THE EDUCATIONAL REFORM MOVEMENT OF THE PAST DECADE HAS BEEN PRODUCTIVE OF IDEAS. IT HAS NOT BEEN SO PRODUCTIVE OF EDUCATIONAL CHANGE. WE NEED TO PUT INTO EFFECT IN TOTAL SCHOOLS A WIDE RANGE OF EDUCATIONAL CHANGES FROM BUILDING DESIGN TO SCHOOL ORGANIZATION TO CLASSROOM INSTRUCTION AND TO PUPIL LEARNING. THIS IS AS TRUE OF THE SUBURBAN ENVIRONMENT AS IT IS FOR THE Ghetto.

JOHN L. GOODLAD
EDUCATION NEWS
SEPTEMBER, 1968

THE CHANGE IN EDUCATION WHICH GLEN OAK SCHOOL, GATES MILLS, OHIO, REPRESENTS IS INDEED AS TOTAL AS JOHN GOODLAD COULD ASK. PERHAPS THE MOST FUNDAMENTAL CHANGE ENVISIONED IS ITS AFFECTIVE-ORIENTATION. THIS WILL INDEED AFFECT THE BUILDING DESIGN, ORGANIZATIONAL STRUCTURE, THE STUDENT-TEACHER RELATIONSHIP, AND THE METHODS OF LEARNING. IT IS ON THE END AND ON THE NEW EDUCATIONAL APPROACHES NECESSARY TO ACHIEVE THAT END THAT THIS PAPER WILL CONCENTRATE.

PROLOGUE
SISTER LOGAN
MASTER THESIS

The chief values of the Judeo-Christian tradition are person, service and love, deriving their meaning from their relationship to God. The individual, created by God, becomes free by serving his fellow men in mutual love. In our age, however, increasing standardization and growing violence demand an education dedicated specifically to the strengthening of these values. Such an education would provide students with the opportunity to become responsible women. Their breadth of view would match the depth of their concern for others; their concern would be expressed in living service; their service would generate creative change.

In order to translate these values into an academic program Glen Oak must recognize individual differences. The basic concept underlying the curriculum is that the uniqueness of each student must be fostered in order to give effective testimony to the dignity of the person. Thus, thinking is more necessary than memorizing; learning how to learn more useful than absorbing specific content; evolving a value system more important than learning skills; the primary responsibility for learning lies with the student. True excellence is recognized as realizing fully one's own potential.

Human development thrives only in authentic interpersonal relationships. Broad representation of ethnic, racial, religious and socio-economic groups facilitates attaining this objective in a setting which enables the student to exercise leadership and to serve other persons in a pluralistic society. To accomplish these ends the school must be a learning community where each one is dedicated to helping the other in an experience of trustful sharing where faculty and student body are engaged in a mutual search for ways to actualize the Judeo-Christian values.

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