to their ordinary chance, only marking every evening the faults of the day. Thus, if in the first week I could keep my first line, marked T, clear of spots, I supposed the habit of that virtue so much strengthened, and its opposite weakened, that I might venture extending my attention to include the next, and for the following week keep both lines clear of spots. Proceeding thus to the last, I could go thro' a course complete in thirteen weeks, and four courses in a year. And like him who, having a garden to weed, does not attempt to eradicate all the bad herbs at once, which would exceed his reach and his strength, but works on one of the beds at a time, and, having accomplished the first, proceeds to a second, so I should have, I hoped, the encouraging pleasure of seeing on my pages the progress I made in virtue, by clearing successively my lines of their spots, till in the end, by a number of courses, I should be happy in viewing a clean book, after a thirteen weeks' daily examination...

The precept of Order requiring that *every part of my business should have its allotted time*, one page in my little book contained the following scheme of employment for the twenty-four hours of a natural day (*figure a.*):

I entered upon the execution of this plan for self-examination, and continued it, with occasional intermissions, for some time. I was surprised to find myself so much fuller of faults than I had imagined; but I had the satisfaction of seeing them diminish. To avoid the trouble of renewing now and then my little book, which, by scraping out the marks on the paper of old

faults to make room for new ones in a new course, became full of holes, I transferred my tables and precepts to the ivory leaves of a memorandum book, on which the lines were drawn with red ink, that made a durable strain, and on those lines I marked my faults with a black leading pencil, which marks I could easily wipe out with a wet sponge. After a while I went thro' one course only in a year, and afterward only one in several years, till at length I omitted them entirely, being employed in voyages and business abroad, with a multiplicity of affairs that interfered; but I always carried my little book with me.

My scheme of Order gave me the most trouble; and I found that, tho' it might be practicable where a man's business was such as to leave him the disposition of his time, that of a journeyman printer, for instance, it was not possible to be exactly observed by a master, who must mix with the world, and often receive people of business at their own hours. Order, too, with regard to places for things, papers, etc., I found extremely difficult to acquire. I had not been early accustomed to it, and, having an exceeding good memory, I was not so sensible of the inconvenience attending want of method. This article, therefore, cost me so much painful attention, and my faults in it vexed me so much, and I made so little progress in amendment, and had such frequent relapses, that I was almost ready to give up the attempt, and content myself with a faulty character in that respect, like the man who, in buying an ax of a smith, my neighbor, desired to have the whole of its surface as bright as the edge. The smith consented to grind it bright for him if he would turn the wheel; he turned, while the smith pressed the broad face of the ax hard and heavily on the stone, which made the turning of it very fatiguing. The man came every now and then from the wheel to see how the work went on, and at length would take his ax as it was, without farther grinding. "No," said the smith; "turn on, turn on; we shall have it bright by and by; as yet, it is only speckled." "Yes," says the man, "*but I think I like a speckled ax best.*" And I believe this may have been the case with many, who, having, for want of some such means as I employed, found the difficulty of obtaining good and breaking bad habits in other points of vice and virtue, have given up the struggle, and concluded that "*a speckled ax was best*" for something, that pretended to be reason, was every now and then suggesting to me that such extreme nicety as I exacted of myself might be a kind of foppery in morals, which, if it were known, would make me ridiculous; that a perfect character might be attended with the inconvenience of being envied and hated; and that a benevolent man should allow a few faults in himself, to keep his friends in countenance.

In truth, I myself incorrigible with respect to Order; and now I am grown old, and my memory bad, I feel very sensibly the want of it. But, on the whole, tho' 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, 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, tho' they never reach the wished-for excellence of those copies, their hand is mended by the endeavor, and tolerable, while it continues fair and legible.

The Morning Question, What good Shall I do this Day?	5	Rise, wash, and address <i>Powerful Goodness</i> ; Contrive day's good shall I do this Business, and take the resolution of the day; prosecute the present Study: and breakfast?--
	6	
	7	
	8	Work
	9	
	10	
	11	
	12	Read, or overlook my Accounts, and dine.
	1	
	2	Work.
	3	
	4	
5		
6	Put Things in their Places, Supper, Musick, or Diversion, or Conversation, Examination of the Day.	
7		
Evening Question, What Good have I done to day?	8	Sleep. --
	9	
	10	
	11	
	12	
	1	
	2	
	3	
4		

It may be well my posterity should be informed that to this little artifice, with the blessing of God, their ancestor owned the constant felicity of his life down to his seventy-ninth year, in which this is written. What reverses may attend the remainder is in the hand of Providence; but, if they arrive, the reflection on past happiness enjoyed ought to help his bearing them with more resignation. To Temperance he ascribe his long-continued health and what is still left to him of a good constitution; to Industry and Frugality, the early easiness of his circumstances and acquisition of his fortune, with all that knowledge that enabled him to be a useful citizen, and obtained for him some degree of reputation among the learned; to Sincerity and Justice, the confidence of his country, and the honorable employs it

figure a. conferred upon him; and to the joint influence of the whole mass of the virtues, even in the imperfect state he was able to acquire them, all that evenness of temper, and that cheerfulness in conversation, which makes his company still sought for, and agreeable even to his younger acquaintance. I hope, therefore, that some of my descendants may follow the example and reap the benefit.

Creating a Qualified Argument – Franklin

Directions: Look at Franklin’s 13 virtues (below). Do we still value them *today*, in whatever form you’d like to define them? The answer may be a *qualified response*: “yes, but...” Think about each carefully, and then determine which ones we value today, in 21st century America, and to what extent we still value them: under which circumstances, for which people, and at which times. You must explain your answer to each.

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 its meaning.

These names of virtues, with their precepts, were:

1. Temperance: Eat not to dullness; 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 expense but to do good to others or yourself; i.e., waste nothing.
6. Industry: Lose no 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 uncleanness in body, clothes, or habitation.
11. Tranquility: Be not disturbed at trifles, or at accidents common or unavoidable.
12. Chastity: Rarely use venery but for health or offspring, never to dullness, weakness, or the injury of your own or another's peace or reputation.
13. Humility: Imitate Jesus and Socrates.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.
- 11.
- 12.
- 13.

Next, determine two *new* values that apply to modern Americans. Which values are important *today* that Franklin did not include on his list? Define each, and give an example.

- 1.
- 2.

Entering the Conversation

Consider Source F as a resource in developing your School project.

If Benjamin Franklin were opening a school, what would he want for his graduates? What kind of person would he want to enter into the world? Be sure to base your response on the material included in his book, *The Autobiography*.

- 3.

Create a one sentence vision statement for a school that he would want to create.

- 4.

Vocabulary Work

Finally, consider the vocabulary list below, taken from Source F. Use online resources such as m-w.com as well as their use in the text to create definitions for each of these words. Be prepared for a quiz on their definitions.

1. avarice
2. frugal
3. arduous
4. habitat
5. habitude
6. posterity
7. felicity
8. annex
9. virtue
10. incorrigible
11. artifice
12. ventry
13. accustom
14. fop
15. countenance
16. acquisition

Source G

A is for Afro, B is for Beautiful, C is for Cool:
The Black ABCs from the 1970s

"A picture says more than a thousand words." The phrase was introduced by Frederick R. Barnard in 1921 publishing "One look is worth a thousand words", a piece on the effectiveness of graphics in advertising. Barnard pointed out that the phrase was originally coined by a Japanese philosopher adding "and he was right."

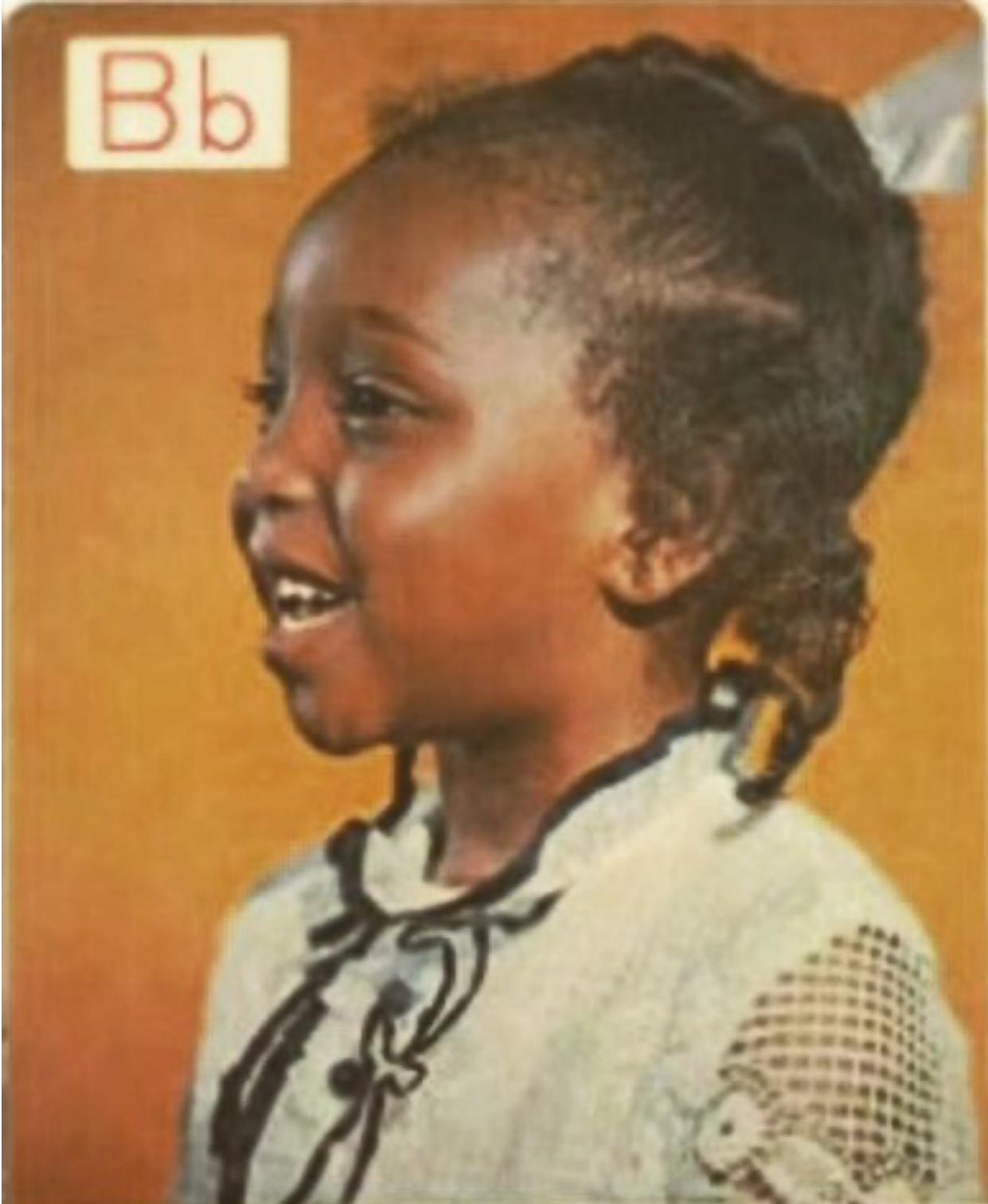
The following flash cards were published in 1970 by the Society for Visual Education in Chicago, founded by professor of astronomy Forest Ray Moulton and utilities magnate Harley L. Clarke in 1919 (Saettler, 2004). Here is a quote from the back of the original flash cards:

"The pictures are of people and situations particularly relevant to many city children and thus make the reading readiness program in city schools more meaningful."

Moazed, M. Laura. *A Is for Afro, B Is for Beautiful, C Is for Cool: The Black ABC from the 1970s.* moazed.blogspot.com/2016/05/a-is-for-afro-b-is-for-beautiful-c-is.html.



Bb



B is for **b**eautiful.

Source H – Waldorf

The following article by Emily Certoff, published by The Atlantic in November 2012, describes the Waldorf approach to education, a global movement of nearly 1000 campuses which emphasize the spiritual development of the child, individual choice, hand-arts (sewing, form drawing, etc.) over digital literacy, and learning through play.

Is This Grade School a ‘Cult’? (And Do Parents Care?)

Waldorf schools are popular with progressives. But how do you feel about a dose of spiritualism with your child's reading and math?

Would you send your kid to a school where faceless dolls and pine-cones are the toys of choice? A school where kids don't read proficiently until age 9 or 10 -- and where time spared goes to knitting and playing the recorder? A school where students sing hymns to “spirit” every day?

Some of the country's hardest-charging professionals do. In locations like Manhattan, they sometimes fight over spots for their kids. The *New York Times* recently profiled a Waldorf school populated with the offspring of executives at Google and Apple. The school attracted notice for minimizing the use of technology in classrooms, a strategy common at Waldorf institutions. But the paper saw a paradox in tech workers favoring a school for their children that prohibits most technologies.

Waldorf's crunchy earth-child ethos is famous, but the schools' founder and philosophy are less widely known. Rudolf Steiner's first Waldorf school predates the hippie era by almost 50 years. Steiner started his career as a Goethe scholar in the late 19th century. But as he became less interested in science and more interested in spirituality, his writing began to take a mystical turn. By the turn of the 20th century, he had become a proponent of theosophy -- an esoteric belief system centered on ways of knowing God -- and founded a society dedicated to promoting his own brand of "anthroposophical" thinking.

Most occultists of the era believed that spirits of the dead regularly attempted to contact or enter the world of the living. Steiner was more interested in the opposite possibility. He believed the living could cultivate the ability to enter the spirit world. After World War I, the director of the Waldorf-Astoria cigarette factory in Stuttgart, Germany -- an adherent of anthroposophy -- invited Steiner to create a school for the children of factory workers. This was Steiner's chance to train children who could initiate such spiritual contact.

The Waldorf school at Stuttgart, founded in 1919, grew rapidly, and five more schools opened across Germany in short order. In the 1930s, all were closed by the Nazis. By that point, however, there were thriving Waldorf schools in Holland and New York City, and Steiner's method survived the war. There are about 160 Waldorf schools in the U.S. today, with an unknown number that have adapted some Waldorf methods to their curriculum, and close to 1,000 Waldorf schools around the world.

Many of the methods used at Waldorf today (for instance the movement exercises and the use of music) are rooted in Steiner's belief that schools need to cultivate spirit -- the medium for contact between the living and the dead. (The concept of "spirit" is not well-defined -- a fact that makes the Waldorf pedagogy look a little mushy.)

At other times, spirit serves as a kind of internal clock that orders the way subjects are taught. As the *New York Times* explained in 2000, "Steiner believed that people experience a

type of reincarnation every seven years, beginning with the physical birth and ending at age 21, when the spirit of a human being is fully developed and continually reincarnated on earth." As a direct consequence, at traditional Waldorf schools, "certain subjects are taught at times that he thought best coincided with these changes." Students also remain with the same instructor for periods of about seven years, a technique known as "looping."

A Steiner biographer notes that "it's not unusual for many parents sending their children to Steiner schools to be unaware of his occult philosophy." Some of the school's more unusual practices turn potential families away -- for instance, the fact that children aren't taught to read until second or third grade. Day to day, though, the esoteric influence at Waldorf schools is practically invisible. The curriculum stresses practical knowledge and creativity. In 1999, *The Atlantic* ran an enthusiastic article on Waldorf methods. The author visited the original U.S. Waldorf school on Manhattan's Upper East Side:

The class was finishing a year-long project: making mallets for wood-carving out of stubborn pieces of hardwood, which they were patiently filing and sanding by hand. One boy, who had finished his mallet, was making a knife out of teak, and regularly paused to feel its smoothness on his cheek. Waldorf students work on some kind of art project virtually every day. Recalling her early years, Eliana Raviv, a ten-year-old, told me, "We never had green or purple. We make it out of vermilion, red, yellow, and blue, *two* kinds of blue."

When the author asked why modern students needed to learn outdated skills like woodcarving, the teacher replied, "You almost need it as a balance for the high-tech world."

In recent years, Waldorf has been attacked from two opposing sides of the same debate. Both Christians and secularists have criticized the schools, arguing that they educate children in a religious system. This would matter less if all Waldorf schools were private, but many are public. (In fact, the 1999 *Atlantic* article focused on a public Waldorf for delinquent students.)

In 1998, a group of Christians and secular humanists in Northern California, where the Waldorf method is popular, united to found an organization dedicated to opposing its use in public education. The group, People for Legal and Nonsectarian Schools (PLANS), unsuccessfully sued two school districts in California to get them to stop funding Waldorf Method public schools. PLANS still exists, and its website discusses whether Waldorf ought to be called a cult.

The case was still ongoing in 2000, when the *San Francisco Chronicle* ran an article exploring the controversy and some of its sources:

"Fundamental to [Steiner's] work is the view that the human being is composed of body, soul and spirit, and that the Christ event is key to the unfolding of human history and the achievement of human freedom," says the Web site of the Rudolf Steiner College in Fair Oaks, which is the West Coast training center for Waldorf teachers. ...

Another area of disagreement involves the nature tables that are staples in most Waldorf kindergarten and primary classrooms. Public Waldorf supporters view the tables, covered with pinecones, rocks, and seashells, as a way to teach respect for the environment. Critics view them as altars that promote sun worship and pantheism.

"You don't see it unless you've read Steiner's work," said San Franciscan Dan Dugan of PLANS.

Supporters of Waldorf say the emphasis on nature is about building tactility. So who's right? Maybe it doesn't matter. When it comes to society-wide metrics, the 1999 *Atlantic* article notes that Waldorf graduates score "well above the national average" on their SATs. And the

schools seem to work for children who don't come from privileged backgrounds: One Waldorf school profiled in the same article works specifically -- and impressively -- with juvenile offenders. For most parents, the roots of the method are a lot less interesting than its results.

Source I – Oliver



Teach Every Child about Food

Obesity is on the rise in neighborhoods around the world — and so are the rates of diabetes and heart disease. Can a small bit of nutrition education make a big difference? Activist chef and 2010 TED Prize winner Jamie Oliver thinks so. Listen to him discuss the future of food — cooking, eating, and farming.

Source J – Hanushek

The following excerpt is taken from an article published in the August 28 2011 issue of Newsweek. It was written by Eric A. Hanushek, a senior fellow at the Hoover Institution of Stanford University and a member of Harvard University's Koret Task Force on K-12 Education.

“We know what it takes to compete for the jobs and industries of our time,” President Obama said in his State of the Union address this year. “We need to out-innovate, out-educate, and outbuild the rest of the world.” Yet despite the economic crisis facing the country, the U.S. educational system remains frozen in place, unable to adapt to contemporary global realities.

As all schoolchildren know, water freezes to solid, barren, cracked ice at 32 degrees Fahrenheit. So maybe it is more than a mere coincidence that 32 percent of U.S. public and private-school students in the class of 2011 are deemed proficient in mathematics, placing the United States 32nd among the 65 nations that participated in the latest international tests administered by the Organization for Economic Cooperation and Development (OECD). The United States ranks between Portugal and Italy and far behind South Korea, Finland, Canada, and the Netherlands, to say nothing of the city of Shanghai, with its 75 percent proficiency rate.

We became aware of the seriousness of the problem after we equated, with the help of colleagues, the test scores of the class of 2011 on the latest international test when this class was in 10th grade, with its prior eighth-grade scores on the National Assessment of Educational Progress (NAEP), an official U.S. test that both assesses performance of U.S. students and sets the standard for “proficiency.”

Linking these tests also allowed us to compare the performance of students in each state with that of students in other countries. The results are scary. Even in Massachusetts, with its renowned collection of public and private schools, students reach only the level attained by students in the entire nations of Canada, Japan, and Switzerland. Massachusetts, the only U.S. state with a majority of students (51 percent) above the proficiency mark, trails well behind students in South Korea and Finland, as well as those in top-performing Shanghai.

The percentage proficient in the state of New York (30 percent) is equivalent to that achieved by students in debt-ridden Portugal and Spain. California, the home of highly skilled Silicon Valley, has a math proficiency rate of 24 percent, the same as bankrupt Greece and just a notch above struggling Russia. By the time we get down to New Mexico and Mississippi, we are making comparisons with Serbia and Bulgaria.

President Obama, to his credit, has highlighted the problem repeatedly. But too many state education officials have done their best to obfuscate the low performance of their students. Under the educational accountability rules set down by the federal law No Child Left Behind, each state may set its own proficiency standard, and most have set their standards well below the world-class level. As a result, most state proficiency reports grossly inflate the percentage of students who are proficient, if we account for the fact that our students need to compete not just with others from the same state but also with those across the globe.

When not obfuscating the problem, apologists explain away the dismal results with misleading arguments. Some point to the country's large immigrant and disadvantaged populations, which, to be sure, do pose difficult educational challenges. Proficiency rates among African-Americans and Hispanics are very low (11 and 15 percent, respectively). But if one compares only the white students in the U.S. with all students in other countries, the U.S. still falls short: only 42 percent are proficient, which would place them at 17th in the world compared with all of the students in other nations. The

only positive sign is the majority of Asian students in the United States (52 percent) who score at or above the proficiency level.

When our results were first released, one school-board member in Loudoun County, a wealthy suburb of Washington, D.C., explained away the results: “In many countries, poor-performing children are filtered out of high school, whereas in the U.S., we test all our students, both great and not so great. So the comparison is not on a level playing field.” That might have been true some decades ago when only a few countries followed the United States’ emphasis on universal education and thus left many students out of school and unavailable for testing. But today the U.S. actually graduates fewer students from high school than the average developed country, completely eliminating any claim that the U.S. is testing a broader range of students.

Some also take false comfort in the belief that it takes only a limited number of high-flying students to fill the jobs at Google, Facebook, IBM, and all the other businesses and professions that need highly skilled talent. The United States is still great at producing the advanced students needed to power economic growth, it is thought.

But the United States is not doing any better by its very best students than by the rest of them. Only 7 percent of U.S. students perform at the advanced level in math, putting the country significantly behind 25 other nations. Forty-five percent of the students in Shanghai are advanced in math, as are 20 percent in South Korea and Switzerland. Fifteen percent of the students score at or above the advanced level in six other key countries: Japan, Belgium, Finland, the Netherlands, New Zealand, and Canada. In all of them, the percentage achieving at the advanced level is more than twice that of the United States.

Still others say the low math scores are offset by a better record in reading. Admittedly the proficiency rate in only 10 countries is significantly higher than in the U.S. If not the world leader, the United States’ record is at least better than average. Nonetheless, the set of skills most needed for sustained growth in economic productivity—and the skills in shortest supply today—are those rooted in math competencies. Our future scientists and engineers—the engine of U.S. innovation—come from those with high math skills. While Silicon Valley could possibly be fueled by importing skilled workers from abroad, we should not continue to count on this in today’s globalized world.

According to our best calculations, the U.S. could enjoy a remarkable increment in its annual per capita GDP growth by enhancing the math proficiency of its students. Increasing the percentage of proficient students to the levels attained in Canada and South Korea would increase the annual U.S. growth rate by 0.9 percentage points and 1.3 percentage points, respectively. Since long-term average annual growth rates hover between 2 and 3 percentage points, that increment would lift growth rates by between 30 and 50 percent.

When translated into dollar terms according to the historical patterns, we see very different futures for the United States, depending on whether or not our schools are improved. If one calculates increases in national income from projections over an 80-year period (providing for a 20-year delay before any school reform is completed and newly proficient students begin their working careers), the present value of gains amounts to some \$75 trillion for reaching the performance levels of Canada. These additions can be compared with our current GDP of \$15 trillion or the \$1 trillion spent to stimulate the economy out of recession.

It is easy for political leaders to myopically put off considerations of effective school reform. The economic benefits from reform would not be felt immediately, as it takes time for an educated generation to become a productive workforce. But just as the continuing debt crisis, if not fixed, will escalate out of control only over the longer term, so the best available solution to that crisis—a fully unfrozen, high-functioning, constantly improving educational system—could raise the level of human

capital to the point where resources would be available to address much of this future debt crisis. In the simplest terms, the impending fiscal crises with Social Security and Medicare are most effectively dealt with by enhanced growth of the economy, growth that will not be achieved without a highly skilled workforce.

In the words of Charles Vest, the former president of the Massachusetts Institute of Technology: “The enemy I fear most is complacency. We are about to be hit by the full force of global competition. If we continue to ignore the obvious task at hand...our children and grandchildren will pay the price.”

Now is the time to break the ice.

Source K – Parent/Guardian Interview

Please conduct a 15-20-minute interview with one or both of your parents/guardians. Your questions should be prepared ahead of time, but remain flexible in your conversation. Listen to the responses and ask follow-up questions. Record the interview, and then transcribe your discussion as you would a dialogue. For example,

Interview: “What would you change about the way homework is assigned in school?”

Parent/Guardian: “Homework is the worst thing to do to you! If I were in charge of the District, I’d...”

Cite your source correctly using the MLA format:

Firestein, Jason. Personal interview. 24 February, 2019

Sources L and M – Two Free Selections

Please select two thoughtful, relevant, and academically appropriate selections that explore your educational philosophy. Prepare a 4-5 sentence summary of each work; you will share your findings during class. Cite these sources correctly using the MLA format.

The Presentation Rubric

	EXEMPLARY	COMMENDABLE	CAPABLE	LIMITED
POINT OF DEPARTURE	Orients the audience through clear, concise overview of the school. Beginning is purposeful, forecasting the direction of the presentation.	Orients the audience through clear, concise overview of the school. Beginning forecasts the direction of the presentation, but less effectively than those earning an “exemplary.”	Orients the audience through overview of the school. Beginning forecasts the direction of the presentation, but less effectively than those earning an “commendable.”	Orients the audience through overview of the school, but fails to forecast the direction of the presentation.
ORGANIZATION	Coherent, focused, and follows the development of the school’s mission and reasoning. Clear direction, intent, and a satisfying conclusion.	Focused, following the development of the school’s mission and reasoning. Clear direction and intent.	The presentation follows the development of the school’s mission and reasoning.	The presentation may stray from the development of the school’s mission and reasoning.
DELIVERY	Spoke extemporaneously from notes/material. Consistent audience contact. Style forceful, committed, self-confident, convincing. Gestures and facial expression reinforce meaning.	Reliance on notes was obvious but not to the point of detracting from the presentation. All elements of delivery were used less successfully than those earning an “exemplary” mark.	Reliance on notes was obvious. All elements of delivery were used less successfully than those earning a “commendable” mark.	Reliance on notes was distracting suggesting an unfamiliarity with the material. All elements of delivery were used less successfully than those earning a “capable” mark.
VISUAL AIDS	Visual aids not only look good but they effectively communicate meaning that enhances the presentation. Visually interesting and reflective of insightful use of materials/technology to strengthen the audience’s understanding of the school’s mission.	Visuals reflect effort and thoughtfulness. Use of visuals was less effective than those earning an “exemplary” mark. Visually interesting and reflective use of good use of materials/technology to enhance the audience’s understanding of the school’s mission.	Competent use of visuals. Use of visuals was less effective than those earning a “commendable” mark. Presentations enhance the audience’s understanding of the school’s mission, but less successfully than those earning a “commendable” mark.	Clumsy in presentation, reflecting less preparation or in some way inappropriate or detracting. Use of visuals was less effective than those earning a “capable” mark. Presentations do little to enhance the audience’s understanding of the school’s mission.
CONTENT	Content is clear, rich, and representative of the school’s mission and reasoning. The complexity of the school’s mission and reasoning is honored by the evidence and examples selected.	Content is clear and representative of the school’s mission and reasoning, although evidence and examples may simplify complex decisions.	Content may not represent the school’s mission and reasoning; evidence tends to simplify complex decisions or fail to represent how campus decisions were made.	Content does not represent the school’s mission and reasoning. Decisions are over-simplified or under-developed with little useful evidence and examples that would enhance clarity.
OVERALL PRESENTATION	Exemplary presentations seamlessly integrate the content with the delivery, falling in between the time-limit. Rehearsal time is obvious and well-spent.	Commendable presentations integrate the content with the delivery, falling in between the time-limit. There is less evidence of rehearsal than those presentations earning an “exemplary” mark.	Capable presentations integrate the content with the delivery, but is less smooth than those earning a mark of “commendable.” The presentation may fall slightly short or too long of the time-limit. There is little evidence of rehearsal.	Limited presentations do little to integrate the content with the delivery. The presentation may fall short or too long of the time-limit. There is little to no evidence of any rehearsal.

Please note that if directions were not followed, or media was missing, rows measuring these criteria will receive a score of zero.

The Brochure Rubric

Please note, if the directions were not followed in any category, a zero will be awarded for the row.

	Exemplary	Proficient	Developing	Beginning
Content, Layout and Design	Text arrangement and design are artistic and purposeful, making reading easy while directing the reader effectively. The backgrounds and images enhance all pages. The overall design effectively demonstrates how the campus and campus life compliment the mission of the school.	Text arrangement and design make reading easy, directing the reader. The backgrounds and images are appropriate and thoughtful. The overall design demonstrates how the campus and campus life compliment the mission of the school.	The pages may appear "busy" or "dull." Text arrangement and design does little to make reading easy, not clearly directing the reader. The backgrounds and images are present but do little to compliment the content (images are just “there”). The overall design does not clearly demonstrate how the campus and campus life compliment the mission of the school.	The pages lack design intention and deliberateness, leading to a confused reading experience. Text is difficult to read and arranged without deliberate purpose. Text may be difficult to read, unclear, or messy. The backgrounds or images are distracting or detract in some way from the content. The overall design does not demonstrate how the campus and campus life compliment the mission of the school.
Graphics	Images demonstrate clear and effective effort and are used creatively to enhance the content.	Images demonstrate clear effort and are used to enhance the content.	Images demonstrate clear some effort yet do little to enhance the content.	Images demonstrate little effort and/or do nothing to enhance the content. Images may actually detract from the content.