THE PLACE OF VALUES IN A TEACHER-CONSTRUCTED GLOBAL EDUCATION CURRICULUM

By

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A Project

Submitted to the School of Graduate Studies

in Partial Fulfillment of the Requirements

for the Degree

Master of Arts (Teaching)

McMaster University

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MASTER OF ARTS (TEACHING) (1997) McMaster University
(Relisious Studies) Hamilton, Ontario

TITLE: The Place of Values in a Teacher-Constructed Global Education Curriculum.

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NUMBER OF PAGES: v, 136

Abstract

This project examines the role of values in a teacher-constructed global education curriculum. Using several strategies, both teacher and student values were made explicit. The teacher's strategy was to pinpoint career events which had impacted on the curriculum that she had designed. These career events were synthesized into several value statements. Action research was used to suggest value positions for the students. The intersection of teacher and student values led to suggestions as to how these intersecting values could be integrated into the teacher-constructed curriculum. Values that did not intersect, and the idea of alienation, a "nonvalue" were also considered as additions to the curriculum. The project argues for making the values of all the stakeholders in a teacher-constructed curriculum explicit as a means of continually revitalizing such a document.

Acknowledgements

I would like to express my thanks to the following people:

Dr. C. Beattie for the many challenges which she has provided me during the course of the preparation of this paper. These challenges have resulted in substantial growth in my learning about teaching.

Dr G. McQueen who demonstrated in both word and deed the essence of Martin Buber's thoughts about being a teacher.

Fran Halliday and Mark Aulls for the continuing example they provide in pursuing excellence in education.

Team Two Grade Eight - Trish Cibinel, Tima Drider, Beverlee Ritchie, Carolyn Trenton, Cathy Marks-Krpan and Sharon Williamson - a team of professionals who gave life to this curriculum with their true understanding of teaming, cooperation and innovation.

Sharon Williamson whose enthusiasm and encouragement kept this projecrt alive.

Jeff Richardson (Sharon's husband) whose immense patience and awesome expertise with computer technology put this document together.

Marion Parish for moving to Burlington and bringing with her a formidable knowledge of APA style.

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INTRODUCTION

The young people who were in my class last year presented a paradox. They had been immersed in a school culture that promoted environmental awareness and cooperative learning for the 9 years they had attended formal schooling from kindergarten to grade 8. Their collective actions, however, gave little indication of such learning. Paper was often discarded with only a few lines written on it, pencils and rulers were snapped in pieces, expensive books were lost. We had a flourishing, albeit small, neo-Nazi group. Many black and East Indian students looked only to their group for friendship, and racist and sexist comments were spoken and written. A large proportion of students did not participate in these actions, but they gave tacit approval by their silence. The silence was broken by their teachers who rhetorized, threatened and cajoled the young people to clean up, recycle, understand, respect and be responsible. It seemed, however, that when environmental and cooperative action was achieved it came from a place outside the students' lives, not from a place within.

As their teacher, I was troubled by a value system that seemed so different from my own. The situation was even more distressing because I had just written and was implementing a curriculum devoted to ideas about caring for each other and caring for our environment. I realized that if my students and I were working with a curriculum that reflected only my values and did not reflect any of the values of my

students, then I would have the task of imposing my values on my students. Even if I were able to do this (teenagers, from my experience, tend to resist anything imposed on them) philosophically this task would be untenable. I do not wish to impose my values on anyone, especially on the young, vulnerable minds of my students.

I could not assume, however, that my values and the values of my students were set far apart by merely observing what I perceived to be the negative actions of some students. There was the possibility that there were values that my students and I shared. If so, these intersecting values would give me valuable information about my students and their actions.

The place of intersection, be it empty or filled, became an important focus of my thinking. If I found values shared by me and my students, I could use that information as a lens for viewing the curriculum. For example, if fairness was a shared value, I could look for ways to bring the students' point of view about fairness into lessons and discussions.

If, on the other hand, the place of intersection was empty, with my values on one side and the values of my students on an opposite side, the curriculum would not be able to achieve the outcomes of caring that it had been designed for. The curriculum I created would become a vehicle for my values alone. More likely, however, the curriculum would become just another superficial document where caring for each other and caring for the earth would become nothing more than fashionable ideas exhibited in transient products such as

posters and plays, and not ways of thinking about living caring lives where conflict and its resolution are daily realities.

This project is about the search for teacher and students' values and the implications the results of this search held for the curriculum I created. I argue for the importance of making explicit the values of all the stakeholders in a teacher-constructed curriculum. Making these values explicit will allow them to be used as a lens with which the teacher can view the curriculum. This perusal will reveal whether or not ways to incorporate these values are already present in the curriculum. If this examination, however, shows that the curriculum does not contain ways to support these values, then appropriate means will need to be added to the curriculum to achieve this end. This continual process of exposing values and linking them to the curriculum will, I believe, allow this curriculum to be a dynamic presence in the lives of all who work with it.

To make the values that inform this curriculum explicit, however, strategies will be required. Aulls (1992) defines strategies as "ways to go about something to satisfy a goal. Strategies are made up of two or more procedures. They are knowledge of 'How to. . . ." (p. 13).

For this project, the goal was making explicit the value positions of the stakeholders of the curriculum I had created, mainly me and my students. My strategy began by focusing my thoughts on what I cared about as a teacher. This exercise resulted in a statement containing several value positions. I used this statement as a frame

of reference for the project. In other words, I used my value ideas to help me to understand my personal curriculum journey and why I was drawn to some ideas in the Global Education movement, values education, recent configurations in assessment and evaluation practices, and action research.

The first stakeholder in this curriculum is, of course, the teacher. The initial task, then, was to examine the values that I brought to the curriculum. In an attempt to focus on these values, I started out by thinking about all the things I did not care for as a teacher of grade 8 students. The first thing that came to mind was the practice of chopping up the content into subjects such as history, geography, language, each with its own time slot and sometimes with its own teacher. Stringing the story of Canada's past together using wars and rebellions made me uneasy. I also did not care for the role of "sage on the stage": the one who holds the power and the knowledge. Evaluation as a tool used to justify my existence to parents and to allow students to see themselves as labelled caused me concern as well.

As I moved my stance from the negative to the positive, I became aware that there are many aspects of teaching that I do value. I care about organizing the content into a whole that has the possibility of allowing students to make meaning as they work with it.

Jo Oppenheimer (1990) quotes the Carnegie Council Task Force concerning the importance of subject integration:

In the core curiculum of the transformed middle school the

> student confronts themes, which are clusters of subjects, and learns to inquire, associate, and synthesize across subjects. The student learns to reason even while absorbing basic information about the subject matter. This approach clearly requires that the current emphasis on coverage of a large quantity of information must yield to an emphasis on depth or quality of the student's understanding. Schools can choose the most important principles and concepts whithin each subject, and concentrate instruction there. (p. 80)

I believe the story of Canada's past should focus on the ways we have maintained peace, rather than on the ways we have fought each other. History, in my view, should be rich in the stories of people that spill over from the facts of their lives to literature and to our lives today. E. H. Carr (1961) expresses a similar idea:

> Learning from history is never a one-way process. To learn about the present in the light of the past means also to learn about the past in the light of the present. The function of history is to promote a profounder understanding of both past and present through the interrelation between them. (p. 68)

I also believe that the role of the teacher should stress partnerships in learning, not teacher ownership of the enterprise. Joseph Hester (1994), writing about what is needed to teach toward thinking, supports the idea of active partnership:

> They (teachers) will be asked to give up reliance on didactic instruction, workbooks, ditto masters and the verbal giving of

> "knowledge". Instead, they will be asked to focus on infusing thinking skills into each lesson, to coach for thinking skills improvement, and to provide discussion opportunities, exploration of knowledge areas, and research/writing opportunities. To teach-for-thinking implies the creation of "learningful" environments - the establishment of the conditions that enable students to lead the most enriching lives they can. (p.7)

Another educator, Paul Gallagher (1995), also argues that the teacher's role must change:

> It is incongruous to expect teachers to act as fountains of knowledge who primarily use chalkboards, books, pencils, and standard teaching aids to pour new knowledge and skill into receptors called students. (p. 57)

The idea of partnership is also evident in my views on assessment and evaluation. I believe it must become a shared endeavour. Students and their parents need to be educated so that they understand that promoting appropriate metacognition and transfer is a primary goal of education, rather than the acquisition of sterile alphabetical symbols on report cards.

This examination of my value positions through reflection, moving from a negative to a positive stance, suggested a statement that could be made concerning my values. I value the integration of knowledge so that personal meaning about life can be examined and acted upon, the idea that peaceful existence needs to be celebrated,

the imagining of teacher/learner as interchangeable roles shared by all those who participate in a classroom, and the sharing of the process of evaluation to eliminate the notion of the judge and the judged.

The values that I brought to the classroom and that were embedded in the curriculum I wrote rested, however, upon a broader system of values. These values were found within a movement called Global Education. This movement offers teachers and students a perspective from which to deal with the reality of living in today's Global Village. Global educators ask us to look at modern society and to look at our schools. Putting the two together, they advocate ways in which schools can assist society in realizing and reflecting a more humane world, a world that has the possibility of continuing to exist.

I would suggest that at the core of the value system of Global Education is the idea that we humans are the stewards of this planet. James Lynch puts forth this view in Education for Citizenship in a Multicultural Society (1992):

> No one nation, not even one of the superpowers, is competent to resolve the ideological, economic and environmental pressures facing all travellers on spaceship earth. . . .the concept of citizenship [has evolved] from the narrower bounds of familial group or tribe, through the age of the city-state and single-state nationalism to the age of global rights and responsibilities and the internationalization of the lives of all inhabitants of this planet. (p. 16)

Similar ideas are also espoused by the Ontario government in a recent document on education. In that document, The Common Curriculum (Ministry of Education and Training, Ontario,1995), stewardship was also noted by the writers: "Students will also realize that making decisions about their future endeavours and pursuits includes taking responsibility for the welfare of others and the survival of life on the planet" (p. 7).

After looking at the values that were entrenched in the curriculum I had developed, I was ready to look at the values that the students brought to the classroom. To gain some insights from the students, I carried out a piece of research while we were working through one section of the curriculum. Using the results of this research, I arrived at some conclusions about the relationship between my value system and that of my students. These conclusions allowed me to put forward some ideas about how the curriculum could be adapted to integrate the students' values with my own.

This project is divided into three chapters. The first chapter, containing several sections, focuses on teacher values. The second chapter examines the values of my students through action research. The final chapter looks at the implications for the curriculum I created when the value positions of the teacher and the students are made explicit.

The first part of Chapter One is a personal history of my interactions with ideas about curriculum This section presents the curriculum and explanations about the terms used to describe it. The second part of Chapter One concerns Global Education and shows how

my personal curriculum values found resonance in the Global Education movement. In this section, I present a social backdrop for this movement and also the work of several educators who believe, as I do, that the needs of all those involved in the education of young people in the Global Village must be met in ways that will allow a sustainable world to emerge. The third part of Chapter One concerns values education: content, teaching strategies and evaluation procedures are discussed here. Chapter One ends with assessment and evaluation. In this section, I place my view of this process alongside current findings of others and put forward suggestions as to how the integration of evaluation into the curriculum can be an empowering force for students, parents and teachers.

Chapter Two focuses on the values of the students, describing the research and discussing its implications for the curriculum. I also attempt to place my research within the context of recent configurations of teacher research using the work of Jean McNiff (1993) whose views on teacher research helped me to understand the research I carried out, especially with respect to the problems I encountered. Her insights also helped me see how action research could become an integral part of this curriculum.

Chapter Three concludes the project with an overview and suggestions for ways in which this curriculum can become and remain dynamic. I conclude by returning to my initial argument that such energy can only be maintained through the efforts of all who use this curriculum keeping in touch constantly with their values, the values of others and indeed the idea of value itself.

CHAPTER ONE: VALUES FROM A TEACHER'S PERSPECTIVE

The Curriculum

I stated in the Introduction that I will argue for the importance of making explicit the values of all the stakeholders in a teacher-constructed curriculum. This section attempts to bring out the values that I have developed about teaching and learning that provide the basis for this curriculum. It begins with the ideas I held as a novice teacher and ends with the curriculum I wrote for this project. I note my changing views and refer to some of the people and circumstances that have been a part of this evolution.

For much of my teaching career, curriculum was something that outlined what the teacher was supposed to do. These documents started with objectives and listed content and skills to be covered to meet those objectives. In my first years of teaching I followed each one carefully under the watchful eyes of the provincial inspector, the principal and various consultants. As the years went by, however, and many curricula came and went and the watchful eyes were focused on new groups of beginning teachers, I used these documents more for their reference than their recipe function.

I began writing my own units of work trying to work the skills I was required to teach into topics that would interest the students. By doing this I was able to integrate subjects, especially social studies and language. These integrated units did interest my students and they

also kept my interest high as I developed topics around current events, exhibitions, field trips and books. I think I would still be doing this if I had not been introduced to the work of Hilda Taba (1967) and Jerome Bruner (1960) who made me consider why I was teaching the skills and content that my program was based on. Before coming into contact with these educational thinkers, the question of what and how I should teach was uppermost in my mind. Their work led to to ask why I was teaching the content I was teaching and why I was using the methodologies I was using.

Taba and Bruner seemed to be saying that the primary task for the teacher was to use content and methodologies to teach students to learn how to learn. That could be done by actively teaching them to form concepts by practising categorization (where the concept is supplied by the teacher) and, as they became more skilled, classification (where the concept is generated by the student). Joyce and Weil (1972) explain Bruner's position:

> Bruner. . .believes that the structural concepts of each discipline can be identified and taught to the students and they then become an information processing system for him [the student]: an intellectual map [for the student] which can be used to analyze particular domains and to solve problems within those domains of activities. (p. 166)

June Maker (1982) explains Taba's position:

> "Thinking includes an *active* transaction between the individual and the data with which he (or she) is working" (Institute for

> Staff Development, 1971a, emphasis added). This idea has numerous implications for the learning process. It means, for one thing, that children do not develop their thinking skills by memorizing the products of adults' thinking. Children develop these skills by manipulating ideas, critically examining them, and trying to combine them in new ways. (p. 240)

I built these ideas into the new units I devised, being careful to look at the board-published curriculum documents for justification when it came time to present my yearly plans to the administration.

At that time I also started to use an unpublished research model written by Fran Halliday, called REACT (Research and Enquiry: A Companion to Active Composing and Thinking). As I worked with this model, I realized that my understanding of the ways young people think and the contexts that need to be developed to promote that thinking were often informed by the students themselves. Some conclusions that came from those observations were that they needed large blocks of time without the teacher hovering over them to check if they were "on task." Teenagers often seem not to be on task; their commitment to the work at hand is characterized by periods of intensity interspersed with periods of seeming inertia. They also like to work with classmates with whom they are at ease and whom they can trust when risks in stating ideas are called for. Special places, most often the floor, are also seen as important, as is the freedom to choose that place.

In 1988, I was one of the teachers who worked on the Darcel

Project, named after Darcel Senior Public School where it took place. This project looked at the effect that the acquisition of declarative knowledge had on the ability of intermediate students to write summaries. John R. Anderson (1985) explains declarative and procedural knowledge: "Declarative knowledge refers to knowledge about facts and things, procedural knowledge refers to knowledge about how to perform various cognitive activities" (p. 198).

The analysis of the Darcel project suggested that students produced better quality summaries when they were taught strategies to access declarative knowledge. The complete project was presented as a master's thesis by Fran Halliday in 1990 entitled, "The Influence of Innovative Curriculum on the Quality of Middle-School Students' Text-Based Summaries." The outcome of this project for me was the opportunity to increase my understanding of how students learn. I learned that declarative knowledge and procedural knowledge need to be integrated if efficient learning is to take place.

When we were working on the project, we were under the direction of Dr. Mark Aulls of McGill University. He has developed a model of teaching and learning called AIM (Aull's Instructional Model). The ideas that he presented in this work, along with the Darcel Project, added information about thinking and ways that teachers could set up programs to facilitate the acquisition of skills and strategies to that end. In a short unpublished article drafted by Fran Halliday (1986) in consultation with Dr. Aulls, an overview of the model is given:

> A.I.M. represents an instructional procedure for actively teaching skills and strategies necessary for learning. Based on the principle of explicit instruction A.I.M is comprised of five interlocking phases of instruction designed to help the student progress through the five phases of knowledge acquisition; from the awareness of a need for a skill, to metacognitive knowledge of how to monitor and check its use to the transfer of the use of a skill to contexts different than those originally presented during instruction. Thus the ultimate goal of A.I.M is to help the student learn how to learn. (p. 7)

The ideas generated by the literature on thinking skills, by the work with REACT and AIM, and by the Darcel Project, focused my curriculum views for several years.

Recently, I have been influenced by the work of John Miller of OISE (Ontario Institute for Studies in Education) and his writings on the holistic curriculum. In The Holistic Curriculum (1988) he explains that his ideas on curriculum come from a worldview that displays a variety of philosophical, psychological and social contexts.

The first position he calls transmission. It can be described as an "open head and pour in approach" where the teacher "pours in" certain values, skills and knowledge. Curricula formed around this position show an atomistic worldview where nature is made from isolated building blocks. Not surprisingly, there are definite boundaries that separate the transmission curriculum into discrete sections.

The next position is called transaction. Here education is viewed as a dialogue between the student and the curriculum. Problem solving and instructional strategies that facilitate it are the focus of this position. The worldview that underlies transaction is the scientific method. This is not, however, the scientific method of the transmission position where a mechanistic stance is taken. In transaction the scientific method is seen as a vehicle which helps the individual deal constructively with the world.

In the transformation position the focus is on personal and social change. Miller explains his ideas of the transformation position in this way:

> The transformation position concentrates on personal and social change. In this position there is a holistic emphasis, and the student is not just viewed in the cognitive mode, but in terms of his or her aesthetic, moral, physical and spiritual needs. Thus, the curriculum and the child do not just interact at the cognitive level. . .but interconnect in a holistic manner. (p. 6)

Another person who has recently influenced my thinking is the Australian educator, Shirley Grundy. She begins her book Curriculum: Product or Praxis (1987) by stating that curriculum is not a concept; rather it is a cultural construction. Grundy argues that to understand curriculum we must understand the culture in which it is embedded. Understanding a culture, she continues, can come about only if we understand the beliefs and values that exist there. To understand a curriculum it is necessary to ascertain the beliefs about persons and

the world that are behind it.

Her thinking about what lies behind the scenes has been influenced by the German sociologist and philosopher Jurgen Habermas. He postulates that there are fundamental human interests that influence how we construct knowledge. These interests not only signal what is knowledge, they also determine the categories into which that knowledge is placed. Habermas states that there are three types of interests: technical, practical and emancipatory.

Shirley Grundy has linked Habermas' work to curriculum design. She points out that both knowledge and action interact in a curriculum and these factors are determined by a technical, a practical or an emancipatory interest.

Technical interest is oriented toward people who wish to manage and control their environment. Knowledge comes from observation which leads to the making of an hypothesis. From here, people with this technical interest can predict outcomes, make rules and in turn control environments. Grundy sees technical interest behind certain types of educational research. She argues that if educators can discover the laws of learning through observation and experiment, they can build those laws or rules into a curriculum in the form of objectives. Those who teach from this base, Grundy asserts, will be the ones in charge of student learning. At the end of the day, the products of that learning will conform to the intentions stated in the objectives. Grundy delineates (1982) her concern about this stance in an article entitled "Three Modes of Action Research":

> There is a chance of manipulation where the participants are regarded as the instruments, rather than the agents of change. The relationship between the facilitator and the group will then be an 'I-it' relationship (in Buber's [1965] phrase) where persons become objects or tools to be used in the realisation of a goal. (cited in Kemmis & McTaggart, 1988, p. 356)

Grundy continues by arguing that the control that characterizes technical interest is not an aspiration of those who have a practical interest. Rather than wishing to control the environment, they wish to be part of it. Practical interest is taking right action: action for the good. Experiences are not organized in order to make laws; they are organized to make meaning. The interpretation of meaning toward what is construed as good helps people to make judgements about how to act morally. Curriculum design, from a practical interest, is a process whereby student and teacher work together to make meaning of the world.

Grundy cautions the teacher, however, about becoming enamoured with the role of maker of meaning. This meaning, she asserts, comes from the personal wisdom of the participants. The teacher's role is crucial because she must reflect on the curriculum using her knowledge, experience and intuition to ascertain if the meaning developed is indeed for the good of her students. This solitary self-reflection, Grundy argues, can lead to self-deception.

She advocates an emancipatory curriculum, which moves beyond the possibilities of self-deception and control by objectives and is

meant to emancipate all those who participate in it. This form of curriculum seeks, according to Shirley Grundy, to empower not only the participants within their particular site of practice, but seeks empowerment over theoretical and organizational structures and the social relationships which support those structures. The scope of such an enterprise, she argues, demands a great deal of commitment among the participants. The curriculum is developed by a group and is subject to group dialogue throughout its life. Grundy characterizes the communication needed by group members by again referring to Buber: "The kind of relationship which affords reciprocal recognition to the person of the other is the kind designated by Buber (1965) as an 'I-thou' relationship. . . .which has understanding as its goal" (p. 360).

Working within an emancipatory curriculum demands of the participants both autonomy and responsibility. Grundy argues that the participants will be:

> moving from being uncritical to critical, from being ahistorical to being a subject who sees her work in an historical framework. . .[this] requires not growth but a transformation of consciousness. . .not spontaneous transformation- not linear- . . .transformation displays itself in increasing moments of emancipatory practice. (p. 190)

When I was ready to develop a curriculum of my own, I had gleaned an array of information from theorists and from the students with whom I had shared various curricula over the years. My first task was to visualize myself and my students working with this curriculum. I saw it as active, with much talk, drama, and artistic

expression. But it was quiet too, with time being devoted to manipulating information, to reading, to writing, and to listening. We were engaged in endeavours that were effortful but also compelling as we worked toward the concepts that formed the core of the curriculum: that students come to understand that we must care for one another and our earth if we are to survive, and that students come to understand that peace is an effortful human construct.

Years of experience in the classroom, however, allowed me to move away from this picture and consider the primary challenge to be overcome before this picture could begin to be realized. That challenge was to find ways to make the concepts that formed the base of this curriculum become more than words to my students.

To this end, I chose a curriculum mapping strategy developed by Fran Halliday at McGill University. I found this mapping strategy useful because it forced me to continually return to the main concepts as I shaped each part of the curriculum to ascertain if these concepts were being developed consistently.

The curriculum has as its core a main concept or concepts. The content and methodologies to develop these concepts are divided into three large sections or units. Each unit has a goal that links to the main concepts. The units are broken into four events, or smaller sections. Whenever the word "event" is used in this project it means these smaller sections into which the unit has been divided. Each event also has a goal which links it with the goal of the unit, which in turn ties into the main concepts. For example:

GENERAL IDEA (A MAIN CONCEPT):

Students come to understand that we must care for each other and our world if we are to survive.

SPECIFIC IDEA (A CONCEPT THAT DEPENDS ON THE GENERAL IDEA):

Students come to understand that peace is an effortful human construct.

GOAL OF UNIT ONE:

Students come to understand the fragility of a peaceful society.

GOAL OF EVENT ONE:

Students come to understand that war generates and solves problems.

GOAL OF EVENT TWO:

Students come to understand that national loyalty has both positive and negative aspects.

GOAL OF EVENT THREE:

Students come to understand that working in a group is integral to positive family and community structure.

GOAL OF EVENT FOUR:

Students come to understand that war touches individuals from distant and nearby sources.

After these linking ideas were put into place, the next step was to add the ways that would allow the "students come to understand" part to be a possibility. My first consideration was content, followed by approaches, perspectives, processes, resources and evaluation.

Content

Although the titles for the units and the events are based on the history of Canada, the content consists of history, geography, reading, writing, speaking, listening, drama and art.

Approaches

The map contains four approaches: expository, narrative, problem solving and inquiry. Expository is the traditional transmission approach. The information is delivered as a story when the narrative approach is used. During problem solving the students solve a question or questions created by the teacher. When the inquiry aproach is used the students collect data and create questions to solve.

Perspectives

The learning is focused around one or more traditional disciplines. One discipline is usually stronger. Some examples are: literary, archeological, sociological and philosophical.

Processes

These are what the teacher intends to be going on "inside" the student's head. I chose to use Bloom's Taxonomy as outlined by C. J. Maker (1982). She informs us that taxonomies are sets of criteria that are used to classify the levels of complexity required to think through tasks (p. 17). Bloom's Taxonomy consists of six levels. The six levels are: knowledge, comprehension, application, analysis, synthesis and evaluation. The least complex thinking tasks are found at the knowledge level; the most complex thinking tasks are found in the level of evaluation. This taxonomy was chosen because it is well known and therefore easily accessible to anyone who may wish to use this curriculum.

Miller and Seller (1990) position Bloom's work at the transmission position under mastery learning. I would agree that this taxonomy is well suited for this approach because teaching and learning activities can be organized from least complex to most complex. Students move "upward" through these levels of complexity as they exhibit mastery at each level beginning with the knowledge level and ending with the evaluation level. In the curriculum I designed, Bloom's Taxonomy is not used as a tool for mastery learning however. The taxonomy is used as a guide to my planning of teaching and learning tasks. When I am thinking through these tasks I need to be aware of their level of complexity. For example, students need to understand the strategies for analysis before they can be taught the strategies for synthesis.

Resources

The curriculum contains a list of the resources, both human and otherwise. It is understood that these resources would change as people use the curriculum and bring forward new ideas and resources to implement those changes.

Evaluation

This section was not in Halliday's original work. I added it because, as I stated in the Introduction, I believe evaluation should be an integral part of what is going on in the classroom, not something added on for purposes of justification. In this section, I outline ways that teachers, students, parents and administrators attempt to gauge learning.

The curriculum that resulted from this mapping strategy is a working document (see Appendix A). Earlier in the chapter, I noted the people who have influenced my thinking on curriculum design. As I work with the document, it will be necessary, I believe, to return to their ideas many times. I need to know if procedural and declarative knowledge are developing from the strategies in REACT and AIM. It will also be necessary to note if I am able to move toward Miller's transformation mode. Taking note of the powerful ideas of Shirley Grundy will be a challenge. The curriculum, in its present state, has been developed from the reflections of one person. As Grundy points out this solitary focus can lead to self-deception. In an effort to overcome this one-sided view, the curriculum will be used by a team

of five grade 8 teachers. Their interaction with it will allow, I believe, a shared focus as teachers and students learn together and share that learning with one another.

In the Introduction, I listed some important things that I care about as a teacher and said that the curriculum is a statement about what I value. I value the integration of knowledge so that personal meaning about life can be examined and acted upon, the idea that peaceful existence needs to be celebrated, the imagining of teacher/learner as interchangeable roles shared by all who participate in a classroom, and the sharing of the process of evaluation to eliminate the notion of the judge and the judged.

In this section I have attempted to provide a background for these values. It is not possible to pinpoint a "place" and state that this is where a particular value position emerged and then track that value across time. It is possible, however, to look at these values that I brought to the curriculum and see an idea that ties them together. I suggest that this idea is the search for personal sense or meaning in my work. It makes sense to me that knowledge is integrated to allow for meaningful pictures of existence to emerge, that peace is celebrated over war, that the classroom provides learning for everyone within it, and that the student is empowered to evaluate personal growth in learning.

When I reflect on how I have interacted with curriculum over the years, I can see this search for meaning developing. As a novice teacher I accepted the meaning that others had ascribed to the work of

teaching. My first forays into manipulating the curriculum from what I was "supposed" to do into what I thought would be "interesting" to do were incited by my own interests because, at that time in my career, it made sense to work with something interesting to both me and my students. Both novel content material and novel ways of teaching were important considerations.

My movement from total acceptance of the curriculum and those who expounded it to one of a cautious tampering, hidden from the curriculum experts (principals, inspectors, consultants), is another example of this search for personal meaning. This search for sense or meaning allowed me to be in charge of my own learning as I integrated ideas that made sense to me into my teaching. Not only was I taking charge of my own learning, I was taking charge of the rate of that learning. If an idea did not work for me and my students, I would try something else, without the constraints of time that are often put on teachers when change is mandated from administrators. This search for meaning in my work permeates the experiences that I have outlined here, from the writing of units based on interest to the searching out of theorists to inform my practice, to the participation in the Darcel Project and, indeed, the writing of the curriculum itself.

The values that provide this meaning for me are, however, only the values that I bring to the curriculum at this time. Teacher reflection on personal values and thought on how those values interact in the curriculum must be, I believe, an ongoing process in the life of this curriculum if it is to become a vehicle for teacher and student

empowerment. The process described here--summarizing pivotal events, people, and their ideas and then finding a common theme to unify them--is only one way of making teacher values explicit. The challenge for teachers using this curriculum will be to try this method, adapt it, or devise other ways of getting in touch with their value positions. What must be understood, however, is the necessity for undertaking the challenge of bringing out what they believe to be important in teaching and learning.

Once those values are exposed, they become useful keys in understanding why other ideas that inform practice are chosen. Daryl J. Bem (1970) gives some insight as to the importance of our values: "Values are important because of their centrality to other beliefs and attitudes" (p. 17).

Combs, Richards and Richards (1976) also argue for the importance of understanding our value system:

> The emergence in the perceptual field of any. . .value determines to a great extent what related matters are likely to be differentiated thereafter. A person who has differentiated country music as desirable and valuable and classical music as boring and unpleasant has made a differentiation which cannot help but affect his behavior and further experience. Having these values he may avoid Beethoven and listen to Johnny Cash. This effectively closes him off from some kinds of experiences, although at the same time it opens up new possibilities in the area he has learned to value. (p. 138)

In this section, a background for my value positions about curriculum has been sketched and a unifying theme suggested for those positions. I agree with Combs, Richards and Richards (1976) that a value acts as a differentiating frame of reference, allowing in experiences that adhere to that value and curtailing other experiences that do not. These frames of reference constructed by my value positions allowed me to approach the Global Education movement, the subject of the next section, positively, looking for further understanding of those value positions and possibly through that understanding finding possible links between my values and those of global educators.

Global Education

Global Education is more than an educational trend; it is a movement within the field of education. A trend configures what is already there, whereas a movement takes what is already there and alters it, creating the possibility that the substance of what has been accepted will be radically changed. In this section I will look at the ideas of three writers who provide a social context for the movement. Set against this backdrop are the ideas of several thinkers in education who provide perspectives on the education system in the light of the changes that will be needed to accommodate a global perspective.

Lee F. Anderson is an American educator who has examined the social background of global education. Anderson (1991) argues that

there are three profound changes in the world's social structure that have found convergence in the last 20 years. The first one, which started over 500 years ago, is the accelerating growth of global interdependence. This growth has been caused by three interrelated events: European expansion, the emergence and growth of capitalism, and the spread of modern science and technology.

The second change that Anderson cites is the erosion of Western dominance. He argues that in 1400 Europe was but one of many civilizations. By 1900 Europe and its colonies influenced over 85% of the earth's surface. After World War Two decolonization took place. With that, old cultures and religions which had long been dormant began to reemerge. European economic dominance also began to decline as was made evident by the creation of the oil cartels and the rise of Pacific Rim trade.

The third change Anderson sees is the decline of American hegemony. At the end of World War Two, America emerged relatively unscathed in terms of infrastructure and economy. For the next 25 years the U.S.A. was a dominant force in world production, commerce, finance, politics and culture. By the '70s, however, this hegemony began to disappear as other nations became powerful.

This social setting of global education has also been examined by two British authors, Graham Pike and David Selby (1988). In their book Global Teacher, Global Learner, they cite four dimensions of globality: the spatial dimension, the temporal dimension, the issues dimension, and the global cultural crisis.

Pike and Selby argue that the interdependence of all life forms predates human society. European exploration, in their view, caused human societies to become interdependent. As an example they point out what happened to the native populations in North America after European contact. As their need for land grew stronger the Europeans took over the native lands. And as their inability to exist without their land grew, the native people became more and more dependent on their conquerors. Today, Pike and Selby assert, this type of spatial interdependence is growing in frequency, depth and scope. Major events spread from continent to continent as their global impact becomes more serious. The wars in the Balkans are but one example of this.

These two authors also examine the rate of change. They argue that change is not new; it is the rate of change which has accelerated so swiftly. This temporal dimension maintains a symbiotic relationship with the spatial dimension. The rapid decline of the North Atlantic fisheries is dramatic evidence of this relationship.

Issues are the next dimension. Pike and Selby no longer see the day when crises could be isolated and dealt with. Today, we have the population crisis and the environmental crisis to name two of many. New ones appear before the old ones are solved. Now we are in a global crisis syndrome that touches all parts of the world.

The fourth dimension is called the global cultural crisis. Pike and Selby assert that the mechanistic worldview of Descartes and Newton still prevails. This is in spite of research that has proved the

principal tenets of this view of our world to be false.

Lawrence LeShan and Henry Margenau, the former a psychologist and the latter a physicist, coauthored a book, Einstein's Space and Van Gogh's Sky (1982). They have this to say about our deep-seated mechanistic worldview:

> The cosmos itself was a giant clockwork--possibly, as for Descartes, wound up and supervised by God--that could be truthfully explained by a mechanical model. . . .This assumption. . . includes the idea that everything that is really understood can be visualized . . . .
>
> Physicists may recognize that it is invalid to conceptualize an electron as anything but a set of numbers (not, for example as a round, rapidly spining ball), but most psychologists generally hold to the belief that someday, somehow, we will have mechanical models of the human mind and of human societies.
>
> . . .Science is struggling today with a profound problem. Against the belief that everything that is, is in the same sense and follows consistent laws, is pitted the knowledge that many data, including those of our inner experience, cannot be fitted into the same rational system that describes so well what is and what happens in the see-touch realm of experience. (pp. 6-7)

The background provided by Anderson, Pike and Selby, and LeShan and Margenau gives a context in which to think about the place of

education in this globalized world. All societies are becoming increasingly interdependent. Old power structures are declining as new powers ascend. Change is swift. And in spite of globalization, or possibly because of it, a mechanistic view of the world still prevails in world decision-making.

Some educators are dealing with life in the Global Village by taking an in-depth view of the education systems and the changes that will have to be made to accommodate a global perspective. Barbara Benham Tye (Tye & Tye,1992) is one who sees many challenges ahead as the global education movement attempts to make changes in the school system.

Her thesis is that schools are structured on a three-tiered system. At the base is society. After that comes the set of cultural and social norms and assumptions that are in place about the educational system. The final tier is the individual school. When Tye speaks about society's influence she is referring to the view that Western society as a whole has had of schools over the years. She argues that at one time children were thought of as little animals in need of taming. It was the function of the school to perform this task. Now, she asserts, children are thought of as individuals in Western democracies. The function of the school today in society's eyes is to meet the individual needs of students, both academically and socially.

The deep structure of schooling is also linked to society at large. Tye asserts that we take for granted such things as size of classrooms, division of subject areas, the teacher's role as

disciplinarian and a marking scheme that goes from A to F. Tye considers this deep structure as a connecting thread that pervades all schools in a society. She argues that it is this pervasiveness that gives deep structure its persistence and power.

Each school, however, has its own personality. Barbara Tye asserts that the history of a school, the community that surrounds it, the quality of teacher/administrator relationships, the problems faced and the climate of its classrooms make each school a unique place. Change can happen here slowly or quickly as the players respond to society. She sees global education initiatives as having a chance of success at the individual school level. Nevertheless, if these initiatives attempt to disturb the deep structure of schooling they will have little hope of success. There is the possibility, however, that this deep structure is now in a period of transition in response to societal pressures to globalize. Barbare Tye and her husband Kenneth coauthored Global Education: A study of School Change (1992). This book is an account of a 4-year study of 11 schools where global education initiatives were attempted. In the introduction Lee F. Anderson writes:

> There is little question that one of the basic social changes currently underway in American society augurs well for global education at least in the long run. This change is the rapid globalization of American society. This is evidenced in virtually every doman of social life. (p. xviii)

In 1990 the Ontario Premier's Council issued a report entitled

People and Skills in the New Global Economy. In the report, the writers state:

> Tomorrow's workforce will not be composed of individuals with highly specialized skills and knowledge. . . .It will be a workforce made up of adaptable individuals, able to formulate and solve problems quickly, to anticipate the need for action, to pass critical judgement and to integrate thinking and knowledge with manual dexterity and physical tasks. Ontario's educational system must therefore emphasize broad, critical and socially interactive learning to equip students for the full range of experience they will later encounter. (p. 17)

Possibly the deep structure of schooling will change as society at large accepts the idea that schools must change to meet the needs of a globalized world. Marshall McLuhan and George Leonard wrote about such changes more than 30 years ago. In "Learning in the Global Village" (Leonard & McLuhan, 1965) they argued that the days were over when education's task was to decide what the social machine needed and then turn out people to meet those needs. They foresaw a new era.

> Fragmentation, specialization and sameness will be replaced by wholeness, diversity, and above all, a deep involvement. . .the new modes of communication. . .are linking the world's people in a vast net of electric circuitry that creates a new depth and breadth of impersonal involvement in events and breaks down the old boundaries that made specialization possible. (pp. 108-109)

The world that McLuhan and Leonard observed was in flux: moving from a factory model that promoted specialization to an entrepreneurial model that promoted diversity. The action they argued for saw the student as the central actor in her learning, freely moving around a learning place, aided by technology but helped more by an intrinsic interest in her education. Action would also be required by educators:

> Among their first tasks will be the unlearning [of the] old unacknowledged taboos on true originality. After that they may pick up a new driving style in which they glance into the rear view mirror when guidance from the past is needed but spend far more time looking forward into the unfamiliar, untested country of the present and the future. (p. 112)

A more recent look at education in a globalized context was put forward by a group that attended the symposium on Global Learning held in Toronto in 1985. They saw the global village as a place of division and despair. The superior power of the wealthy nations to provide the necessities and more to their populations was juxtaposed against the poor nations providing the barest necessities, and often not even those, to their peoples. Added to this unequal distribution of the world's resources were the many divisions that gave rise to political and religious hatred.

The action that was proposed to begin change placed the emphasis on self-knowledge. Presenters at this symposium argued that this self-knowledge must form the basis of all other knowledge if

a harmonious society were to be realized. The next action they advocated was to learn about others through social contact. When these social contacts are not realized, the presenters asserted, it becomes more difficult to learn about people from cultures different from our own. When this is allowed to happen, people from other cultures become the "other" to us. Presenters asserted that there must be active inquiry into practical skills, into history, into thought and belief systems, into nature, and into learning itself. They also advocated getting in touch with creativity by learning about creative individuals and also by experiencing and sharing the products of the creative part of our natures "for it is through these products--especially such universal activities as music and dance--that we can most readily identify with other cultures and share the humanity of people" (Oliver, 1987, pp. 78-79).

Thornton B. Monez (1973) is another educator who took a similar dismal view of the global village. He saw the powerful elite living at the top and the rest of humanity well below. Monez argued that the role of educators was to help the upcoming generations to "give up outworn National and territoral perspectives and replace them with ways of thinking that will help them deal directly with the worldwide social problems that pervade their lives" (p. 31).

James Lynch (1992) echoes these concerns. He asserts that making an argument for world citizenship is difficult. National citizenship offers, although not always delivers, security and material reward. Lynch argues that the days when citizens could be content to

live within the nation and not be aware of the world around them is past. Social, economic and environmental forces now impinge on us all. He explains:

> What is needed is a concept of political association which can engender humane, cooperative, idealistic and organic modes of human association and interaction, drawing on the virtues of social, economic and environmental self-restraint, rather than instrumental competitive, materialistic, atomized and exploitative relationships, which drive human beings ever more to a kind of inner immigration into individualistic solitude, unsustainable consumerism and ecological suicide. (p. 20)

He continues by stating that educating people toward such a world will require a change of paradigms for knowledge, attitudes and strategies. Lynch contends that this is a daunting task:

> Education for global citizenship has to take into account the needs of individual children as well as the pluralist nature of most societies and of the world. It has to generate the knowledge, skills and insights necessary for creative and active participation, as well as for positive and creative dissent. It has to empower students, intellectually and socially, to make conflict creative and seminal of progress. (p.17)

Nevertheless, this possibility for education will not be realized, Lynch insists, unless citizens think about the world using a paradigm

that espouses caring for others as opposed to a paradigm of selfish utilitarianism.

Another educator who held similar views was Martin Buber (1971). Joshua Weinstein (1975) summarizes Buber's ideas on education in the light of its role to foster unity among the people of the world:

> Buber, unlike his contemporaries, could not accept nationalism and national unity as major aims of his new society. These could not serve as a meaningful and dynamic purpose in a world of human affliction, division, intrigue, confusion and hopelessness. . . .Buber believed that the solution to man's problems did not rest in more knowledge, nor in more skills, not even in the enrichment of man's mind. He believed that the future of mankind lay in eternal/universal values, the only values that could forge a diversity of individuals into a cohesive entity, and that education worthy of its name must be directed toward fostering a continuous desire for these values. Such values require a suitable base, a humanistic and global foundation which would serve as a common denominator and reach out beyond the narrow confines of subcultures. (pp. 56-57)

Susan Drake, who teaches at Brock University's Faculty of Education, is another educator who shares this advocacy for integration. In a recent article in Brock Education (1992) entitled

"Education 2005: Life at Futuristic High", she argues that wellness is the fundamental concept underlying education:

> The wellness concept recognizes the interconnections among all things and includes the whole person, society, country and planet; all beings are interconnected and living in the context of their home the planet. When one thing changes all things change. All choices of human action are important. The approach is interdisciplinary and holistic. The whole person includes the physical, mental, social and spiritual dimensions. (p. 14)

Drake hypothesizes that when students leave a school embodying this concept they will have high levels of self-esteem, they will be adept at learning and problem solving, they will be adaptable to change, they will have a social conscience, and their lives will be embedded in a global context that will serve them well when they face the complex problems in the modern world.

Walter Pitman (1991) looked at the social backdrop of the globalized world from his position as director of the Ontario Institute for Studies in Education. In an article in Education for a Global Perspective he argues that teaching toward a global perspective represents a massive shift from earlier conceptions about knowledge and its acquisition. Faced with a flood of knowledge some scholars are coping by shifting to "horizontality"; that is, they are considering their contributions in the context of other academic disciplines. When it comes to training teachers, however, problems arise. According to Pitman, faculties of education have never been quite accepted by

academic leaders. The perception of rigorous scholarship that surrounds other disciplines has not been extended to faculties of education. Pitman argues that this perception has not allowed teacher education to make this horizontal shift.

Nevertheless, Pitman does see the beginnings of changed attitudes as some environmental courses are being offered to teacher candidates for credit. He believes that, in spite of the roadblocks which exist, global education will come:

> There is no choice if the school is to be part of the learning web of the community. And any learning that is connected directly to human survival will have an intellectual and spiritual energy that will not be suppressed. (p. 6)

The problems for teacher training that Pitman spoke about were also noted in a paper presented to the ASCD (Association for Supervision and Curriculum Development). In that paper, "Bringing a Global Perspective to Our Nation's Curricula: The Role of the University" (Broyles Bogdon, Ponder, & Hammill, 1992), the presenters concluded that there were problems to be overcome at the faculties of education. Generally, global education courses were not part of the program for teacher training. Professors in these programs cited not enough time, no clear meaning or direction, no conceptual framework and personal unpreparedness as some of the reasons global education courses had not taken shape. The presenters of this paper argued, however, that the time for change is at hand.

Classroom experiences show great potential for the connections

> between global education and interdisciplinary content, experiential learning, cooperative learning, technology integration, and community involvement. In addition, global education draws on a holistic approach in developing the capacity of the student both intellectually and emotionally to cope with continuous change. (Anderson cited in Broyles et al., 1992, pp. 1-2)

In this section, I have put forward the ideas of some advocates of global education. Their views on what is valuable in education harmonize, I believe, with mine. There are many examples to support the integration of knowledge, the celebration of peace, the sharing of teaching and learning roles and the empowerment of students, teachers and parents through assessment and evaluation. I noted earlier that these personal value ideas were held together by a search for personal meaning in my work. Also noted earlier was the idea that the global education movement was held together by a sense of shared stewardship for this planet. My search for meaning in my work led me to the global education movement. That search allowed me to understand that global education is based upon human stewardship for the planet. This understanding in turn pointed out that personal meaning in one's work can spring indeed from intrapersonal sources, such as stewardship.

Values Education

In the preceding section I noted that the modern world can be

defined as interdependent, swiftly changing, crisis ridden, and mechanistic. The educators that were cited in that section saw a variety of needs flowing from such a world. A new vision of schooling was called for. In this vision the understanding of self in relation to others and to the environment is essential. Students have an intrinsic interest in their education. The curriculum is holistic, not fragmented. There is a sense of community, of being on a shared journey, and the interconnectedness of everything on the planet is stressed.

I also noted that the values of the vision of world stewardship through schooling promoted by global educators harmonize with my values of personal meaning through teaching and learning. The reciprocal relationship between these two value systems creates a strong value base for this curriculum. Instead of basing the curriculum on the values of one person, the value positions of other people also inform the curriculum. This shared focus gives agency for communication. At first the communication exists only in the mind of the teacher as she "speaks" and "listens" to other educators through their published works. As the curriculum develops through practice, however, from the interactions of other teachers working with it, the communication will move from being a solitary experience to being an experience shared through conversations which will allow for questioning of value positions. The answers to these questions and the posing of new ones will constantly revitalize the values that are at the base of this curriculum. Such revitalization, I believe, will give

the curriculum strength.

That strength, nevertheless, will exist only in the realm of ideas unless these values can be taught and learned and the teaching and learning evaluated. Several authors have brought insights on how to meet this challenge, as have the writers of The Common Curriculum (Ministry of Education and Training, Ontario, 1995).

One writer is Allan Harris who wrote Teaching Morality and Religion (1976). He argues that indeed values can be taught and assessed. Harris saw the understanding of self and its relationship to understanding others as pivotal. This understanding begins when students are taught to see emotions as an important and necessary part of themselves. When they can understand their own feelings from a rational perspective as well as through the emotional realm, they can work toward understanding the feelings of others. In addition, students are taught to get in touch with their needs and interests as well as those of others. Such learning however, Harris argues, cannot take place without a context and that context is provided by lessons in science, history, geography and language.

All this learning nevertheless will have little impact if it is not communicated. To this end, Harris advocates classrooms that are rich in dialogue. But here also there are lessons to be taught and learned. The study of the logic of moral language is essential. Students need to know how such ideas as good or evil can be defined. They also need to be aware of situations where a moral judgement is needed. Harris contends that complacency too often blurs the picture. He gives as an

example situations where women are considered inferior to men. In the classroom that Harris envisioned, the place of women in society would provide the opportunity for a lively discussion. He saw the teaching and learning passing through three stages. Discussion was followed by judgement-making, with action as the final stage.

During discussion periods students would learn how to communicate with a wide range of people. Harris viewed this as most important because he felt that without that fluent communication a person does not have the opportunity to understand their own feelings, needs and interests, nor do they get the opportunity to understand those of others.

Discussion is followed by judgement-making. Harris argues that once a judgement is made it must be followed by a course of action. Commitment is an essential ingredient here. If the commitment is not strong it will not stand the force of side effects. To return to the earlier scenario: If students decided that society still saw women as inferior to men they might decide to use only inclusive language as one way of combating that stereotype. If, however, students were ridiculed by others they might either abandon or maintain the language based on their commitment to the judgement they made.

Evaluating the learning is also important. Harris advocates the setting up of criteria which will provide the opportunity for both students and teachers to examine the effects of action on the feelings, needs and interests of themselves and others. These classifications could highlight the need for further knowledge, discussion, judgement

and action. Harris firmly believes that this method of evaluation will allow students and their teachers to become more skilled and therefore more thoughtful judgement makers as they face the consequences of their actions.

Martin Buber (cited in Cohen,1983) is an author who has written on the teaching and evaluating of values. He, like Harris, saw the understanding of the self and its relationship to others as the core of values education. In every person, he argues, is a conception of being. As life is lived, choices must be made. Individuals can realize that a value has been called into action when they see the outcome of that choice either allowing the person to move along toward all that they could be, toward the good, or frustrating them in the attempt. Buber does not see that there are permanent value systems. Rather, there is the responsibility to act toward being a blessing: to onself and to the community in which one lives (p. 47).

The context of this teaching and learning for Buber lies in the great spiritual documents of the culture. He also advocates that students study science to the limits of human knowledge and when they arrive there consider the threshold on which they are standing. Students also need to gain knowledge of how to participate in dialogue.

The teacher's role in values education is of great importance to Buber. He argues that the teacher must first understand that there is a zone: a sphere of the "between" where two humans meet. In that zone a relationship is established. It is here that a person remains true to her whole person and it is here where that person reaches out

to form a relationship with another. In the Walter Kaufmann translation of Martin Buber's I and Thou (1970) the following is stated: "In the perfect relationship my You embraces my self without being it; my limited recognition is merged into a boundless being recognized" (p. 148).

Buber stresses that it is essential for both teaching and learning that this relationship exist. Buber also states that the teacher must inspire students to be courageous in taking on the burden of living so that they can become one of the building blocks for the unity of humankind. Cohen (1983) quotes Buber from a 1918 lecture "Zion and Youth": "The eternal hope of human felicity is youth, upon which mankind chances time after time" (p. 69).

Skills in analysis are the main evaluation tools concerning values for Buber. With these skills learned and practised students can refine their experiences. As Cohen (1983) explains:

> Buber passes harsh judgement on the authoritative teacher . . . .who perceived his task as the mere transmission of information in the form of maxims, laws and principles the child was required to receive and to learn by rote. . .the child was reduced to being a receptacle of subject matter whose nature was determined by adult values. . . .the child was expected to accept. . . and. . .to conform. (p. 32)

Rather than this conformity Buber proposes that children learn to manipulate information and learn to draw their own conclusions from it. As Cohen states: "[This] pedagogy gives scope to the child's

personal experience and encourages him to develop by means of experimentation and self-expression" (p. 33).

The teacher's participation as a role model was of great significance to Buber. The final evaluation, however, resided with the student. Weinstein (1975) expresses Buber's thought in this way: "He taught that youth must try to translate its relationship to truth into the reality of its own life and stand ready to answer for it" (p. 71).

Getting in touch with the self is also a strong theme in the work of Sylvia Ashton-Warner (1969). Creating a holistic curriculum was another important aspect of her work with young Maori children.

In the ideas presented by Harris and Buber there is a sense of an articulate group of students who can with guidance express themselves with ever-growing skill and who can make judgements and consider the consequences. But there are other groups of children who have not had the life experiences that would allow them to participate in values education where language ability is so important. The group of primary-age Maori children that Sylvia Ashton-Warner writes about is one group, but there are many other children of all ages who need to learn about values in the ways that she advocates.

This teacher from New Zealand believes that each child has a creative side and a destructive side. She sees the teacher's role as that of one who allows the creative side of the child's nature to grow. If that happens, she argues, the destructive side will atrophy. She tells us, or possibly warns us, that the inner world that emerges is unpredictable and varied. Often this emerging world is violent but,

when the violence burns off, creative experiences have the possibility of occurring. The children express themselves with talk, drama, making pictures or models and, through using the words unleashed by their creative nature, they learn to read.

When it comes to evaluation of the values developed from her approach, Sylvia Ashton-Warner looks to the children and their actions. She sees in them a value system strongly linked to positive action as their creative natures grow toward an integrated personality. She explains her evaluation this way: "I see the creative channel swelling and undulating like an artery with the blood pumping through. And as it settles, just like any other organic arrangement in nature, it spreads out into an harmonious whole" (p. 186).

Based on my experience, allowing children to create, especially through music and drama, does allow them to "shift" some of the burdens they carry. This shifting quite often, much to their surprise, lets in laughter and fun. The harmonious whole that Ashton-Warner speaks about often is not seen in a 10-month school year, and yet there is a daily sense with some students that they are seeing the world and their place in it as less heavy a burden.

Harris, Buber and Ashton-Warner all see values as a set of ideas that can be taught, learned and evaluated. The writers of <u>The Common Curriculum</u> (Ministry of Education and Training, Ontario, 1995) also hold this view. In the document their commitment to the teaching, learning, assessment and evaluation of values is made evident. The first principle of education states:

> Learning involves developing values as well as knowledge and skills. . . .Although schools do not play the primary role in developing children's values, they communicate a strong message about values both through the curriculum, and through the attitudes and behaviour that are demonstrated and encouraged. (p.16)
>
> The values that are at the heart of this curriculum. . .reinforce democratic rights and responsibilities and are common to many faiths and cultures. They are based on a fundamental belief in the worth of all persons, a recognition of the interdependence of human beings and the environment, and a belief in the inherent value of all forms of life in nature. They should help all students develop a positive sense of self and respect and concern for others, as well as a sense of belonging in the community, a sense of social responsibility, a commitment to democracy and human rights, and a love of learning. It is important to note that these values will not be developed in isolation but will form an integral part of students' learning as they explore various areas of knowledge and relate them to problems in everyday life. (p. 17)

This quote indicates the fundamental emphasis that the Ministry of Education places on the learning of values. This, in turn, places the responsibility for providing that learning on the teacher. The outcomes specify that responsibility. For example in the section entitled "Self and Society" these outcomes are called for: "By the end

of Grade 3, students will identify some of their interests and values and some important relationships in their lives" (p. 86). "By the end of Grade 6 students will also identify personal behaviour that is shaped by family values and by beliefs and by the influence of peers" (p. 86). "By the end of Grade 9 students will also analyze and illustrate the ways in which personal values are reflected in their decisions and sense of identity" (p. 86).

The educators cited in this section conclued that there are ways of both teaching and assessing values. Educators who promote values education, global educators and myself, all value the integration of knowledge, the celebration of peace, the sharing of teacher/learner roles and the empowerment of assessment and evaluation. Examples of the views of values educators cited in this section suggest such links. The views of these educators also show how these values can be implemented. In other words, they set out guidelines toward the goals of making personal meaning from teaching and learning and creating a culture of stewardship for our planet.

Assessment and Evaluation

The image of the teacher, red marking pen in hand, the supreme knowledge keeper, meting out rewards and punishments to less knowledgeable students, is not the image that this curriculum is striving towards. This global education curriculum is built upon a set of values that distances it from such a scenario. In this section I will develop another picture of the teacher and her students as they use the

curriculum as an integral part of assessment and evaluation rather than as something apart that must submit itself to these processes.

Assessment and evaluation are indeed two separate processes. However, the words "assessment" and "evaluation" are often used interchangeably. The writers of The Common Curriculum (Ministry of Education and Training, Ontario, 1995) note that there is a significant difference between these words:

> Assessment: The collection of data about student achievement, using a variety of means and procedures. (p. 21)
>
> Evaluation: The making of judgements or decisions on the basis of the data collected in the assessment process. (p. 22)

As noted earlier, the curriculum that is part of this project is based upon my value perspectives which include the integration of knowledge, the celebration of peaceful existence, partnerships in learning, and empowerment of students in assessment and evaluation.

Assessment and evaluation have, however, a long history of belonging to the teacher and to society at large--not to the student. It was, and in many cases still is, the teacher's responsibility to attach a grade to student progress. Gordon F. Vars (1993) cites Dyer (1989):

> He [Dyer] suggested that the system continues because people embrace the following highly questionable principles: (1) grades adequately symbolize academic progress, (2) grades are objective (i.e., reliable and valid), and (3) grades are uniform and consistent. He identified three reasons why conventional

> marking systems continue: tradition, fear of change, and convenience. . . .Indeed it has been asserted that we have created a generation of "grade junkies," who will do nothing in school unless it is rewarded by a grade. (p. 339)

Society at large also looks to grades or levels achieved in standardized tests as indicators of student growth in learning. François Casas and Diane Meaghan (1995) argue that the recent return to standardized testing is an example of the public looking at the wrong evidence in their search for indicators of educational quality. Casas and Meaghan assert that standardized testing, rather than helping to evaluate educational quality, puts students, teachers and schools in a position where, instead of the quality of school programs being evaluated, individual learners are being measured to find out how well or poorly they compare to other learners.

When standardized tests are used to measure student against student, Casas and Meaghan suggest that this practice leads to teachers and schools also being measured against each other. When the students, the teachers and the schools are seen as measuring up or measuring down, these two authors argue that a business paradigm is in use. This paradigm allows the students to be thought of as products of schooling who show, through the results of standardized tests, how well the "business" is functioning.

Casas and Meaghan explain:

> The chief reason why standardized tests should not be used for assessing the quality of education is that we need to measure

> the effect of particular programs. For example, we want to know how well a reading program is working. When we try to evaluate the program by employing standardized achievement tests, we are using a measuring device designed to see how individual learners compare with each other. (p. 18)

It is difficult for both the teacher and the students to break away from a system where grading and standardized testing are considered by many, the general public and some teachers and students as well, to be indicators of growth in learning. In fact, Barbara Benham Tye (Tye & Tye,1992), quoted in an earlier section, describes the marking system in schools as belonging to the deep structure that is most highly resistant to change.

Views of the Ontario Secondary School Teachers' Federation, quoted by Jo Oppenheimer (1990), also assert that the system of evaluation needs change:

> Many teachers, early in their careers, develop a repertoire of evaluation methods that meet their professional needs but may be limited to a small range of possibilities. Often, teachers grow in other facets of their role but may not explore all of the possible approaches to student evaluation. (p. 125)

Systems of assessment and evaluation that consist mainly of marking and testing also do not allow students the possibility of valuing error. Selma Wassermann (1989) cautions teachers against using evaluation strategies that do not find value in error. In such classrooms, she argues, the teacher becomes disappointed and angry

when students make mistakes. Often, she asserts, these feelings on the part of the teacher lead to punitive and harshly critical evaluation practices being put into place. Wasserman states:

> We cannot, of course, empower children with practices which are rooted in punishment for errors, for such practices give the very opposite results. Instead of empowering them, we make them afraid to try, afraid to take risks, for fear that "they will be wrong". . . .If we teachers want to help children to grow strong in their courage to try, we ought to think seriously of giving error a new role in our classroom practices - learning to value it, encouraging children to use "trial and error" as a natural mode of learning. Trying what is new cannot be accomplished perfectly at the first attempt: without allowing for, encouraging and valuing error, we will never have major breakthroughs into new knowledge. (p. 234)

The Ministry of Education and Training in Ontario has, nevertheless, attempted to foster another way of assessing and evaluating student growth in learning in The Common Curriculum (1995). In this document it is argued that the basis for evaluating the achievement of students and for evaluating the effectiveness of school programs should be the outcomes that are contained in that document.

The 10 essential outcomes (Ministry of Education and Training, 1995, pp. 25-29) and a brief outline of the expectations that the writers of this curriculum called for are listed below:

1. Communicate effectively.

2. Solve problems and make responsible decisions using critical and creative thinking.

3. Use technology effectively.

4. Demonstrate an understanding of the world as a set of related systems.

5. Apply the skills needed to work and get along with other people.

6. Participate as responsible citizens in the life of the local, national and global communities.

7. Explore educational and career opportunities.

8. Apply aesthetic judgement in everyday life.

9. Make wise and safe choices for healthy living.

10. Use the skills of learning to learn more effectively.

These broad outcomes have been organized into focus areas. These areas are not the subjects that were formerly a part of Ministry documents. Instead, the four program areas in The Common Curriculum are:

1. The Arts;
2. Language;
3. Mathematics, Science and Technology; and
4. Personal and Social Studies: Self and Society.

Each one of these programs has been assigned specific outcomes for the ends of grades 3, 6 and 9. The expectations are explicit:

> All students are expected to achieve all the specific outcomes described for the four program areas. For this reason, all

> program areas must receive attention in each year of the student's education. This requirement does not mean that an equal number of hours must be allocated to each area; rather, program areas should be integrated to achieve a balanced curriculum. (p. 31)

Students need to be aware of these outcomes that they will be expected to achieve. This awareness will help them to diagnose their work in the light of Ministry expectations.

Integration is also a theme for Lorna Earl and Andy Hargreaves, who prepared a research review, Rights of Passage (1990). In the review they looked at innovative programs for students aged 11 to 14. When it comes to assessment and evaluation they argue:

> Diagnosis and motivation are. . .the prime purposes of assessment from the particular standpoint of student needs in the Transition Years. . . .Integrating new assessment strategies into curriculum and learning is one of the greatest practical and conceptual leaps to be made in assessment reform. (pp. 150, 143)

They also make it clear, nonetheless, that throwing out previous methods of assessment is not called for. What is called for is an amalgam of old and new methods that focus on empowering students rather than on discouraging or falsely inflating them.

In my curriculum, I believe this amalgam exists. At the beginning of the year the teacher is more in charge of assessment and evaluation than she is at the end of the year. Throughout the year lessons are taught and discussions held on why it is important to

"own" your learning and what such "ownership" looks like. The same skills that are taught for research (collecting data, organizing data and making meaning from that organization) are used to make meaning from assignments. In other words the students, in partnership with their teacher and other students, research their learning. During the year the students keep a working portfolio of all their assignments. Several times during the year the students meet with their teacher to discuss their learning. To prepare for these discussions, they prepare a "show portfolio." This portfolio is used to support the statements they make about their learning. During this conference, the students also bring their TSD (Thoughtful Self-Direction) plans so that goal setting can be part of the discussion.

All student work is part of the data shared by my students and me. When I give the students an assignment that will be teacher evaluated, it is accompanied by an information page that outlines what an "A" will look like. For example, in the event in the curriculum on integration, the students were asked to create a doctor's journal. When this assignment was given out, the students were also given the following:

Doctor's Journal A+ The person (the doctor) writing the journal "comes out" of the writing. Causes, symptoms, treatment and outcome of the disease are explained. Spelling and sentence structure are correct. Presentation (book, folder, etc.) is appropriate to the life of the doctor.

I evaluate the assignment and attach a grading to it. When the assignment is returned to the student, it is their responsibility to see me and discuss the reasons for the grading. As the year progresses, the students become more skilled at evaluating their work and are able to set realistic goals for improvement.

Parents also need to be made aware of the changing roles of the teacher and the students. Douglas Holly (1972) gave a picture of parent attitudes that I contend have not changed substantially in the intervening years:

> While many teachers are looking for ways to reach the parents, many parents do not find it easy to talk to teachers. When one considers the parents' own probable experience of school this is hardly surprising. Working-class parents in particular will have memories of boredom, fear and tyranny, or, at best a kindly condescension. They will view the prospect of confrontation with understandable apprehension. But more important still, they will find it extremely difficult to see what the "new" education is about. If for them school has been an experience of mutual rejection they will tend to consider even real changes as one more attempt to put something over on them. . . .The difficulty of comprehension is even greater for parents who feel they owe something to the traditional system. . . .The teachers are talking about discovery, involvement, self-sufficiency: you want to hear about standards, sanctions, results. (pp. 117-118)

The parents that Holly wrote about were not able to develop a

sense of ownership toward their own school experiences nor the school experiences of their children. I believe little has changed. I meet the parents described by Holly every year. Years of negative reports on the education system through the media have also made many parents distrustful toward the school. A sense of ownership needs to be developed in the parents and also in their children if we, as educators, are to be successful in developing positive learning environments for children. Shared ownership of the tasks of assessment and evaluation are essential to the development of such an environment. I believe that relationships must be forged, started by the teacher, between the home and the school.

What I propose goes beyond "showing off" the work of students to their parents. It means a true sharing among all the stakeholders in the learning environment of children. The parents are important stakeholders. Their part in the education of their children needs to be emphasized. Meetings, especially at the beginning of the school year, are most important. With all the parents present, the curriculum should be presented. At this time assessment and evaluation methods need to be clearly explained. Of special importance is the role of the parent as a partner in learning with the student and the teacher. There is also the need for regular meetings with individual parents to give the students an opportunity to share both their successes and concerns with their parents.

These meetings and the partnerships that have the possibility of developing from these meetings will allay much of the fear that both

students and their parents experience at formal report times. Neither the students nor their parents will receive information that they were not aware of before the report card came home. In my view, instead of the several formal reports that are generated by teachers over the school year (usually four) there would be two formal reports--one at midyear and one at the end of the school year. As well as these formal reports, I suggest several informal meetings over the school year where parents, students and their teachers meet. During those meetings all the people present discuss both cognitive and affective development and set up strategies for meeting positive goals in both domains. At year end, the parents, the teachers and the student develop a summative evaluation of the year's progress. Such a system would require a great deal of commitment and hard work from all those involved. The outcomes, however, of such an endeavour would be empowering and not defeating as so many assessment and evaluation practices are. With a system such as I have described in this chapter, the students could escape from the view that they are labelled, the teacher could escape from the role of the one who owns the labels, and the parents would no longer be confused as to what the labels meant.

The success of the method of assessment and evaluation outlined here rests upon the idea that both these functions are grounded in research. The students, the teachers and parents collect data about the learning experiences in the classroom and in the home. These data are characterized as dynamic rather than static. The energy that this dynamic information contains allows for growth

through empowerment of all those engaged in the endeavour.

This section dealt specifically with one value position: the idea that the process of evaluation, and indeed assessment, must move away from a judgmental stance to become an avenue for self-empowerment for the teacher, the student and parents. The strategies for empowering assessment and evaluation described in this chapter will allow for the integration of knowledge. For example, when students assess and evaluate their portfolios, they will have many opportunities to see the links between the content of this curriculum and also the links that exist between learning strategies.

The idea of interchangeable roles of teacher and learner is a possibility as well with the assessment and evaluation procedure I have outlined. The student not only teaches herself about her learning, she teaches her teacher and her parents. When this occurs, the teacher and the parents become learners as they interact with the student.

It may seem that the notion of celebrating peace is being "stretched" to suggest that there are links between this idea and the strategies I have put forward for assessment and evaluation. And yet, assessment and evaluation strategies often lead to bitter confrontations when the teacher holds the power over the student and the parents. The strategies, however, that have been recommended in this section will, I believe, eliminate the need for confrontation. I would suggest that this lack of confrontation, if nothing else, provides a peaceful environment in which to study peace.

This section is the final one in the chapter concerning my value

positions. The preceding sections have attempted to demonstrate how my value perspectives have been instrumental in choosing the ideas that have been placed in the curriculum I created.

The next chapter is concerned with the values of my students. Using action research, I suggest their value positions and look at how their values provided me with knowledge about my values and about the curriculum.

CHAPTER TWO: VALUES FROM STUDENTS' PERSPECTIVES

Action Research

I began my research with ideas about what I wanted to accomplish and ideas about how I would go about the task. The ideas about the issues I wanted to study were clear; the ideas about how I would accomplish the research were less so. I wanted to find out some of the values that my students held so that I could determine if there was a place of intersection between my values and the values of my students. The event in the curriculum that focused on family and group values seemed to be an opportune place to position the research. I thought that while we were studying the family groups of early Ontario, we would also participate in a small study of our own groups in the classroom. Using the data that we collected from our historical study and the data from studying ourselves, we could draw some links from the present to the past or possibly find out that no links existed. Also from the data collected about our group interactions in the classroom, I surmised that some of the students' values and my values could emerge.

If there was a place of intersection for our values, then those intersecting values would offer some ideas to address the dilemma outlined on the first page of this project. These intersecting values would also allow me to assess and evaluate whether the curriculum was the appropriate vehicle for putting my curriculum ideas into

practice. The values that did not intersect could also be sources of important information. They too could give me some insights into the initial dilemma of this project, as well as providing me with ideas about the curriculum.

I chose action research methodology for two reasons. The first reason was that I could accomplish this method with what was at hand--my students and myself. The second reason was my understanding that this approach to research was straightforward. This understanding came from some earlier course work I had completed on action research and from writers such as Stephen Kemmis (Kemmis & McTaggart,1988). He cites Lewin: "Action research, according to Lewin, 'consisted in analysis, fact-finding, conceptualization, planning, more fact-finding, or evaluation; and then a repetition of this whole circle of activities'" (p. 29).

My question was to find out if a place of intersection existed for my values and the values of my students. I chose several data collection methods hoping they would give me the insights I was looking for. The straightforwardness that I anticipated, however, did not appear as the research progressed. The following description of the research gives evidence of its divergent path.

Values Research Using Groups

Method

Participants. The students who participated with me in this research were all in grade 8 in a senior public school. There were

three grades (6 to 8) and approximately 700 students in the school. My class participated, with the addition of two students, a girl and a boy, from a special class, who were being integrated into the regular class. There were 29 students in the regular class--13 boys and 16 girls. Twenty-five of the students were 13 years old, 3 were 12, and 1 was 14. One student had been declared behaviourally exceptional because of social problems. This student had a teacher's assistant assigned to him who came into the class to help on a regular basis. The 2 students from the special education class had specific learning difficulties. One had problems in processing information; the other was both learning disabled and gifted. All of the children had worked in groups on several occasions before this research took place.

Physical classroom context. The classroom was part of a large open area with enough space for four traditional classrooms. The room was roughly divided into four areas with a variety of partitions between them. Three other teachers and their classes shared the open area. During work periods there was movement between the classes when students worked with students from other classes on their assignments.

Classroom management context. The classroom is organized around a self-management plan called TSD (Thoughtful Self-Direction). At the beginning of each week the students set learning goals for themselves. They write those goals on a planning sheet. After directed lessons are taught throughout the week, the students have TSD time (usually about an hour each day). They

organize their assignments on the planning sheet and work toward completing their assignments with their learning goals in mind. At the end of the week they reflect on their goals in the light of what they have accomplished during the week. I collect these planning sheets weekly and give comments in writing to the students on their planning.

Curriculum context. At the time of the research the students had been in school 7 weeks from the beginning of the school year in September. We had completed two events in Unit One. The first event concerned the American Revolution. The goal of this event was that students come to understand that war both generates and solves problems. The second event was about the United Empire Loyalists. The goal of this event was that students come to understand that national loyalty has both positive and negative aspects. The third event, and the event that the research was linked to, was called Early Ontario Families. The goal of this event was that students come to understand that working in a group is integral to positive family and community structure, a structure which empowers its members to deal with inevitable change and conflict.

The idea that groups of people organize themselves for a variety of purposes had been a part of our discussions in the two earlier events. The students were exposed to the idea that strong belief systems can change lives in radical ways. Through fictional representations of the times and through autobiographical and biographical texts, this notion of the power of values was put forward.

At the time we were finishing the second event and preparing to start the third, I came across a newspaper article about a woman from Rwanda. She had escaped from Rwanda to Canada but had been forced to leave her children behind. With the help of certain agencies, mainly in Toronto, her children were able to join her in Canada. One of the women who had played a large part in this reunification was a teacher in Toronto. I contacted her to find out if there was a possibility that the woman described in the newspaper article could come and speak to our students. This proved to be possible, and the Rwandan refugee came to the school, accompanied by one of her children, to speak about her life. She spoke in French, but such was the power of her presence and her message that all of us, with varying degrees of facility in the French language, took away information that was current and stark in its authenticity.

I knew a week in advance that our visitor from Rwanda would be coming. We were just finishing the event on the United Empire Loyalists and I was considering how I could integrate Early Ontario Families with the visit of a refugee from Africa. I decided that the links between the lives of a family in modern Africa and the lives of historical families from this province would be tenuous at best and meaningless at worst. What seemed to be a more promising framework in which to position our visitor was a study of families from around the world. Such a study, I surmised, would allow the students to meet the goal of this event, which was to come to understand that working in a group and facing the challenges of dealing

with change and conflict in a constructive way is integral to positive family and community structure. To this end, I put together an alternative event where the students studied modern families from China, Canada, Haiti and, of course, Rwanda.

When I was planning the data collection methods for the students, I knew I wanted them to think about their experiences in groups as well as studying about the lives of other people as they lived in groups. I surmised that if the students worked in groups studying the group process, they could isolate certain attributes of group dynamics from their study and use these attributes as a basis for a discussion about the goal of this event: that the students come to understand that working in a group effectively is integral to positive family and community structure.

To facilitate the students' understanding of the group process, I devised an activity designed to focus the students' attention on working in a group. While the students were working through this task, I planned to do interviews and to keep a daily journal.

Procedure

Day 1. I brought all the students (31) together and explained to them that we were going to be studying groups. Before we could do that, I pointed out that we needed to think about the large group within which we were working: school; specifically, I wanted them to think about what they needed from school. I also wanted them to consider what changes we, as individuals and as a group, could make to meet

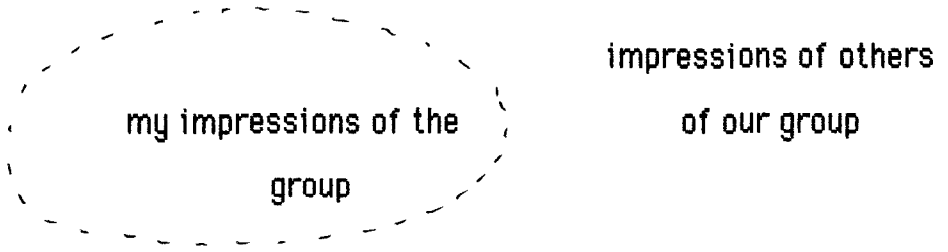
those needs. Each student made two lists--one about what they felt they needed from school, and the other about changes that could be made to meet those needs. When the lists were completed I collected them. I spread all of the lists out and copied down each item to make two large lists. The first list contained all the students' ideas about needs; the second list contained all the students' ideas about changes they felt could be made to meet those needs. Each list was then examined again and items that could be termed "doubles" were deleted. For example, if a student noted that partners could give help and another student stated that others in the class could help them, I wrote the two items as one, saying that partners could help. I also noted how many times the idea had been given by the students. In the previous example about partners, I noted that three students had expressed this idea. I made photocopies of these two lists for the students.

Day 2. Again the students met as a class group. I asked them to form themselves into groups of four for a group investigation. The two students from the special class were not able to link up with any of the students from the regular class, possibly because they lacked the confidence and the social skills to approach these other students. These two students asked me if they could work together as a group and I allowed them to do so. As we began the research, there were seven groups of four students and one group of two. When the groups were set up, I distributed an outline of the investigation to each group and a copy of the collated lists I had made from their ideas on needs

and changes from the previous day (See Appendix B). At this initial group meeting the students were asked to read over the instructions for the group investigation and then to cut up the collated lists, discuss criteria for developing categories, and place the ideas from the lists that supported those categories into them. These classifications were then placed on poster boards. I also started a journal about the investigation on this day.

Days 3 to 15. The students met together each day for varying periods of time. Each group decided how much time was needed to discuss how the group was progressing. The student groups worked within the limits of TSD times (about 1 hour a day). The time spent on this group evaluation varied from group to group and from day to day. Groups met at different times of the school day, either in a section of the open area or in the school library. I continued my journal each evening, writing my perceptions of the day. I also had interviews with several groups of students on most days and kept some notes on those interviews.

Day 16. On this, the last day of the research, I asked each individual student to make a graphic representation of their experience in the group. The students did not discuss this work with other members of their group or with other members of the class. They were directed to make an oval and write their perceptions of the experience, using words or phrases, on the inside of the oval. When that was completed, they were asked to write what they considered were the perceptions of others toward their group on the outside of the oval. A representation of the assignment follows:



Post Research

All of the students' work and my journal were stored for several months because commitments to daily classroom and extracurricular activities became heavy. At the end of that time I reviewed the collection of data I had accumulated. For the analysis I chose to use the oval charts, considering that they could provide me with sufficient insights into the students' values. Although I was able to develop a data base of information about the students' perceptions of being in a group from this collection of ideas, I realized later that only one set of perceptions was being scrutinized. The other pieces of information I had collected--the "needs" and "changes" reflections from the students, the notes I took during interviews with the groups as they worked through the investigations, and my journal--were overlooked. It was not until later, when I had evaluated the information gleaned from the oval charts, that I realized these other sources of data would strengthen the inferences made from this single source.

Results

The most significant finding of this study was that there was a place where my values and the values of my students intersected. I based this conclusion on the data that were collected from the oval

charts created by the students, from the responses they gave to my questions about their needs from school and changes that could be made to meet those needs, and from my journal entries. The data from the three sets of information generated by the students (oval charts, needs and changes charts) and my journal were analyzed several times. The procedures for analysis are described below. The primary analysis presented support for a variety of general statements. During the second-stage analysis these statements were examined to find out if there were reasons why these statements had emerged. These reasons became the base for the third state of analysis. Here, I looked for a value that was indicated by the second-stage reasons.

Primary analysis. All of the discrete items from the oval charts, the needs chart, the changes chart and the teacher's journal were examined. This examination showed a number of ideas that could be grouped together by a common topic and a common comment on that topic. I used these ideas as categories.

1. Work is an important focus.
2. Helping (giving and receiving) is important.
3. Fun is a part of learning.
4. Friends help in learning.
5. Talk is a tool.
6. Problems occur often.
7. Problem solving is an important strategy.

(See Appendix E for raw data.)

Second-stage analysis. At this stage, each of the categories and the units of information that supported them were examined separately. I looked for further insights into the categories that had emerged. For example, I asked if there was something common about the work that was a focus, or about the friends who helped in learning.

1. Work is an important focus. It did not seem that the work itself emerged as important; it was the finishing of the work that was the main focus. The phrase "getting work done" was used many times. The function of the group to facilitate the completion of tasks was also evident. In most cases the group was perceived as helping its members to finish their work. There were, however, examples where some members of the group were seen to hinder the involvement of the whole group in finishing tasks by going off and working away from the group, by insulting group members, and by not doing their fair share. Getting work in on time seemed to be the primary focus of the Needs and Changes reflections. The teacher's journal indicates frustration when work is not perceived as proceeding well, but indicates pleasure when the students are busily working.

2. Helping (giving and receiving) is important. In this category, the helping revolved around the tasks that had been assigned to the students to complete, either individually or with others. In this category, as in the category concerning work, the idea of the group functioning positively or negatively was also evident. When helping was construed in a positive light, work became a shared group enterprise where understanding, explaining, teaming were cited. When

helping, however, was not seen positively in respect to help not being given by the group, or indeed in one case not being wanted, the idea of getting work finished seemed to be the only focus. The Needs and Changes reflections indicated the realization that help was needed and that strategies were needed to get that help. The teacher's journal gives evidence of attempts at helping on the part of the teacher while at the same time frustration that this help is needed. The journal also described an instance where the teacher exhibited alienation when she retreated into herself and became "immobilized", thereby not being able to help the students. Throughout the analysis of the four sets of data, three students stood out as "aliens," students who exhibited difficulties assimilating into a group. These were the students who made negative comments about members of their group which upset the other students in the group. They were also the students who preferred to work alone. In this category concerning helping, they were the students who focused on finishing work as the primary focus. They also stated that others did not help them. One student, for example, stated that he had to work alone because with the group he was confused all the time. There was no sense in their responses that they should help others.

3. Fun is part of learning. This category emerged in the student responses but not in my journal. Some students saw fun as happening before or after the serious work was attempted. Others, however, saw fun as a part of their work. Here, as in the previous two categories, the group emerged as a vehicle for this perception. Unlike the categories of work and helping, however, where there was a positive

and a negative connotation to the group, in this category the group was seen positively in almost all instances.

4. Friends help in learning. Knowing others well helped in several ways. First, tasks could be engaged in quickly because the preliminaries of getting to know other members of the group could be dispensed with. All of the data from the oval charts focused on the importance of friends in making the group successful. There were no data from the other three sources for this category.

5. Talk is a tool. Talk emerged as a tool for helping in learning tasks--for example, asking good questions. Talk was also seen as a tool for encouraging group members to feel welcome in the group, but talk was also perceived as a device for hurting one another through unkind remarks. When talk was positive, learning, rather than merely completing work, was seen as an important consideration. When talk was considered from a negative stance, however, the negativity impeded the completion of work and learning was rarely considered. Again, it was the "alien" students who made the majority of negative comments about talk. They were not defined as aliens because of these remarks. The negative remarks, however, showed that they could not participate in the verbal give-and-take of group work which is essential for membership in a group. The Needs and Changes reflections supported a positive outlook for talk. There is a sense in the teacher's journal of the teacher realizing the negative impacts some of her comments had or could have on the students.

6. Problems occur often. In this category, the problems seemed

to fall into two distinct sets. One set of problems could be described as solvable. An example was the problem cited by a student that class time was wasted, a problem that could be overcome by using time more efficiently. I would suggest that the perception that problems could be solved came from the students who saw themselves as functioning members of the group. The comments from the Needs reflections cited problems that were open to solution. The other set of problems, unsolvable ones so to speak, came from the students I have described as aliens. For example, one of these students commented that working in a group was boring because there was no one to talk to. There seemed to be a sense in the comments of these students that the problems they encountered were not going to change through their interactions with the group, thereby making their problems seem unsolvable. Task completion appeared to be the focus of this group of students, and the problems they encountered were perceived as hindering that goal. On the other hand, the group of students who saw problems as solvable seemed to focus on learning rather than only on completing tasks. These students also saw the other members of the group as part of the solution to problems, whereas the alien students not only did not see their fellow group members as part of the solution to problems, they saw them often as the problem itself. The problems encountered by the teacher as indicated in her journal seem to focus on the students and how they are impeding her from getting her work done, by poor behaviour or by lack of self-management. In one instance, however, she blames

herself for confusing the students.

7. Problem solving is an important strategy. The alien students did not appear in this category. In the previous category concerning problems, some reasons for this inability to consider problems as open to solving have been suggested. The students who commented on ways to solve problems were the students who assimilated well into their groups, and indeed the methods they used to solve problems were group centered. For example, one group found out what each member of the group was good at before they began to work. The Needs and Changes reflections indicated that the students realized that they had problems that needed to be solved and also that there were many strategies open to them to solve those problems.

The responses in my journal seem to place me closer to the alien students than to the assimilated students in terms of problem solving. The journal entries show many instances of my awareness of problems and also an awareness that these problems needed to be addressed. Nevertheless, like the alien students, I did not seem to be able to consider how these problems could be solved. For example, the problem of students not being able to start their assignments without my help was cited, but no solution was attempted. Also, my journal entries do not give the impression that I used the students in the class, my group so to speak, to help me solve the problems I encountered. The solutions to the problems, for example closely directing the students by putting work on the blackboard, or working without a break to become organized, were all attempted alone.

Final analysis. For this final analysis, I examined the ideas that had emerged in the second-stage analysis. I asked myself what the values were that were evident "behind" these second-stage analysis statements. I found six values present. With the exception of fun, I shared these values with my students.

1. Learning is valued.
2. Task completion is valued.
3. Empowerment is valued.
4. Discussion is valued.
5. Fun is valued.
6. The group, as a place of comfort, as a place for fun, as a place for learning about yourself and others, is valued.

Discussion

The purpose of this research was to determine whether there was a place of intersection for my values and the values of my students. I found that this place did exist and I was able to support the idea that there were values that I shared with the majority of my students. These students and I could start our learning journeys from a place that held similar values. But I could not ignore that small group who stood apart: the group that I have termed "aliens." When I thought about the attributes of this group, the attributes of the majority of the students became clearer and indeed I was able to make a conjecture about the seeming lack of environmental and cooperative concern I observed in my class. The group that stood apart saw

themselves as having little power. Power was posited in other people and situations. One of those situations was the completion of classroom work. This group also saw others as having the power to help them in solving problems, but their sense of self-empowerment was weak.

The "nonalien" students, however, showed that they had a sense of their own power: a sense that allowed them to nurture each other in a variety of ways. This mindset of self-empowerment through collaboration also allowed these students to see the work of the classroom as a part of the continuum of learning rather than merely a set of discrete tasks to be completed for someone else.

There seemed to be two groups of people who existed in my classroom: those who felt empowered by group work and those who did not. In the group investigation described in this chapter, there was only a small number of people that I have suggested felt alienated and disempowered by that sensibility.

When I considered the class I initially described, however, the class where supplies were destroyed and racism tolerated, it seemed as if this alien sensibility leading to disempowerment was deeply entrenched and affected all the participants in the classroom. In other words, most of the students felt empowered in small groups, but they did not feel that sense of power as a class. Not only did they not feel empowerment as a class, the notion that class-wide problems existed seemed to be absent.

The reserach suggested that most of the students seemed to see

themselves playing two distinct roles in the classrom: the empowered and empowering group member, and the disempowered member of the entire class. The three students who have been described as aliens, however, took on only the role of being disempowered whether in the small group or in the whole class setting.

The research, as well as teaching me about groups, taught me much about action research. One of my most important findings was that this type of research is not straightforward.

As was outlined earlier in this chapter, my initial idea was to gain some insights into the values of my students using an event in the curriculum as a vehicle. This initial focus remained intact and yet, in retrospect, I seemed to be moving along on tangents throughout the research. First, I changed the topic from historical families to modern families to take advantage of a real-life situation that I felt would have a powerful impact on my students. When my interview notes were not developing satisfactorily (I was not writing enough detailed information) I decided to ask the students to do the oval reflective charts on the last day of the research so that I could get information about their views on the group experience.

When the research was completed, I thought at first that the oval charts would give me sufficient information on student values to construct a clear picture of those values. When the analysis was completed, however, I realized that the Needs and Changes charts might give further value perspective to the value claims I made from analyzing the oval charts. This analysis did offer further value

perspectives on the students. At this point I wondered if the entries in my journal could also be analyzed. When the journal was analyzed I found that indeed values (mine) were evident.

I found resonance in the divergent path I had taken in the work of Jean McNiff (1988, 1993). This action researcher has based much of her work on the ideas postulated by Jack Whitehead from the University of Bath. She explains (1988) his action-reflection spiral in this way:

> 1. I experience problems when some of my educational values are denied in practice.
> 2. I imagine a solution to those problems.
> 3. I act in the direction of the imagined solution.
> 4. I evaluate the outcome of the solution.
> 5. I modify my practice, plans and ideas in light of the evaluation. (p. 38)

McNiff also states (1993) another important idea in Whitehead's work:

> His work has been instrumental in promoting the idea of action research as a way of improving personal practice, where practice takes the form of critical "reflection in action on action" by the individual practitioner. . . .The strength of his contribution, in my view, is that he is offering a form of educational enquiry that empowers practitioners to generate and control their own process of change. (p. 37)

McNiff (1993) calls this "The Notion of a Living Educational

Theory" (p. 37). She cites seven themes that make up this theory of action research. In the following section, I outline these themes. Following each outline, I suggest similarities between my research and McNiff's themes.

1. "The living 'I'". She argues that it is the individual practitioner who must be at the centre of the research. She states that "research. . .becomes an enquiry by the self and of the self; and, rather than aim[ing] to fit personal practice into another person's theory, it concerns itself with enabling individuals to develop their own personal theories" (p. 17).

Throughout the investigation my living "I" was present. The point of the research was to find out if my values and the values of my students intersected. The research was focused around a search for meaning from my practice so that I could empower my students. A personal theory that emerged from this research was that the exposing of teacher and student values is an essential part of a teacher-constructed curriculum if that curriculum is to become and remain dynamic.

2. "The creation of personal theories of education." Theories of education, McNiff argues, must come from the practice of individual teachers who practise critical awareness in the classroom. From this awareness, certain aspects of classroom life emerge as problematic. The teacher begins to think how to work to overcome those problems. That thinking how, she asserts, forms the building blocks of teachers' theories. In my classroom, I became aware of environmental practice

and human relationship problems. As I stated in the Introduction, when environmentally responsible and cooperative action was achieved, it seemed to come from a place outside the students' lives--from the interventions of their teachers--and not from a place within. From this perception, I began to think about how this problem could be overcome. The first building block of my theory, so to speak, was the possibility of using the curriculum I wrote to gain insights into the values that stood behind the actions. I did find that I could use the curriculum as a tool to give me information about my students and myself. The information I collected from the curriculum also allowed me to be aware of other situations, which led in turn to thinking about ways in which these further problematic aspects could be addressed. One important finding of my research, for example, was that there was a point where, in the minds of the students and me, work stopped being something that one was obliged to complete and began to be something that one was pleased and indeed empowered to complete. I believe this notion warrants further thought, further theory building and further research.

3. "The knowledge base of educational theorising." McNiff believes that much of what we do in the classroom is directed from tacit, intuitive knowledge. Teachers should be encouraged in a variety of ways to work to make that intuitive knowledge accessible so that they can better understand their life in the classroom. She states: "I, the practitioner, am convinced of the value of my intuitions, and grope my way forward through the process of trial and error, constantly

homing in on what my intuitions tell me are the significant features of my practice" (p. 40). I think an example of this intutitive knowledge could be ascribed to the opportunity to have the refugee from Rwanda visit our class. I sensed that her story and her presence would be powerful, and from my observations and the observations of other teachers this was the case.

4. "Educational enquiry as a negation of the living contradiction." A living contradiction occurs when a teacher is aware that her beliefs are not being realized in her practice. Observing her life in the classroom critically, through action research methods, will allow her to isolate these contradictions and to plan for ways to overcome them. An example of this theme, where a teacher's beliefs are not being realized in practice, can be found in the Introduction to this project. There, I stated that the lack of authentic environmental and cooperative action on the part of my students caused me great concern because those actions seemed to come from a value system so far from the values I was trying to develop in my curriculum. McNiff argues that teachers move through several stages as they deal with the realization that this contradiction exists. The first stage she calls the observational level. Here, the teacher externalizes what is occurring in the classroom in a variety of ways, such as videotaping, journal writing, or discussing the situation with critical friends. I did this through writing down my views of the classroom as described in the Introduction: a place where supplies were destroyed and racism existed.

The next stage McNiff calls the descriptive level. At this level the teacher describes how she feels in not being able to live up to what she believes in. I described these experiences in my journal.

The final enquiry level is described as explanatory. Here the teacher shows what she did and why she did it. By explaining the "what" and the "why" the teacher actively demonstrates how her thinking was changed. I explained what I did, namely set up an investigation of group dynamics in the classroom while the students were studying group dynamics within families from around the world. Also, I explained why I set up the research in this way, hoping for a link in understanding of how the problems and solutions the students encountered in classroom groups were similar to the problems and solutions that people other than themselves face.

5. "Educational enquiry as a learning process." The term educational, according to McNiff, can be used only if it shows the process of improvement of understanding on the part of the practitioner. McNiff states that it is research if "the systematic nature of that process [is] made public" (p. 41).

Bringing the process and the understanding of the process forward allows others to become part of the dialogue about the process which can lead to further education for all the parties. Jean McNiff asserts that Whitehead believes that educational knowledge is not an object, rather it is a creative process within which the practitioner attempts to construct her own life. The teacher aims toward legitimizing her "research" as valid by claiming her knowledge

is grounded. This grounding occurs when the teacher-researcher makes public how and why she claims to have the educational knowledge she claims to have. The investigation that my students and I participated in makes this claim to educational knowledge. In the Results section of this chapter I discuss the methods used and the conclusions reached.

6. Validation as a way of life." This theme can be best expressed by this statement by McNiff (1993):

> If a person presents her ideas to others, this idea, or knowledge claim, represents a claim to personal knowledge-that she knows why she is as she is. If other persons accept what she says, they validate her claim. Their acceptance of the idea in making sense of their own lives indicates that they are willing to adopt her idea and adapt it to their own lives. (p. 43)

My research has not as yet been made accessible to other teachers who could help me in this task of knowledge transformation. There is much, I believe, to be learned from other teachers who share my concerns about teacher and student values.

7. "The creation of dialogical communities." McNiff argues for the establishment of groups of peer-practitioners whose main objective is to move each other's understanding of practice forward through continued dialogue. These dialogues move toward the growth of understanding by asking what she calls "right" questions: questions that keep the dialogue going rather than questions that move toward final judgements. As mentioned in the section on curriculum, I expect

that the global education curriculum I created will change and grow through dialogue with my team members. The action research that I participated in with my students has shown me that this type of research could become an integral part of the curriculum. Building action research into the document could offer both students and teachers many opportunities to ask "right" questions.

These ideas that McNiff has called "The Notion of Living Educational Theory" (p. 37) have allowed me to understand my research better by assessing and evaluating it. The idea of assessment was earlier described in the section on assessment and evaluation. There assessment was defined as a "collection of data about student achievement, using a variety of means and procedures." The procedure I used was to look at the actions I had taken during the research in light of the ideas expressed by McNiff and ascertain if those ideas helped me understand my research. I found that her ideas did help me to understand my work, as has been outlined earlier in this chapter.

I also used McNiff's work to evaluate my research. Evaluation, again described in the section on assessment and evaluation, is "the making of judgements or decisions on the basis of the data collected in the assessment process." It was in the spirit of making decisions rather than judgements that I scrutinized the assessment of the research. This perusal showed me ways in which another attempt at action research could be more useful in improving my practice. For example, I need to learn strategies for obtaining better information from interviews. In the research I completed, a valuable source of

information for interviews proved to be of no value because I lacked the skills of interviewing during times when the whole class was present.

CHAPTER THREE: VALUES FROM A TEACHER'S AND STUDENTS' PERSPECTIVES

Intersection of Values

To begin this final chapter, I would like to return to a statement made by Shirley Grundy (1987) which was cited in Chapter One in the section related to curriculum. She argues that to understand a curriculum, it is necessary to understand the beliefs about persons and the world that are behind it.

This project began because I needed to understand the beliefs about persons and the world that were behind the global education curriculum I had written. That need surfaced when I observed the behaviours of my class outlined on the first page of this project. I realized that to understand the actions of my students, I needed to understand the values that were behind those actions. But I also needed to inform myself about the values that surrounded my students: those values that were within the curriculum I had created. In other words, I needed to make explicit the implicit values that had informed me when I developed the curriculum.

That curriculum shaped the learning world shared by my students and me and presented to the students a set of values that I hoped would have a positive impact on their lives. I did not want to impose, as was explained in the Introduction, my values on my students, but I did want to provide them with a knowledge base and

also with learning strategies so that they could access and possibly question their own value positions in light of the value positions put forward in the curriculum we were working from.

Those two value positions--the students' and the teacher's--however needed to be made explicit so that I, their teacher, could examine them both to find out if there were any intersecting values. If such an intersection existed, I could use that knowledge to better understand my students and their actions, and I could build that understanding into the curriculum. If, however, we shared no values, then I would have to accept that the curriculum I had created would have little impact on the lives of my students and that radical revisions would be needed so that the students' values could become an integral part of this curriculum.

As I concluded in the previous chapter, neither the total intersection of my values and the values of my students occurred, nor did the total separation of our values. Finding values that I shared with my students, and indeed a value that was not shared, allowed me, however, to view the curriculum differently. I saw the document as no longer belonging solely to me. There was the possibility now of shared ownership. When I started this project, the curriculum belonged to me in the sense that I had written it and was implementing it. The students were the recipients of my value ideas.

During the project, however, I became the recipient of their value ideas from the data collected during the action research. That research suggested that the majority of the students valued learning,

task completion, empowerment, discussion, fun, and the experience of working in a group itself. Gaining access to these value positions from my students allowed me to take their ideas from the action research data and set these value ideas beside the values that I had included in the curriculum I had created. I concluded that the values that I had embedded in the curriculum and the values that I shared with my students intersected at many points. For example, the shared value that learning is important touches on all four of my curriculum values.

TEACHER'S VALUES	SHARED TEACHER/STUDENT VALUES
• Integration of Knowledge	• Learning
• Peace Celebrated	• Task Completion
• Sharing Teacher Learner	• Empowerment
• Assessment and Evaluation as Empowering	• Discussion
	• Value of the Group

These reciprocal value positions now can function as guides to investigate if these values are being addressed by the curriculum. For example, discussion emerged as being a shared value. With this idea in mind, the teacher is now in a position to look at each event in the

curriculum to ascertain if this value idea is being realized. If this idea is not included, the teacher's task is to find ways to include it. It must be noted here, however, that it is the way that the students and the teacher perceive discussion, or any other value position, that will become a meaningful part of the curriculum. If discussion, in a general sense, is added to the events, this idea will have little impact on the thinking of either teacher or students. If, on the other hand, the specific ways that discussion was seen to be valuable, through examining the data from the action research, is inserted into the curriculum, this value has the possibility of becoming personally meaningful.

The data on discussion from the action research pointed out that not all discussion was directed toward empowering ends, although most of it was. In some instances, however, discussion was used to hurt or control other people in the class. The task of the teacher is now to find ways to introduce both these positive and negative manifestations of discussion into lessons, linking them to the real life of the class.

There was, nevertheless, one value, fun, that was not a part of my value position. I wondered why this value was absent from my thinking; possibly I conjectured because fun no longer existed as part of what I considered to be important when thinking about education. And yet, my students saw fun as a value, serving as a stress release when tasks were finished, but also as a part of their learning experiences in the classroom. I realized that if fun, as a value, were

added into the curriculum, the students and I would have the opportunity to explore the value of fun in depth.

I believe that it will take a great deal of planning and preparation to build the shared values like discussion and the "unshared" value of fun into the curriculum. The work, nevertheless, will be rewarding, as my students and I explore our values and know ourselves and each other better in the process.

When I worked through the action research that suggested these values, I became aware, however, of a way, that I called alienation, that some students and sometimes I myself, thought about the experience about working in groups. This sense of alienation is explained by Peter Berger (1977):

> Through most of human history, human beings have lived in small social settings marked by a plenitude of ongoing face-to-face contacts and by intense solidarity and moral consensus. It would be false to idealize. . .it included every variety of suffering and oppression. But one kind of suffering that it almost never included was what moderns have come to call alienation. . . .Community was real and all-embracing, for better or worse. The individual was thus rarely, if ever, thrown back upon himself. . . .Human beings were at home in reality - even if, perhaps especially if, this home was often a less than satisfactory place. (p. 61)

Berger gives a view about modern Western societies at large in this quote, and yet I believe the sense that he gives of individuals

feeling homeless, thrown back upon themselves, not being part of the community, is appropriate for the comments that came from those I previously termed aliens.

I stated earlier that the intersecting values shared by my students and me, and even the one value espoused only by the students, should allow us to know ourselves, each other, and our values better as those values are integrated into the curriculum. But what should be done about this feeling of alienation that had surfaced? Alienation is not a value; rather this sense of homelessness is a personal perception of having little or no value. I wondered if this nonvalue, so to speak, could also be built into the curriculum, to function as a further means to knowledge about ourselves, each other and our values.

My first task, as outlined earlier, was to return to the data from the action research to get a sense of the students' perception of the value, or in this case, the nonvalue. The data showed that there were three students and sometimes me who expressed ideas of feeling alone in the group.

Returning to the curriclum, I found several events where this idea of alienation could be integrated, such as the United Empire Loyalists, Immigration, and Women's Issues. In fact, coincidentally, one event, Opening Up the West, has as its goal that students come to understand that alienation is a part of life.

The data also suggested, however, that this sense of alienation promoted a perception of powerlessness in the three students and in me when we felt apart from the group. I began to wonder if there

could be a link between the perception of powerlessness that I described as existing in my classroom at the beginning of this project and the idea of alienation.

Environmental laziness and racist and sexist attitudes existed in that classroom, but the students and I seemed to have no power to change the situation. The students, from my perspective, seemed to accept this classroom culture. My efforts and the efforts of the other teachers who interacted with the students seemed to have little effect in changing this environment. The situation appeared to be one where all of us, students and teachers alike, felt a sense of alienation, of not belonging to this classroom culture, and this perception made us feel powerless.

This idea that there could be a link between alienation and disempowerment was only conjecture on my part, and yet the idea was one which seemed worthy of investigation. I surmised that placing this question into the curriculum would not only provide some interesting answers, the question would provide my students and me with another opportunity to explore our value positions.

In this chapter I have suggested that a process to make explicit the values and other belief positions, such as alienation, of the stakeholders in a teacher-constructed curriculum can be used to make the curriculum a stronger vehicle for the exploration of values.

Many of these values were brought out through using action research. It must be noted, however, that these were the values that emerged from one class: the class described in this project. Other

classes with other teachers will undoubtedly come up with different value positions. I propose, then, that action research become an integral part of a teacher-developed curriculum so that the values that are being explored are the values that have meaning to all those who participate in the curriculum. There is purpose also in teacher exploration of personal values. This examination allows the teacher to place herself on a continuum where the past and the present can be assessed and evaluated and the future imagined. Reflecting on the past gave me a sense of changes that have taken place in my value positions. Reflecting on my present values gave me information on ways to enrich the curriculum. Making this personal storehouse of educational values explicit also allowed me to look into the future using the past and the present as data. Those data suggest that there is a pattern developing. This pattern flows from practice to reflection to meaning to more practice, more reflection, more meaning--a repeating cycle. This pattern nevertheless reveals flaws. Personal meaning seems to be my primary goal. Once personal meaning from my practice through reflection has been achieved, I seem satisfied to begin practising teaching and learning again.

When I made explicit my values, however, I stated that the ideas of Miller (1988) and Grundy (1987) had recently affected my views on curriculum. In the chapter on action research, I also noted that Jean McNiff (1993) had also affected my curriculum views. Reflecting on the views of these three educators made me aware that there were considerable distances to be travelled before the holistic curriculum

of Miller, the emancipatory curriculum of Grundy, and McNiff's ideas of a "Living Educational Theory" were realized.

Miller proposes a holistic curriculum, one that encompasses all the orientations he argues for. These orientations were previously discussed in the section on curriculum. Miller concludes The Holistic Curriculum (1988) with his vision of what a school devoted to a holistic curriculum would look like. He envisages the school to have challenging academic work that supports the idea of the unity of knowledge. The school will also actively encourage problem solving using both analytical and intuitive methods. The physical development of the student will also be stressed so that a positive self-image can be fostered. Community relationships will be an important part of this curriculum as well. Miller ends in this way:

> Most of all, we care about the students' being. We realize that the final contribution they make to this planet will be from the deepest part of their being and not from the skills we teach them. We can try to foster the sprirtual growth of the student by working on ourselves as teachers to become more conscious and caring. By working on ourselves, we hope to foster in our students a deep sense of connectedness within themselves and to other beings on this planet. (p. 139)

I suggest that the curriculum that is part of this project is directed toward Miller's vision. There is much work to be done, however, in "working on myself" in order to move from personal meaning to a sense of connected meaning.

Shirly Grundy's (1987) emancipatory curriculum also outlined in the section on curriculum seeks to give power to its participants by urging them to find ways to change the theoretical and organizational structures of their society. She states that these goals can be reached only through committed relationhips on the part of all who work in such a curriculum. The curriculum I created is far from this goal. This curriculum is still in a stage that Grundy calls practical, where the goal is to make meaning. I do not wish to suggest that making meaning is wrong. I do want to suggest, however, that a curriculum can make more than meaning. This curriculum, with the help of teachers and students, can, I believe, build on its present form to find those "increasing moments of emancipatory practice" (p. 190) that go beyond personal meaning for the teacher.

Jean McNiff (1993) has also shown me that the help of other practitioners will be needed if dynamic theories of teaching and learning are to be realized. Toward this end, the curriculum I created will need to be used and reflected on by other teachers. Action research episodes will need to be inserted into the curriculum whenever the perception exists that the goals of the curriculum are not being met. This research will not only give information about how the curriculum can better meet the needs of the students and teacher, the research itself will give insights into making action research a better tool toward the creation of a caring environment in the classroom. Personal meaning has the possibility of becoming shared meaning.

When I look into the future, I realize that I can no longer be satisfied with finding personal meaning from my work, although I believe personal meaning must be a first step in achieving further goals. Those further goals, for this curriculum, will be to use the document as a vehicle from which to interact positively with our interdependent, swiftly changing, crisis-ridden and mechanistic world: to be stewards of this world. That interaction, however, can be achieved only if all the participants in this curriculum get in touch with what they believe to be valuable.

This project has described the journey of one teacher and her class in a search for values. If this curriculum is to embody the two ideas on which it is based--that students come to understand that we must care for one another and our earth if we are to survive and that students come to understand that peace is an effortful human construct--that journey must, I believe, be undertaken by all who would use this curriculum as a vehicle for empowering teachers, their students, and all who care about them.

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Appendix A
The Curriculum
A Global Education Curriculum

General Idea - Students come to understand we must care for one another and our earth if we are to survive.

Specific Idea - Students come to understand that peace is an effortful human concept.

Unit One: Colony Towards Country
Goal: Students come to understand the fragility of a peaceful society

Unit Two: Making a Country
Goal: Students come to understand the power of compromise.

Unit Three: Celebrating a Country
Goal: Students come to understand the benefits and responsibilities of living in Canada.

Unit One, Event One - The American Revolution

Goal - Students come to understand that war generates and solves problems.

Content
History of American Revolution and corresponding British history, review of New France, native people, expository writing, writing for point of view, novel study *My Brother Sam is Dead*, ciphers, codes.

Approaches
Expository

Perspectives
Historical, literary

Processes
Recalling, defining, recognizing, translation, interpretation, analysis

Resources
Teacher librarian, library collection, Grade 8 team members, students, film ("Revolution"), classroom texts, A.C.T. (writing text), novel *My Brother Sam is Dead*, newspapers, computers

Assessment and Evaluation
Who's job is it? Teacher's role, student's role, parent's role. Learning differences between assessment and evaluation, learning how to set up criteria to Peel Outcomes, portfolio assessment.

Unit One, Event Two - United Empire Loyalists

Goal - Students come to understand that national loyalty has both positive and negative aspects.

Content
History of United Empire Loyalists, story of Hannah Showers, Richard Pierpoint, Joseph Brant, journey maps with landforms, diary writing, expository writing, time line

Approaches
Narrative

Perspectives
Literary, geographical, sociological

Processes
Recalling, translation, interpretation, evaluation

Resources
Teacher librarian, library collection, Gr. 8 team members, students, narrative stories of Hannah Showers, Richard Pierpoint, Joseph Brant, classroom texts, including atlas, A.C.T., computers

Assessment and Evaluation
Portfolio assessment, journal reflection, class discussion of teacher's goal, role playing

Unit One, Event Three - Early Ontario Families

Goal - Students come to understand that working in a group is integral to positive family and community structure.

Content
History of migration to Ontario (late 1700's to early 1800's), climate maps, settlement maps, research (REACT), planning and participating in Fall Fair, crafts

Approaches
Problem solving

Perspectives
Historical, geographical, sociological

Processes
Recalling, recognizing, translation, extrapolation, interpretation, analysis, synthesis, evaluation

Resources
Teacher librarian, library collection, Grade 8 team members, students, staff at Old Britannia Schoolhouse, staff at Peel Heritage Museum, classroom texts and maps

Assessment and Evaluation
Portfolio assessment, teacher-student interviews, reflections in journal, class discussions on goals

Unit One, Event Four - War of 1812

Goal - Students come to understand that war touches individuals from distant and nearby sources.

Content
History of War of 1812 in Europe and North America, current wars in world, poetry

Approaches
Problem solving

Perspectives
Historical, literary

Processes
Recalling, defining, recognizing, interpretation, extrapolation, translation, analysis, synthesis, evaluation

Resources
Teacher librarian and library collection, Grade 8 team members, students, newspapers, computers (W.E.B.), classroom texts, maps, historical actors, field trip to Fort York

Assessment and Evaluation
Portfolio assessment, peer evaluation, reflection pieces pertaining to goal, role playing, graphic evaluations

Unit Two, Event One - Rebellions of 1837

Goal - Students come to understand the impetus that sensed injustice gives to violence.

Content
History of rebellions of 1837, novel study *A Question of Loyalty*, character study of main historical agents in Rebellion (e.g. William Lyon MacKenzie), Victorian Christmas, Kwanzaa, Hanukkah

Approaches
Narrative

Perspectives
Literary, sociological, psychological

Processes
Recalling, translation, interpretation, extrapolation, analysis, synthesis, evaluation

Resources
Teacher librarian and library collection, Grade 8 team members, students, community members, radio play, classroom texts, novel (*A Question of Loyalty*), heritage books circa 1860

Assessment and Evaluation
Portfolio assessment, presentation of Victorian Christmas Museum (peer evaluation), class discussion of goal of event

Unit Two, Event Two - Modern Rebellions

Goal - Students come to understand the impetus that sensed injustice gives to violence.

Content
Study of current rebellions, mapping of problems of world (e.g. desertification), poetry, expository writing

Approaches
Inquiry

Perspectives
Journalistic, literary

Processes
Recalling, recognizing, interpretation, extrapolation, analysis, synthesis, evaluation

Resources
Teacher librarian and library collection, Grade 8 team members, students, newspapers, CD ROM computers (W.E.B.) A.C.T., classroom texts and anthologies, films

Assessment and Evaluation
Portfolio assessment, reflective pieces, class discussion pertaining to goal

Unit Two, Event Three - Immigration

Goal - Students come to understand that differences can be positive or negative depending on perspectives.

Content
History of immigration waves to Canada, research, artifact study, diaries, narrative writing, newspaper collection

Approaches
Problem solving and inquiry

Perspectives
Historical, sociological, medical

Processes
Recalling, defining, translation, interpretation, extrapolation, application, analysis, synthesis, evaluation

Resources
Teacher librarian and library collection, Grade 8 team members, students, other staff members, films, classroom texts and atlases, newspapers, artifact collection

Assessment and Evaluation
Portfolio assessment, reflection, oral presentations, peer conferencing, class discussion concerning goal to be achieved

Unit Two, Event Four - Confederation

Goal - Students come to understand the need to"read and flex" to overcome obstacles to build a country.

Content
Life and times of Confederation, expository writing, drama, characteristics of politicians, essay writing

Approaches
Inquiry

Perspectives
Artistic (art, drama)

Processes
Recalling, translation, interpretation, extrapolation, application, analysis, synthesis, evaluation

Resources
Teacher librarian and library collection, Grade 8 team members, students, films, A.C.T., newspapers, computers (data bases), classroom texts

Assessment and Evaluation
Portfolio assessment, presentation of plays, journal reflections, class discussion regarding goal

Unit Three, Event One - Opening Up the West

Goals - Students come to understand that alienation is part of life.

Content
History of westward migration, world-wide manufacturing, journey maps, flow charts for industry, Self Help project, short stories

Approaches
Narrative, problem solving

Perspectives
Historical, geographical, mathematical

Processes
Recalling, translation, extrapolation, application, interpretation, analysis, synthesis, evaluation

Resources
Teacher librarian and library collection, Grade 8 team members, students, classroom texts, films, actor David Morris, Self Help (Mennonite Central Committee), field trip to Campbells Soup, computers (CD ROM)

Assessment And Evaluation
Portfolio assessment, role playing, graphic representations of learning, class discussion pertaining to goal

Unit Three, Event Two - Northwest Rebellions

Goal - Students come to understand that past injustices can affect the present significantly.

Content
History review of western native peoples, history of Northwest Rebellions, novel study, Canada's growth, railway building

Approaches
Narrative

Perspectives
Historical, sociological, political

Processes
Recalling, defining, interpretation, application, extrapolation, analysis, synthesis, evaluation

Resources
Teacher librarian and library collection, Grade 8 team members, students, class texts, maps, anthologies, novel study, film, computers (data bases)

Assessment And Evaluation
Portfolio assessment, reflection journals, role playing, class discussions pertaining to goals

Unit Three, Event Three - Women's' Issues

Goal - Students come to understand that women are one of many groups that still fight for acceptance.

Content
History of women's movement (stressing Canada), stories of early activists (e.g. Nellie McClung), issues involving women today

Approaches
Problem solving

Perspectives
Historical, sociological, literary

Processes
Recalling, translation, interpretation, application, analysis, synthesis, evaluation

Resources
Teacher librarian and library collection, Grade 8 team, students, speakers, films, classroom texts and anthologies, newspapers, computers (CD ROM and data bases)

Assessment And Evaluation
Portfolio assessment, graphic displays of learning, class discussions regarding goal

Unit Three, Event Four - Canada Today

Goal - Students come to understand that being actively involved in our society, our world, is a responsibility, a privilege.

Content
Time line of Canada from prehistory to future, time line of outside influences on Canada, time line of Canada's influence outside country, planning and presentation of "July 1st" picnic

Approaches
Inquiry

Perspectives
Historical, geographical, literary, sociological

Processes
Recalling, translation, interpretation, extrapolation, application, analysis, synthesis, evaluation

Resources
Teacher librarian and library collection, Grade 8 team members, students, films, speakers, classroom texts and anthologies, computers (data bases)

Assessment And Evaluation
Portfolio assessment of year's work, class discussion pertaining to year's goals, role playing

This curriculum map was created by Fran Halliday at McGill University during her work with pre-service teachers , 1991-1993. The map is part of her doctoral dissertation and will be available in the fall of 1995.

Below is a brief outline of the categories.

Content
The "what" of each event is listed here.

Approaches
The curriculum map contains four approaches: expository, narrative, problem solving and inquiry.

Expository -	his is the traditional "open head - pour in" transmission approach.
Narrative -	Information is delivered as a story.
Problem Solving -	Students solve a question or questions created by the teacher.
Inquiry -	Students collect data and create questions to solve.

Perspectives
The learning is focused around one or more traditional disciplines. One discipline is usually stronger. Some examples are: literary, archeological, sociological and philosophical.

Processes
These are what we intend to be going on "inside" the student. I chose to use Bloom's Taxonomy as delineated by C. Jean Maker.
Resources
All resources are listed here, human and otherwise.

Assessment And Evaluation
Listed here are the ways in which teachers, students, parents and administrators attempt to gauge learning.

APPENDIX B
Needs and Changes Reflections
What do I need from school?

skills for working	help to get job I like (14)	help in organization
learning social skills	help to be more responsible	more time (2)
help my ability to learn	people to help me learn	get somewhere in life
help to complete work on time	enough (not too much) pressure	spell better
help in problem solving	skills to help children (4)	help me concentrate more
	ability to provide for future family	help to complete on time
	role models (2)	pleasant atmosphere
	make others proud (2)	place to concentrate
	fun (4)	learn to do things
	no marking scheme	ability to meet new people
	discipline	ability to learn

What changes can we make to meet those needs?

continue T.S. D. (4)	fun	time to sit alone
start right away	change others	help in reaching goals
more time in class (3)	get along with others	not care what others say
more exploratories	set up plans differently	balance sports / school
more time to go over notes	get help	find out what we like to do
hand work in on time	help others	step by step help
do homework on time	not rush	partners for help (3)
challenging work	explain marks	longer due dates
smaller classes	note skills early to see if we can handle pressure	lots of extra work

APPENDIX C
Instructions to Students

During the next three weeks we are going to be investigating group dynamics. You will be working within the group formed last week. The purpose of these groupings is to look at the kind of energy your group can generate and the kind of energy we as a class can realize.

Today find out where each member of your group is in terms of the work we have done so far this year. Don't judge, there are lots of reasons why we don't get things done. it happens to all of us. Then look at the chart you made about needs and ways of meeting them. After that figure out what your group is working for and how you are going to achieve that.

People working around a table or desks are not a group. What then is a group? During the next three weeks, I would like you to find out. On November 11 we will close this investigation and look at the dynamics of your group and our class. By the way, I would like to find out too.

APPENDIX D
Teacher's Journal

Journal for Action Research: October 24 to November 11, 1994

Monday, October 24

Started research today, gave out handouts to groups. Foolishly also gave out geography group activity at the same time so there was confusion. I really have to stop myself from interfering. Three boys fooling around when groups first met, later on in morning spoke of their less than Grade Eight behaviour (yes, I really said that). Today I am going to interview as many groups as I can, and try not to put ideas into their heads, but accept their ideas.

Tuesday, October 25

Interviews did not occur. At one point this morning I found myself sitting in a chair immobilized. This was after I reamed out class about chaotic behaviour, no T.S.D. plans in sight, coming to me for everything. Where is the thoughtful self direction I rhetoricized! After this, they got out their sheets settled (sort of) down and began working on their foam boards (the students used these Styrofoam boards to display the categories and supports for their group needs). It was an enjoyable morning for me, not in spite of everything, but because of everything. Can you see the present through rose coloured glasses?

Thursday, October 27

No groups yesterday, we had historical presentation all morning. Today again no interviews. After math lesson and lesson on paragraphs there was no time, again! students worked diligently on their boards. I attempted to focus them by writing on the blackboard: Experiment, Change, Set up, Observe. I wonder if any of this is getting through to them?

Friday, October 28

Decided to take camera into school today to get pictures of boards. After students posed with boards, I had a short interview with most groups. There was one group I couldn't find. I asked one student where his group was and he said they had left him. I then realized that another group of four girls had re-formed. This also happened yesterday with another group. One student, who has serious social problems, was kicked out of his group. Another boy took his place from another group. I told group the student (the one they had kicked out) had to come back. They accepted him and helped him although his T.A. (Teaching Assistant), this student was deemed behavioural exceptional and received extra help with his social problems from the assistant) helped out. The boy who had taken his place returned to his former group and they were not happy campers at his defection. Two students from I.S.P. class (Intermediate special Programme, this class was beginning to be integrated into my class when the research took place) wanted to be in their own group (of two) but had a lot of difficulty finding an entry point. As usual I didn't get as much teaching done as I intended today.

Tuesday, November 1

Didn't get any interviewing done yesterday: Hallowe'en. We didn't do anything special but time went, what little there was of it, and neither students or I very focused. Today I met with most groups. I have stifled the temptation to tell some kids to grow up, or get on with it, or worse! When I met with them I have stressed that they try to be open (with me); for most, this is not a problem. If this is to be an experiment I must resist changing the ingredients as we go. If I want to see if adolescents can look at their dynamics in a group through their lens and not mine, I must resist the temptation to meddle. This holding back has made me reflect on how many times I have meddled in experiences in my classroom to meet with my expectations. Where did they come from?

Wednesday, November 2

Today was another unsettled day for me, when are my days in the classroom settled, I wonder. When we got T.S.D. started there was the usual barrage of kids who needed accomodating, finding a map, a pen, a pencil. I flurry around finding, pointing out, swirling. Today, when the swirl was nearing its end, four groups had put their names on the blackboard for a conference (I asked the students to make a note to me on the blackboard to indicate they were ready to discuss their group interactions). I was surprised and delighted. Did not see all groups today but saw about six. The two students from the I.S.P. class are still searching for an entry place. One, especially, is almost ready to put a toe in the water. Got a new student from another Grade Eight class today. There are lots of problems I hear, but I don't want to know about them yet.

Thursday, November 3

Didn't see one group today. Only saw my class for one hour and fifteen minutes. I was again so busy getting kids going I didn't get going myself. Stayed late again tonight: 7 a.m. until 5:30 p.m., no break, gulping down sandwich at photocopier, tried to tidy up, file etc., etc., etc., so that I will be more organized. One of the I.S.P. students was laughing working at her table today. The other student is still in the clouds. (these are the two students trying to form a group)

Monday, November 7

Absolutely no time today. Didn't even give out T.S.D. sheets today. Monday never seems to be a good day.

Tuesday, November 8

Kids are bananas today. In desperation made charts up for paragraph review, they seemed so happy and relaxed doing this. (These charts showed them how to set up the research they were doing on families around the world). One I.S.P. student sits in middle of chaos and meditates. (He still can't get into a group with the other I.S.P student). The behavioural student had an unsettled day. I sent him to the behavioural room at 2:40 when he grossed out the kids by trying to wrap his legs around his neck.

Wednesday and Thursday, November 9 and 10

These past two days have seen little activity on the group front, although I have observed that the groups seem to hang out together. We are doing presentations for Remembrance Day and most groups are working together.

APPENDIX E

Selected Raw Data

Raw data from oval charts Needs and Changes

Reflections and Teacher's Journal

Topic 1:

WORK IS AN IMPORTANT FOCUS

Data from Oval Charts

-everyone stayed on tasks most of the time, we worked hard on work
-always get work done on time
-sometimes stayed on task
-if I were teacher, I would solve the problem out, send them out, call parents, if that works we can talk over about it
so they don't fight anymore, so we can work and get work done
-most people stayed on task
-fun working with other people
-most people got their work done
-had good work done
-got on task quickly again if we got off I felt appreciated for work I did in my group
-people really working when we get down to it
-always trying to get someone to do their work
-not working together (3 responses)
-worked together
-did not get his work done
-almost all got work done
-sometimes working very well
-I didn't get a lot of work done
-not being able to work at times
--getting down to work
-teacher looking would see people working together
-everybody did a lot of work in that group helps me get my work done loves to get her work done
-this looks like a hard working group
-we finished our work most of the time
-sometimes we don't do anything (already finished)
-one person doesn't want to finish their work says they'll do it at home and doesn't do it
-getting most work done

-worked good together
-we worked really good
-we worked O.K.
- would see four girls finishing their work
-getting her work done
-some people in our group don't do any work
-worked well at start
-got things done, worked well
-I didn't work with a partner I helped my partner do his work didn't get her work done because her partner didn't get halt of it done working hard
-good working ability
-try to accomplish something
-we got some work done
-we worked together as a team
-our group worked as one
-we work together as a real group should
-three guys...worked to get things done
-worked as one
-one problem, one or two do most of work in group
-I had to work alone in confusion all the time
-not a lot of work done by anyone
-my group did not work together because we were arguing, fighting won't work together , ,and worked together, not-- , did not like sitting near him, kept talking, thought we were listening but we weren't
did not get work done, noisy disgusting, taking our stuff, acting stupid and immature
-did not work because some people weren't doing their share which made and me mad
-people would think we didn't work together, would argue and you could hear we weren't getting along
-people would be pretty impressed at the working togetherness of our group
-when we didn't get our work done or had problems, someone in our group would help
-giving each other advice about work will you start doing your work sometime soon
-we helped each other get their work finished if they were falling behind
-we would help those in our group to catch up on work missed
-everybody did something, we worked together in class and got work done
-we all know when to stop the laughter and get down to work

-would see four girls laughing, getting along and at the same time finishing work
-sometimes I know when to stop fooling around and get busy working
-teacher would see people working together, having fun wasting time when they could do something more in class but everybody had fun and everybody did a lot of work in that group
-all worked as friends
-worked in hall because class noisy we hardly ever talked except when we were talking about work
and that's why we got our work done
-when we work we don't make much noise
-Mrs. Draper Thinks I am working better by Myself because I can do stuff here and at home
-helped each other understand work

Data from "Needs" Reflections
-skills for working
help to complete work on time (2 responses)

Data from "Chances" Reflections
-do homework on time
-hand work in on time
-start right away
challenging work
-lots of extra work

Data from Teacher's Journal
I reamed out class for chaotic behaviour, no T.S.D. plans in sight, coming to me for everything. - - After this, they got out their sheets settled (sort of) down and began working on their foam boards...(October 25)
Students worked diligently on their boards. (October 26)
As usual I didn't get as much teaching done as I intended today.(October 28)
Didn't get any interviewing done yesterday: Hallowe'en. We didn't do anything special but time went, what little there was of it, and neither groups nor I very focused. Today I met with most groups. (November 1)
When we got T.S.D. started there was the usual barrage of kids who needed accommodating, finding a map, a pen, a pencil. I flurry around finding, pointing out, swirling. (November 2)

I was again so busy getting kids going I didn't get myself going. Stayed late again tonight: 7 a.m. until 5:30 p.m., no break, gulping down sandwich at photocopier, tried to tidy up, file -etc., etc., etc., so that I will be more organized. (November 3)

.made charts for paragraph review, they seemed happy and relaxed doing this. (November 8)

We are doing presentations for Remembrance Day and most groups are working together. (November 9 and 10)

Topic 2:
HELPING (GIVING AND RECEIVING) IS IMPORTANT

Data from Oval Charts
-best group I have ever been in because we all help each other
-you never had to worry about people in my group getting angry
-group pulled together
-sometimes we would help each other
-people would see our group helping, - always helped me- helping one another
-always encouraging one another
-helped each other out on missed work
-helped each other out when in need
-studied together (for tests etc.)
-helped understand one another
-people would be pretty impressed at the working togetherness of our group
-help each other

-when assignments were given out we always sorted out who was doing what and someone always had something to do
-when we didn't get our work done or had problems someone in our group would help
-give each other good advice
-help each other to understand
-teach each other things
-helping each other
(at start) helped each other
-helped each other, worked as a group

- helped catch up to us
-didn't have to help anybody
- sometimes help each other
-didn't help one another
-if one was not finished the group would help most of the time
-having to tell each other what they are doing because they don't know what they're doing
-showing each other what they're doing wrong
-we all yell if work that the group must hand in is not finished
-giving each other advice about work
-help others understand work
-think together
-got everything done and then helped last one
-we helped people get their work finished if they were falling behind
-we had each others phone numbers
-helped each other get things in and finished that were due
-we would always share ideas, always
-if we were feeling down we make each other laugh
-we would help those in our group to catch up on work missed
-helped each other with problems
-we helped each other in research and in information getting materials
-everybody did something, we worked together in class and got work done
-we shared thoughts and opinions
-seldom said negative things
-discussed group projects
-outsiders would hear, please, thank you, may I, I can you, sure, you're welcome, no prob
-we hardly ever talked except when we were talking about work and that's why we get our work done
-when we didn't get our work done or had problems someone in our group would help
-we don't argue a lot
-we don't make lots of noise
-we don't complain about everything
-we ask good questions
- everyone had a say
- I felt appreciated for work I did in my group
- didn't say bad things to each other
- listen to each other's side as
-came up with a lot of ideas together

-we did argue
-group always positive
-seeing different types of ways to overcome obstacles
-co-operated
-found out what they (other members in the group) were good at
-getting to know them (other group members) and their families and their likes and dislikes
- we compromise with each other
- always positive

Data from "Needs" Reflections
-people to help me learn
-help my ability to learn
help in problem solving
-help me concentrate more
-help to complete work on time
-help to be more responsible
-help in organization
-ability to provide for future family

Data from `"Changes" Reflections
-help in reaching goals
-step by step help
-get help
-help others
-partners for help (3 responses)
get along with others

Data from Teacher's Journal
When I met with them I have stressed that they try to be open (with me), for most this is not a problem. (November 1)

I flurry around finding, pointing out swirling. Today when the swirl was nearing its end, four groups had put their names on the blackboard for a conference (I asked the students to make a note to me on the blackboard to indicate they were ready to discuss their group interactions. I was surprised and delighted. November 2)

I was again so busy getting kids going I didn't get going myself. (November 3)

Kids are bananas today. In desperation made charts up for paragraph review, they seemed happy and relaxed doing this. (November 8)

Topic 3:
FUN IS A PART OF LEARNING

Data from Oval Charts
-if we are feeling down we make each other laugh
-me and make group laugh
-sometimes I know when to stop the joking and get serious
-this looks like a hard working group but according to (student used her own name here) she needs to get serious more often and concentrate on her work
-always makes us laugh
-we all know when to stop the laughter and get down to work
-laughing all the time
-too much talking and laughing
- is the group clown
-tool around sometimes
-would see four girls laughing, getting along and at the same time finishing their work
-sometimes I know when to stop fooling around and get busy working
-talking and laughing a lot
-they had lots of fun
-fun working with other people
-teacher would see people working together, having fun, wasting time when they could do something more in class but everybody had fun and everybody did a lot of work in that group
-if the group was finished we would sometimes tell funny stories
-you have to be happy to work in a group or it won't work out
-in our group we constantly had fun but we learned a lot

Data from "Needs" Reflections
-fun (4 responses)

Data from "Changes" Reflections
-fun (2 responses)

Data from Teacher's Journal
There were no responses for this category.

Topic 4:
FRIENDS HELP IN LEARNING

Data from Oval Charts
-three guys that knew each other, got along and worked together compromised and co-operated, worked to get things done
-got to know each other better
-all worked as friends
-knew each other before so nobody was shy to tell someone else about a problem they had and that was very good
-good friends, so we don't spend time saying how we wish they weren't in our group
-we knew each other well
-we knew each other
-good friends, stayed as one group

Data from "Needs" Reflections
There was no supporting data from these reflections.

Data from "Changes" Reflections
There was no supporting data from these reflections.

Data from Teacher's Journal
There were no supports for this category.

Topic 5:
TALK IS A TOOL

Data from Oval Charts
-we talk a lot and help each other
-we shared thoughts and opinions
-sometimes disagreed
-seldom said negative things

discussed group projects
-outsiders would hear, please. thank you, may I, I can you, sure, you're welcome, no prob
-we talked a lot and that was good
-no problems the first week, second week we started to have problems but we worked them out
-we hardly ever talked except when we were talking about work and that's why we get our work done
-people talked together
-people listen and work
we don't argue a lot
- we don't make lots of noise
-we don't complain about everything
- we ask good questions
-talk too much in group
- we talked a lot
-sometimes didn't talk
-everyone had a say
-there was a certain amount of arguing and chaos in our group
-disagreed half of the time, some arguing
-didn't say bad things to each other
-polite group
-listened to new ideas from other people instead of saying my idea is better
-talking to each other
-if I were teacher, I would solve the problem out, send them out, call parents, it that works we can talk about it so they
don't fight anymore, so we can work together and get work done
-having useless little fights, making up in minutes-shut up you don't know what you're saying
-you're not supposed to do that you're supposed to do this
-listen to each other's ideas
-shared thoughts and opinions with each other
-came up with a lot of ideas together
-we did argue
-too open-minded
-too much noise
-talked too much
-hear our group talking
-annoying- talking, interrupting, people asking questions
you don't know, goof ing off, eating, sleeping
-nerve racking, deadlines, people not prepared, trouble makers,

talking back to you and teachers, getting you into trouble,
not doing any work
-people making fun of one another and family and your words like your mom is so, you're so, your dad's
a (student left blanks here)
-they were making jokes about my family
-I didn't have anyone to ask what to do in my group
-when there was something to agree on they wouldn't hear me out
-my group did not work together because people were arguing, fighting, won't work together and worked together, not , did not like sitting near him, kept talking, thought we were listening but we weren't
-people would think we didn't work together, would argue and you could hear we weren't getting along
-people would hear stuff like shut up, you're stupid
-there were a lot of insults
-sometimes getting angry because someone won't work as hard as they could
-found out what they (other members in group) were good at
-getting to know them (other group members) and their families and their likes and dislikes

Data from "Needs" Reflections
-pleasant atmosphere
-learn social skills

Data from "Changes" Reflections
-help others
get along with others
- not care what others say

Data from Teacher's Journal
Three boys fooling around when groups first met, later on in morning spoke of their less than Grade Right behaviour...(October 24)

I had a short interview with most groups. (October 28)

I have stifled the temptation to tell some kids to grow up, or get on with it, or worse. ... I must resist the temptation to meddle. (November 1)

Topic 6:
PROBLEMS OCCUR OFTEN

Data from Oval Charts
-working in a group is boring
-don't co-operate in a group
-(two group members) worked by themselves out in hall, wouldn't do what we wanted them to do
-I can't say that I like it because there was really not a group effort went off by herself all the time and I was left alone to overcome problems by myself
-there's no team work
-I think there is no group
-What group?
-her partner doing nothing
-I didn't like working in that group, I felt and I were doing all the work
-one problem, one or two do most of the work in group
-annoying, talking, interrupting, people asking questions you don't know, goofing off, eating sleeping
-a couple of people suffered for other people's mistakes
-nerve racking, deadlines, people not prepared, trouble makers, talking back to you and teachers, getting you into trouble, not doing any work
-people making fun of one another and family and you, words like your mom is so, you're so...., your dad s a.(the student left blanks here)
-they were making jokes about my family
-I couldn't concentrate
-they always tried to kick me out
-I didn't have anyone to ask what to do in that group
-I had to work alone in confusion all the time
-I had to get a partner in another group so it took longer to complete some things
-I didn't like to be in the group but I couldn't change
-When there was something to agree on they wouldn't hear me out
-it was boring having no one to talk to
-people would try to take my place in the group
-not a lot of work done by anyone
- my group did not work together and worked together
-did not like sitting near him, kept talking thought we were listening but we weren't

did not get work done, noisy, disgusting, taking our stuff, acting stupid or immature
- _having a rough time with one member
-.... holding group back
-did not work because some people weren't doing their share which made and me mad
-people would think we didn't work together, would argue and you could hear we weren't getting along
-sometimes blame things on each other
-people would hear things like, shut up or you're stupid
-people would see someone in our group hitting someone else in our group
-there were a lot of insults
-too much fooling, hitting, I had to do that a couple of times because I had to shut them up or if they made fun of me
-sometimes we don't get work done
-frustrating slow start, not enough time
-not enough concentration
-too much horseplay
-people were not too interested (in one project) they were busy doing other things
-we sometimes get a bit mad for where we work but always get a place to sit at
-sometimes getting angry because someone won't work as hard as they could
-cool, because we only had one problem, wasted time in class
-had a little bit of differences

Data from "Needs" Reflections
-help in organization
-more time (2 responses)

Data from "Changes" Reflections
There was no support for this category.

Data from Teacher's Journal

-Gave out handouts to groups. Foolishly also gave out geography group activity at same time so there was confusion. Three boys fooling around when groups first met...(October 24)

-Interviews did not occur. At one point in the morning I found myself sitting in a chair immobilized. This was after I reamed out class about chaotic behaviour, no T.S.D. plans in sight, coming to me for everything. (October 25)

-There was one group I couldn't find. I asked one student where his group was and he said they had left him. I then realized that another group of four girls had re-formed. This also happened yesterday with another group. One student, who has serious social problems, was kicked out of his group. Two students from I.S.P. class wanted to be in their own group but had a lot of difficulty finding an entry point. As usual I didn't get as much teaching done as I intended today. (October 28)

Didn't get any interviewing done yesterday: Hallowe`en. ...neither students or I very focused. (November 1)

-Today was another unsettled day for me... there was the usual barrage of kids who need accommodating, finding a map. a pen, a pencil. (November 2)

-I was again so busy getting kids going I didn't get going myself. The other student (I.S.P.) is still in the clouds. (November 3)

-Absolutely no time today. Didn't even give out T.S.D. sheets. (November 7)

-Kids are bananas today. One I.S.P. student sits in middle of chaos and meditates The behavioural student had an unsettled day today. (November 8)

-These past two days have seen little activity on the group front... (November 9 and 10)

Topic 7:
PROBLEM SOLVING IS AN IMPORTANT STRATEGY

Data from Oval Charts
-I worked by myself and didn't have to do my partner's work
Mrs. Draper thinks I am working better by myself because I can do stuff here and at home
group always positive
-seeing different types of ways to overcome obstacles
-co-operated
-found out what they (other members of the group) were good at
-problem solving techniques: think positive, co-operate, concentrate
-getting to know them (other group members) and their families and their likes and dislikes
-good at organizing
-we compromise with each other
-always positive
-helped one another (see helping category for many examples of this strategy)
-when assignments were given out we always sorted out who was doing what and someone always had something to do
-we all yell if work that the group must hand in is not finished
-we had each others phone numbers
-we would always share ideas always
-if we were feeling down we would make each other laugh
-everybody did something, we worked together in class and got work done

Data from "Needs" Reflections
-learn social skills
-help my ability to learn
-help in problem solving
-people to help me learn
-help to be more responsible
-enough (not too much) pressure
-role models (two responses)
-know marking scheme

-place to concentrate
-pleasant atmosphere

Data from "Changes" Reflections
-continue T.S.D. (four responses)
-start right away
-more time in class (three responses)
-more time to go over notes
-hand work in on time
-do homework on time
-get along with others
-set up plans differently
-get help
-help others
-not rush
-explain marks
-note skills early to see if we can handle pressure
-longer due dates
-partners for help (three responses)
-step by step help
-find out what we like to do
-not care what others say
-time to sit alone

Data from Teacher's Journal

-I attempted to focus them by writing on the blackboard: Experiment, Change, Set up, Observe. (October 27)
-I told group the student (the one they had kicked out) had to come back. (October 28)

-Stayed late again tonight: 7 a.m. until 5:30 p.m., no break, gulping down sandwich at photocopier, tried to tidy up, file, etc., etc., etc., so that I will be more organized. (November 3)
-Kids are bananas today. In desperation made up charts for paragraph review.. (November 8)