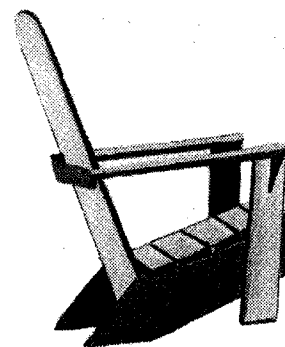


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# BREAD LOAF RURAL TEACHER NETWORK



*A Project of the Bread Loaf School of English, Middlebury College, Middlebury, Vermont*

**Alaska—Arizona—Mississippi—New Mexico—South Carolina—Vermont**

## A Sense of Community: The Bread Loaf Rural Teacher Network and the Anne Frank Conference

*by Scott Christian, Nikiski, Alaska*

*Also: Peggy Turner, Guntown, Mississippi; Mary Burnham, Newbury, Vermont; Sondra Porter, Trapper Creek, Alaska; Tom McKenna, Unalaska, Alaska; and Their Eighth Grade Students*

**“Margot and mummy’s natures are completely strange to me. I can understand my friends better than my own mother—too bad!”** *Anne Frank, The Diary of a Young Girl*, Sunday, September 27th, 1942.

On the card table next to my desk are more than one hundred pages of writings, by teachers and students within and about the Anne Frank conference. These pages do not include all of the correspondence that happened in that electronic conference. At this point I have sorted the writings into categories and begun the process of making sense of what has happened. Although a comprehensive study will not be possible until the collaborating teachers can devote their energies to the inquiry, we feel it is important to get the word out regarding this project. This article provides a skeletal overview of the Anne Frank conference and attempts to share some tentative conclusions.

Although adolescence is a troubling time when the actions of

adults—particularly parents and teachers—become mystifying, the difficulty of growing through the experience unites young people and cements the connections they make with one another. After reading *Anne Frank*, most of my eighth grade students agreed vigorously with Anne: their friends made infinitely more sense of the world than their parents. This unique quality of adolescents, the tendency to form strong bonds and to delight in connections with their peers, creates dynamic communication in the language arts classroom. Students at all ages have friends and form relationships with their peers. But between the approximate ages of eleven to fourteen, these relationships are the single most important consideration in their lives. As a friend of

mine once pointed out, whom an eighth-grader sits next to in class is much more important to that student than what is going on at the front of the classroom! I think this is why the discussions in the *Anne Frank* conference have developed such momentum.

Sondra Porter, a teacher from Trapper Creek, Alaska, has told me her students seemed to enjoy the prompts that were arriving from other classrooms, more than the book itself. These prompts were questions, comments, reflections or passages from the text designed by the students to elicit responses in writing from other students in the conference. I also felt the electricity in the classroom when I presented a transparency of the writings of Peggy Turner’s class from Guntown, Mississippi. Our students thrive on the thoughts, fears, dreams, observations, jokes and musings of their peers. The *Anne*

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# Bread Loaf Rural Teacher Network

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## The Bread Loaf School of English and The Bread Loaf Rural Teacher Network

Each summer the Bread Loaf School of English assembles a community of teachers and learners at three sites: at the Bread Loaf Mountain campus outside Middlebury, Vermont, at Lincoln College, Oxford, and at St. John's College, Santa Fe, New Mexico.

Students at each of these campuses follow courses of study leading to the M.A. or M.Litt. in English. The Bread Loaf emphasis has always been upon close contact between teacher and student in an intensive six-week course of study.

The Bread Loaf Rural Teacher Network, established by a generous grant from the DeWitt Wallace-Reader's Digest Fund, offers full-cost fellowships to rural teachers from six states: Alaska, Arizona, Mississippi, New Mexico, South Carolina, and Vermont. These teachers receive all expenses for tuition, room, board, travel, and a book allowance, as well as a \$1,000 stipend for follow-up work in their classrooms in the subsequent aca-

demical year. Successful applicants are eligible to reapply for these fellowships for a second and third summer. One's first summer as a DeWitt Wallace-Reader's Digest Fellow must be spent in Vermont; the second and third summers may be spent in Vermont, Oxford, or Santa Fe.

The mission of the DeWitt Wallace-Reader's Digest Fund is to foster fundamental improvement in the quality of educational and career development opportunities for all school-age youth, and to increase access to these improved services for young people in low-income communities.

### How to Apply

For applications to the Bread Loaf School of English or more information, write to:

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## A Sense of Community...the Anne Frank Conference

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Frank conference, which has connected more than three hundred students in five classrooms across the country, is a dramatic example of students trying to make sense of the world.

What is it and how did it happen? Like adolescents, English teachers also attempt to make sense of their world through their peers, though we are perhaps more reluctant, and self-conscious as a group than our students are. Personally, I've found no better forum for frank discussions about literacy, literature, school and life than around the dinner tables at

the inn at the Bread Loaf School of English. It was there that Peggy Turner and Mary Burnham first began to discuss the idea of creating an electronic classroom for students reading *Anne Frank*.

After those initial discussions, the idea was batted around in various ways until it appeared on BreadNet, the electronic forum for students and alumni of Bread Loaf. Soon Peggy Turner, Sondra Porter, Mary Burnham, Dixie Goswami (Coordinator of the BLRTN), Caroline Eisner (Technical Advisor to BLRTN), and I were sending elec-

tronic messages back and forth about how and when and what this conference might be. In an audio-conference, Tom McKenna of Unalaska joined the group, and we decided to begin a cycle of written student responses to *Anne Frank, Diary of a Young Girl*. Each class would post a prompt, which could be a question, a comment regarding a particular passage, a series of opinions or reflections, or anything the "prompting" class chose to do. We decided to begin just after Christmas with two weeks of pre-reading activities relating to WWII and the Holocaust.

At least three levels of connections have emerged from this conference. Most fulfilling for me as a teacher is the layer of "teacher talk" that is happening. When Peggy Turner posted her "So Far" reflection piece, for the first time in nine years of teaching I was hearing from a rural teacher, with students the same age as mine, with a similar number of kids (more than one hundred), who were about to engage with the same text, at the same time. When I walk into my classroom, it is as if there are five teachers and their expertise coming together. The terrible sense of isolation and the nagging question of "Am-I-Doing-This-Right-and-Does-Anybody-Care?" are gone. Here is a brief excerpt from Peggy's piece, and my corresponding reply.

*I'm out here too. This past week has been a killer! Grades are due on grade sheets Tuesday, on cards Wednesday, and sent home Thursday. Poor planning to have a week like that after a two-week break! I was ready to throw in the towel.*



*Susan Miera of Pojoaque H. S. and Scott Christian of Nikiski H. S.*

*Things couldn't be better with regard to Anne Frank, though. They all love her already. We have been swamped in history of the period like the rest of you. They just can't believe this happened. I have been thrilled at the level of participation: one assignment was to have a one-page research report on any aspect of this study that caught their fancy, but they must attempt to teach me something I did not know. I was tickled at how much I learned, and they were tickled to teach the teacher.*

Here is an excerpt from my reply:

*First of all, thank you, Peggy, for your great letter. After reading it, I immediately abandoned my plans. Our display in the library has been coming along nicely, but I hadn't decided on an assignment to bring the kids in to see it. I didn't want a major research project, but neither did I want to just turn them loose. So, when I read about your assignment to "teach the teacher," I went for it. We have about seventy books relating to the Holocaust, WWII, Jewish culture, history*

*and religion etc., on display. I asked the students to find five facts on a subject that interested them, with the goal of finding at least two that I didn't know. I told them before we went that it would be very difficult because there were only three facts that I hadn't learned yet about the entire era. That added a little fuel to the fire. After they found the facts, they wrote a short response recording their reaction to the*

*information and the source. I'm not sure what I will do for our first writing assignment on BreadNet, but I might put them in groups and let them formulate a response based on their journals. It might be difficult to respond to something so diverse, but I think they will buy in more. We'll have to see. Anyway, thanks for the tip!*

*I wonder if any of the rest of you are feeling melancholy at times as we delve into this horrible segment of our history. As I was walking around the library, I heard kids talking, some almost gleefully and others with obvious disgust and dismay, about torture, death, weapons of destruction, prejudice. I believe it is important for the kids to know about the horror. But also, I believe that human beings are by nature good, that we all, as Kurt Vonnegut said, are looking for warmth, peace and good meals from time to time. Each year I teach I find my students are getting more cynical. I fear that our study of the Holocaust is only going to add to that. I'm not going to dilute it in any way, but there is something very disturbing to me*

*(continued on next page)*

## A Sense of Community continued from previous page

about twelve year olds viewing corpses and talking about suicide pilots. At this crucial time in their lives, they need to know it's possible to become a normal, happy, loved adult in our society. I'm going to make a concerted effort during the fourth quarter to bring some light and hope into the classroom.

Where can discussions such as this take place in the traditional rural school setting? The few moments at the Xerox machine with the high school English teacher or the basketball coach simply won't suffice.

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### The electronic conference gave me a forum of professional teachers with whom I could speculate about issues of pedagogy, and such speculation helped me to be a more creative teacher.

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The second type of connection we made in the conference was a change in the way we think about planning and teaching. During the planning stages, as I wrote a description of certain assignments to use pertaining to *Anne Frank*, I found myself describing and defending my pedagogy to my colleagues in the conference. For example, I believe very strongly in teaching vocabulary within the context of a work of literature rather than within the non-context of vocabulary worksheets. Even though formal vocabulary instruction is no longer fashionable, I believe that knowledge of vocabulary is crucial for my students to understand a text. The electronic conference gave me a forum of professional teachers with whom I could speculate about such issues of pedagogy, and such speculation helped me to be a more creative teacher and a stronger critic of teaching philosophy and practice.

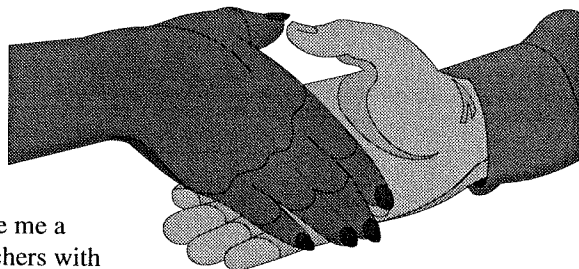
The third level of connection in the conference was the direct link

between students from different classrooms, different communities, different ways of life. To explain what I mean, I'd like to again quote my colleague Peggy Turner:

*"Our world is one world," says the poster on the wall in my eighth grade classroom in Guntown Middle School in Guntown, Mississippi. That poster has new meaning to us because of the Bread Loaf School of English and the telecommunications system known as BreadNet. Our small world of Guntown has expanded this year as we have read and studied*

*Anne Frank and World War II with students from Alaska and Vermont.*

*While this exchange has enhanced my students' learning, it has also enhanced their lives. When a teacher presents a book like Anne Frank to this generation of Nintendo-playing, MTV-watching, video-blind young people, moans and complaints often surface: "Why do we have to study that ancient history? Boring, boring, boring." Then, add to this attitude the announcement that we*



*will be writing every other day to students in Vermont and Alaska via computer. Quite frankly, that proposal seemed just as foreign and irrelevant as studying about some girl named*

*Anne Frank who lived fifty years ago. However, to my delight, the students made an exciting discovery: there exists a universality of experience that crosses the boundaries of time and space—"Our world is one world." But I want you to hear that from the ones that matter most. The excerpts that follow are from their written responses to my query "What have you learned from our telecommunications project centered around the study of Anne Frank?"*

**Josh Mickalowski:** "...I learned how other people in America live. People's lives don't change very much from one part of the world to another. Most teens are the same. We have the same feelings. We like to go out, see our friends, and eat the nearest pizza."

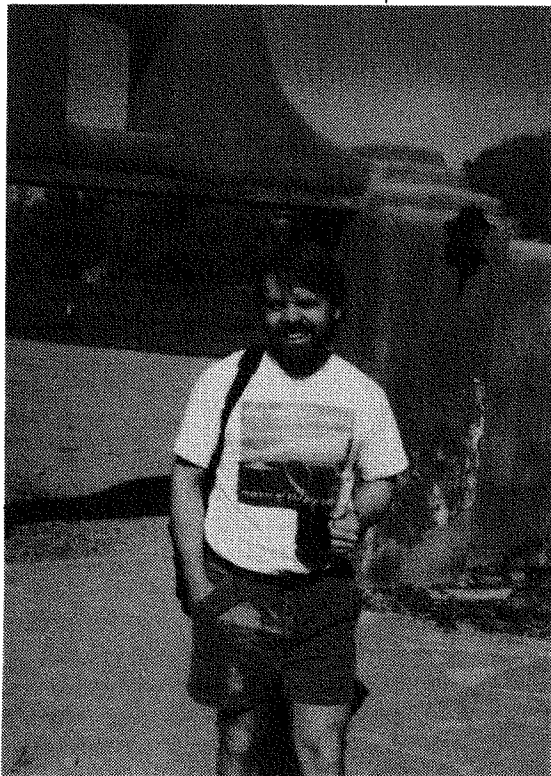
**Katie Osborn:** "...I discovered that people in Alaska and Ver-

mont are just like us. Now I realize how normal we are... People always say that we are different from other people, and now I know that we really aren't *that* different. I think that getting to know these people has put a good influence on my life because now I know the truth about us."

**Grey Wilkinson:** "...Reading *Anne Frank*, I have learned that my life is so great. I used to gripe and complain about my life. Now I know, compared to Anne's life, I have got it made. I think by working with the other states we have learned to communicate with other students. We have also learned that just because you live somewhere else, it doesn't mean you are different. Everyone is the same in most ways no matter where you live."

Through the *Anne Frank* study we have learned to count our blessings. Few works offer the breadth of experience that this one does. The students' writing expresses a sense of enlightenment in areas of personal growth and responsibility. They have discovered a new love for family, love

for country, love for justice, and a new love for the daily joys we take for granted. This study has also fostered a sense of unity among students from very different walks of life. As I ponder what has occurred here, I am reminded of the words of Robert Frost: "Something there is that doesn't love a wall, that wants it down." With the help of BreadNet, we have discovered that *no fences* make good neighbors.



Tom McKenna of Unalaska City School

Similar sentiments are echoed by Mary Burnham, a teacher from Newbury, Vermont, whose students set the phone lines buzzing with their exuberance. Mary wrote:

*Although I have taught Anne Frank, Diary of a Young Girl and the Holocaust for about three years now and it has always affected my students, this year, with this telecommunications conference, has been different. My students talk about the students from the other far flung classrooms as if they were members of our class. They refer to things they've said when we have discussions or*

*when we talk and write. This is a transformation from past years. More importantly, they discuss Anne as if she too were a member of our class. The students of other years always knew Anne was real; that she had really lived and died, but the level of talk this time has a different quality. Now, I am not sure why this has happened. But it may be because my students have a new authentic audience with whom to communicate.*

*They have, after all, been together since kindergarten. It may be that the "talk" of the other students and teachers validates their own ideas. It's not just this class that feels and thinks a certain way about the war, the Nazis, Anne Frank. I think this may account for the fact that they want to write to their peers all the time. This phenomenon certainly validates the use of telecommunications for me. My students are writing more and seeing the value of writing as a communications skill now more than ever before.*

Mary's students in Vermont reinforce her perception of the goings on:

**Nathan Sciortino:** "I think that telecommunications have made the Holocaust & Anne Frank more interesting. It's amazing. I like finding out what other people think about the story. Reading the story is fine, but it's better to find out what other people think about it and respond to their thoughts. It's interesting to find out how much different or similar other kids' lives are."

**Dave Reimer:** "I think it was good to have the telecommunications project because we could talk to kids our own age, and we understand each other. It's a good way to find out what life is like in Alaska and Mississippi, and how people live there. So we are learning two things at once: we're learning about the Holocaust but also how kids in other places live & think. I think that the BreadNet Network is a neat way to learn."

**Miah Johnson:** "From this project I learned that some people all across the USA feel the same way I do about some things. I find that different and weird. I can't imagine other people, other places, thinking the same thing as me. I found out that it can be fun working with telecommunications because I'm getting to know people I've only read about, like Anne and people in Alaska and Mississippi."

To provide a glimpse of the student writing exchanges, we offer the following excerpts. Peggy Turner's students in Mississippi posted a prompt asking "What would you do if you were released from hiding after two years of captivity?" This question was inspired by an entry in which Anne Frank writes that she badly needs some "rollicking

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## The "electronic classroom" enables students of various backgrounds and cultures to view issues from a variety of perspectives

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fun." The similarity and differences of the student responses from around the network were striking:

**From Twyla in Unalaska, Alaska:** "After being in hiding for two years, once I got out I would probably still be paranoid to go outside, especially after a war. But I would want to see all my friends—talk with them and go out

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## A Sense of Community continued from previous page

to dinner, play basketball and go bowling at the Fishing-n-Bowl. You see, where I live we don't have any malls, fast food, or anything like that. We have beautiful nature, two grocery stores, a school and a bowling alley. Today is the 27th of January and it is so beautiful outside with perfect skiing snow. The sun makes the bay sparkle with the reflection of the nearby mountains on it. And surprisingly there is no wind! I was just thinking how wonderful it would be to come out of hiding on this day."

A response to Twyla comes from **Katie Ellis in Guntown, Mississippi**: "Love your name! I think it is very weird not to have a mall or Taco Bell. What do y'all do? Never mind, I already know the answer. You ride snow machines. Doesn't everyone in Alaska? In a way I would love to live up there because it seems so quiet and peaceful. Y'all must have a *major* small town. We have tons of grocery stores and schools, etc. Keep on snow machining! (Here we say 'keep truckin'.)"

From **Erin Zaremski in Newbury, Vermont**: "I would want to talk on the phone with my friends. I would want to play basketball and listen to the radio (pop rock). I would also want to go bowling or to the movies. I would want a Snickers Bar. I love Snickers. Hopefully, all my animals would not have run away. I hate doing my chores. I would want a Mountain Dew and pizza. I would go on a walk or run to get some exercise."

From **Jeff Miller in Nikiski, Alaska**: The first thing I would do when I got back from hiding is go to McDonald's and order about three quarter-pounders. It would only take me about five minutes to eat them because I haven't had one in over two years! Then I would order a few chocolate milk shakes and pop (Mountain Dew). Then I guess I would go see Chris Parker, Andy Mattson and Dan Smith. I would see if they wanted to go water skiing

with our big *studly* ski boat. I would hook up the boat to the Suburban and take it to Stormy Lake. On the way out I would stop at the store and buy all of the Doritos. They would give them to me free since everybody is so glad to see me. They even gas up the boat. I am the first to ski since I've been gone so long. The first ten seconds I'm up I'm trying to remember how, but then it suddenly comes back. Somebody has put in a slalom course. I break the world record for speed. Dan, Chris and Andy try to beat me but they fail miserably. After skiing for three hours we go to Pizza Paradisos and order four large pizzas."

Of the more than one hundred individual responses to this one prompt, there are some common themes: having fun, seeing friends, eating (pizza is a recurring topic) and outdoor activities. The differences between the regions, as reflected in these outdoor activities, resulted in follow up questions and discussions about snow machines, the amount of sunlight, seasonal temperatures, fishing, water skiing, etc. My students were thrilled to read the responses from the other classes and were amazed that the other students had similar interests and desires. This was a good low risk prompt to begin with, which established some common ground.

I could continue with passages from the conversations that emerged. There were discussions about the characters in *Anne Frank*, about war, about prejudice, about relatives who lived through this period. There were sincere explorations of how students felt about their own families. We plan to look further into what has happened here, but I think it is appropriate to speculate about what we did and what we learned.

I think that these writings and responses clearly demonstrate the "authentic audience" that Mary Burnham discussed earlier. The students knew that other students were going to read their writing and consider their ideas. Instead of fifteen minute discussions in the classroom regarding an idea, concept, character or issue, the students were suddenly part of an immense electronic classroom where hundreds of students could read and respond to each other's work. This project reinforces what we know about middle school curriculum: ideas and issues that are relevant to

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**This project reinforces what we know about middle school curriculum: ideas and issues that are relevant to adolescent students are the kind of "content" that works in middle school.**

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adolescent students are the kind of "content" that works in middle school. Anne Frank was an adolescent writing about her life and the lives of those around her. Her story, therefore, is relevant to adolescent students, but it becomes especially relevant in the "electronic classroom," which enables students of various backgrounds and cultures to view these issues from a variety of perspectives. Though teachers should anticipate problems with new technologies—and there were several with this project—the Anne Frank conference has demonstrated to us the powerful impact that computer conferencing can have on learning. Rural classrooms are full of bright young minds and creative, caring resourceful teachers who are committed to doing what is best for their students. Despite all of the bad press regarding education these days, there are good things happening. Projects such as this one allow us to celebrate. ☺



# Other Voices Other Rooms: Reading and Writing Poetry On-line in South Carolina

by Janet Atkins, Claire Bateman, Ginny DuBose, Barbara Everson, and Joyce Summerlin

On March 10 the South Carolina Bread Loaf Rural Teacher Network conducted a demonstration workshop on their three-month BreadNet poetry conference at the annual meeting of the South Carolina Council of Teachers of English at Myrtle Beach. About fifty teachers and writing program administrators attended.

The participating teachers and students described every stage of the project: planning, selecting poems, reading and responding to poetry, working on-line with a published poet, and writing and publishing poetry written by students and teachers in the conference. Using computer conferencing technology, this project enabled teachers and students from six classroom sites across the state to collaborate in reading, interpreting, and writing poetry. Information disseminated at the Myrtle Beach demonstration included samples of on-line exchanges, excerpts from planning documents, and reflections on the process by students and teachers. Key questions raised in the workshop were:

- How can we use electronic networks such as BreadNet for communication in and among our classrooms?

- How can we use technology to bring resources to our teaching and learning that are not available otherwise?



*Ginny DuBose of Waccamaw H. S. and two of her students, Kelly Martenies and Rachel Adams*

- What kind of experiences and resources do we need, as teachers, to make intelligent, cost-effective use of existing technology? What are the barriers?

The emphasis was on reading and writing poetry, however, and on using technology as a tool to help form a community that would transform the experience for all involved.

\* \* \*

*Claire Bateman, former Robert Frost Fellow at the Bread Loaf Writer's Conference and a poet teaching at Clemson University, corresponded on-line with students and teachers and had this to say about networks, meaning, magic:*

When I was invited by a colleague to participate in a computer conference on poetry with students and other teachers, I was intrigued by the idea of exchanging responses to poems with others but intimidated about working with sophisticated computer technology. After all, I thought to myself, I'm a spacey, right-brained poet. Surely there's no place for me in the technocratic universe. Why, I wondered privately,

can't we just send postcards? And so at first I asked my colleague Chris Benson to print out the students' messages on hard copy for me, and just went down to his office to send my responses, which I'd composed beforehand on my familiar yellow legal pad. Then Chris told me that he thought I should read the messages on-line. "It would give you a better sense of the conference as a whole," he explained, euphemistic speech, I believe, for "Come on, Claire, don't be such a wimp!" Always one to rise to a challenge, I procrastinated as long as I could, then complied.

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## Other Voices Other Rooms *continued*

Yes, I made and continue to make many mistakes, but I have to confess that I found the on-line world to be quite magical, like a coral reef that grows by self-accretion, or like Bachelard's realm of childhood, the kingdom of miniature to which there is no end, where every room is bigger on the inside than it is from without, and mysterious boxes (or in this case, specific conferences) open to disclose still more boxes, a micro-universe filled with doorways that open into other conversations, an extended series of chambers one might visit in a dream. How different this is from the physical structure of the classroom, where no matter how anti-hierarchical I attempt to be, the room itself constrains the process, confining us in the uncomfortable chairs within the four straight lines of the walls.

Who was it that said "The quality of the imagination is to flow rather than freeze"? The imagination

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**How different this is from the physical structure of the classroom, where no matter how anti-hierarchical I try to be, the room itself constrains the process.**

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flows more freely in spaces where there is some element of mystery and privacy than in spaces that are wholly defined as public, and where the physical arrangement proclaims that everything is about grades, product, not process. Architecture never lies. And so we rearrange our desks into a circle, or we meet outside in a grassy spot on campus, and yes, sometimes the imagination has some breathing room, but I can't help but believe that it thrives best in a setting where it is possible—even likely—for one to get

lost for awhile. It's easy to get lost on-line, to wander for a time. It's clearly much more difficult to get lost in the classroom!

In fact, I believe that the on-line process is mimetically related to the action of the poet's mind in which there is, practically speaking, no center, no beginning, middle, or end—or rather, perhaps, the center is everywhere, and the process is more simultaneous, multiphrenic, and multivocal than it is orderly, linear, and conclusive. On-line, for example, we saw

Dixie Goswami demonstrate the fluidity of the imagination when she pointed out that by shifting and reassembling the students' phrases on the screen, many become poems as you watch! Dixie "found" this humorous poem in Jeremy Dow's prose response to Alice Walker's poem "Women":

### My Great Aunt

People always told me how sweet and well-behaved she was.

But I knew her when she was an old woman.

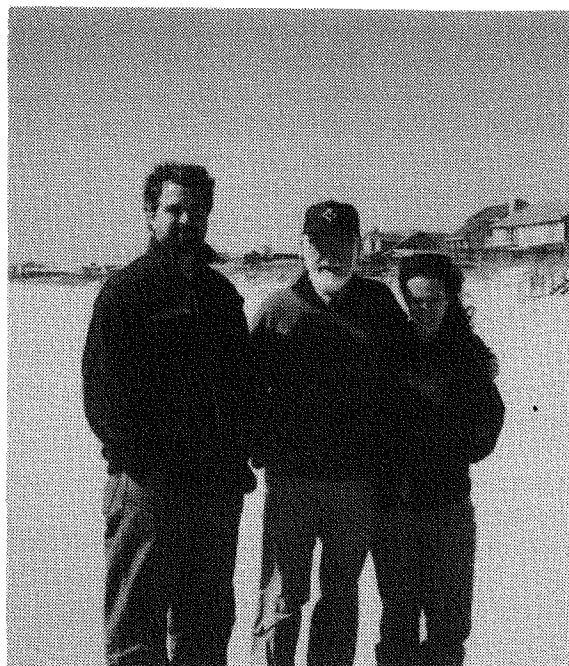
And she was totally different!

She cussed and argued and chewed tobacco

Until she died.

Indeed, when I log off, I have the sensation of coming from a pleasantly noisy party where I encountered many voices.

So perhaps my real reason for initially fearing the computer was not, as I'd assumed, that it is too much of the world of science for me, but



*BLRTN editor Chris Benson, Ken Macrorie, and South Carolina poet Claire Bateman at the Teachers of English conference in Myrtle Beach, SC*

actually that it partakes of the world of magic—and the human animal has always had a deep-seated fear of magic! But in this computer conference, as on Prospero's island, the voices are present to "give delight and hurt not." As the author H. L. Goodall has discussed in his writings, the only answer to life's strangeness is further and deeper strangeness, not simplification and clarification. Certainly this is true of both poetry and the increasingly complex technical world.

Claire's book, *The Bicycle Slow Race*, was published in the New Poets Series-Wesleyan University Press.

\* \* \*

*Janet Atkins, teacher at Wade Hampton High School in Hampton, SC whose class participated in the project found that her students began speaking with voices she'd not heard before. These were voices of knowledge and experience. At the workshop, Janet reported that:*

The most impressive part of doing the South Carolina Poetry Project with my senior Applied

*(continued on next page)*



Communication students was their eager participation. We really found a different, more meaningful way to talk to each other about literature. For instance, when we discussed the poem "Those Winter Sundays" by Robert Hayden, I discovered that these courageous young people talked openly about what Sundays are like for them in their own homes. I am thinking particularly of Tyrone Grant, whom I have taught now for two years. When asked to respond to Hayden's poem, Tyrone wrote the poem at the top of this page, speculating about the memories he hopes his future children will have of him.

In the other poem on this page, Tonya Smith records her memories of a warm, caring household where gospel music comforted her on Sunday mornings before the family went off to church. The final two lines are quoted directly from Robert Hayden's poem.

The project was a cause for celebration of literature and sharing together in a way that neither I nor my students have experienced before, and all of it was made possible in an extended classroom with responses from people who were truly interested in what my students thought.

\* \* \*

*At the conference, Ginny DuBose, teacher from Waccamaw High School in Pawleys Island, displayed the scrap book Poetry On-line that her students compiled, and she spoke of the computing challenges and the alternative learning style that the project afforded.*

It wasn't so long ago that I went to in-service training and was very intimidated by "those who knew" how to use computers. I had difficulty imagining myself even using a computer. That was before I went to the Bread Loaf School of English in the summer of '93. Things have changed considerably since then. I'll never have to worry about being called a computer "hacker," but I have found that a little bit of computing skill in telecommunications can change the way students and teachers learn.

*(continued on next page)*

### Those Winter Sundays

Sundays too  
Is everyone for himself  
No gathering around a kitchen table  
for grits and biscuits and our favorite country sausage.  
Nobody saying "Time to get ready for church . . .  
Come on, finish your good breakfast."

Sundays too  
is everyone for himself.

When I am grown and have children of my own  
On Sundays we'll have waffles  
before church and go for picnics and have  
unity in our household.

When they are grown and remember me,  
My children will say  
Sundays too my father got up early. . . .

—Tyrone Grant

### Those Winter Sundays

Sundays too my parents got up early  
and put bacon, eggs, and toast on the kitchen table,  
then turned the radio on low.

*Amazing Grace*, how sweet it was . . .

I'd wake up to a warm house and find  
my mother and father, tired from a hard week's work,  
yet still getting us ready.

Before we left for church I heard the frying of chicken,  
almost tasted it as the smell filled the kitchen.  
*What did I know, what did I know  
of love's austere and lonely offices?*

—Tonya Smith

## Other Voices Other Rooms

*continued*

I wanted my Media Class to participate in the South Carolina Poetry Project because it was my most flexible class and the one that had the greatest access to computers. Two of my students, Kelly Martenies and Rachel Adams, created a lovely book called *Poetry On-Line*, which documents all the work of the participants in the project for people who don't have access to BreadNet. The book includes the original poems under study, student analyses of the poems and personal narratives that were responses to the poems. Probably the most impressive part of the book is the section containing the poems by students, which were inspired by the project.

\* \* \*

## Things Remembered, Things Learned

*Barbara Everson, Bread Loaf who teaches at Belton-Honea Path High School felt the on-line discussion was a different kind of learning experience, one that made a lasting impression on her students:*

I remember the looks on my kids' faces when I told them we were going to study poetry with other teachers and students "on-line." I remember their anticipation as I gave them the first two poems, "I Shall Wear Purple" by Jenny Joser and "Theme For English B" by Langston Hughes. I remember their serious faces as they wrote their first responses to the poems, and I remember the quiet in the room as they read what the others wrote back to them.

They had earnest questions about the people whose thoughts and ideas moved through computer phospho-space toward our classroom: "Who are these people?" "Where are they?" "They sound so smart." "Are they older than us?"

My students came into the room every day after that: "Is there a

message for us?" "Did they get our responses?" "Did they like what we wrote?" "Will we read some new poems today?"

Through this collaborative experience, I learned how literature can function in students' real lives when they are free to explore literary works for themselves without the constraints of textbook questions and prompts. I saw the importance of choosing the literature I offer to my students with care, so that they find it personal to their own lives.

I am now witnessing the long term effects of this activity: my students continue to talk and write about our on-line poetry collaboration as one of their most pleasant writing experiences in school.

\* \* \*

*Joyce Summerlin and her students at Hunter-Kinard-Tyler High School in Norway, SC were the most active poets in the South Carolina Poetry Project. Joyce states the following:*

My ninth grade students who participated in the statewide Poetry Project warmed

up by writing essays about many of the poems. By the time Barbara Everson put up the wonderful "I Shall Wear

Purple," by Jenny Joser, we had already talked about meter, rhyme, tone, rhythm and imagery. When Barbara, Janet, Ginny, Chris, Chuck, and Claire put their poems and responses on line, I asked my students to reply. They loved the interaction and the sharing of their thoughts and observations with other teachers and students.

They caught a glimpse of the old woman in "I Shall Wear Purple," bemoaning the tiresomeness of always having to set the good example. They envied the euphoria that Leslie Marmon Silko expresses in "Slim Man Canyon." We recalled the women we know who are like the

powerful, militant women in Alice Walker's poem "Women."

The South Carolina Poetry Project has been a rich experience for my students and for me too. It allowed me a favored position—that of facilitator—in my classroom, and it helped me to get my students to read poetry in ways that gives them practical knowledge and experience in critical analysis.

\* \* \*

So the workshop participants could see how telecommunications and conferencing work, Rocky Gooch and Doug Wood set up computers and a large screen, and after a few glitches, the group was on-line, surfing through conferences and messages. The real problem was that most members of the audience wanted to join BreadNet, which is only available to students and alumni of Bread Loaf. Much of the informal discussion that went on during the workshop breaks focused on ways to get telecommunication conferencing access to all South Carolina teachers.

One of the highlights of the workshop was a brief talk by Ken Macrorie, former member of the Bread

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## My students continue to talk and write about our on-line poetry collaboration as one of their most pleasant writing experiences in school.

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Loaf faculty in Vermont and New Mexico. He commented on the range of poetry that students and teachers read and wrote together and suggested how this might lead students to become more discriminating and appreciative readers. He mentioned *Important Words* (Bill Brown and Malcolm Glass, Boynton/Cook) as an important resource for teaching and writing poetry at all levels. Bob Boynton, whose company Boynton Cook, has published many of the books that have inspired and informed teachers of writing and literature over the past decade, spoke briefly about collaborating with master teachers who have taught at Bread Loaf. ☺

# Telecommunications: "Three Hard Things"

by Chuck McDonnell  
SC BLRTN Network Leader and  
Bread Loaf graduate

In Act Three, scene one of *A Midsummer Night's Dream*, Quince, Bottom, and Snout detail the three difficult tasks their company faces in staging "Pyramus and Thisbe": how to present a lion, some moonshine, and a wall. The South Carolina Poetry Project, a telecommunications collaboration on poetry, also undertook "three hard things." The lion they unleashed was the beast of autonomy; the moonshine they uncovered was the poetry itself; and the wall that stood in their way was the barrier created by rapidly evolving technology.

The lion is very real. By going on-line, English teachers and their students put themselves outside the traditional boundaries of assessment, an area where the assessors have not yet fully arrived. This autonomy is the most exciting aspect of the project, for it enables the participants to discuss poetry in an informal, non-threatening context in which the quality of the learning experience supersedes its assessment.

In the South Carolina Poetry Project, the emphasis was invariably on what happened. The questions that popped up on-line addressed the people and events of the poem, the time period and the place. As the conference progressed, questions gave way to confidence, and to skill. Students became the interpretive experts, and it was the teachers who were having the

epiphany. Time after time, I saw teacher comments such as "I had to go back and reread that poem. I'm rethinking it because of what you said in your comments, Brenda."

There was also a very real wall: the wall of technology. Computers are unreliable. When a system goes down, they are unavailable. Compatibility problems concerning hardware and software kept key players off-line.

Here, however, is where I feel the project made the most progress. Just as Quince, Bottom, and

the players are able, in Act Five, to solve the "three hard things" through improvisation and compromise, the participants of the project were able to do the same. IBMs and Apples worked together through telecommunications software that allowed interfacing. Teachers and administrators found compromises that allowed for innovation to take place. Teachers and students found ways to share limited equipment.

Mostly, though, what was discovered is that there are also three "manageable" tasks, which comprise approximately 97% of the computing operations in the project: word processing, filing, uploading and downloading. Those three are manageable, with practice. When the computers were working, so was the project. The wall came down.

We learn affectively and

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**By going on-line, English teachers and their students put themselves outside the traditional boundaries of assessment.**

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cognitively. What we are able to measure, mostly, is the latter. I'm not sure how much the students in this project learned about poetry that they would not have learned through "traditional" classroom approaches. I am sure that before, during, and after, they felt differently about poetry. That ray of moonshine is strong.

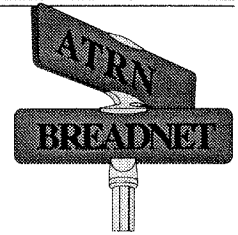
Telecommunication technology is changing the paradigm of how we see writing and distance learning. I

see the participants of this project as pioneers in creating opportunities from these changes. The only true measurement of this project is whether or not it worked. It did, in ways that exceeded expectations. There are at least three hard things: through hard work, compromise, and improvisation, they can be overcome. ♡



Standing: Janet Atkins of Wade Hampton H. S., Ken Macrorie, and Michael Atkins; sitting are Janet's students Tonya Smith and Detra Brown

# BreadNet Unites Alaskan Bread Loafers with the Alaska Teacher Research Network

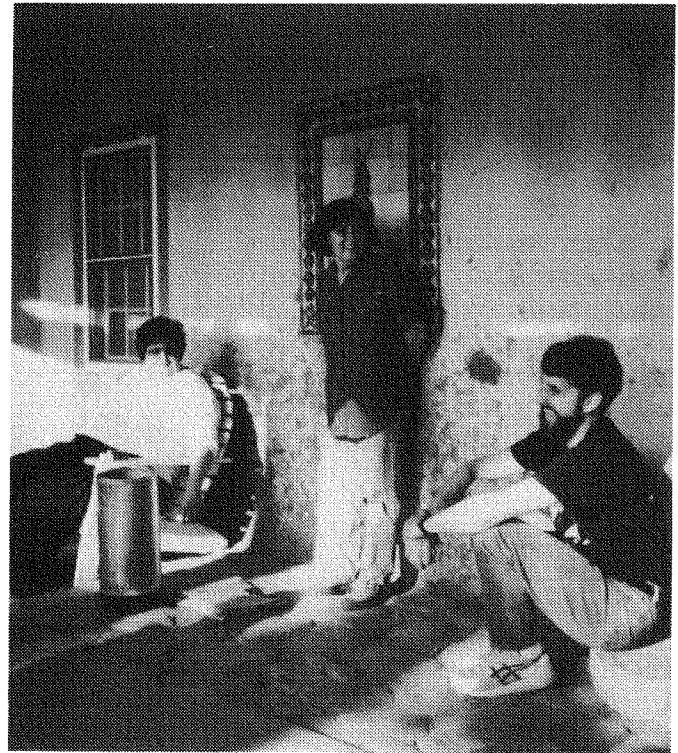


by Karen Mitchell and Scott Christian

The Alaska Teacher Researcher Network (ATRNet) has become an official member of the BreadNet family! After trying for several years to establish communication through other networks, the ATRNet was introduced to BreadNet by Scott Christian, an active member of both groups. The ease with which BreadNet operates and its sole focus on teacher and student communication have made it an ideal place for conversations to take place.

Several members are already on-line and excited about its possibilities. In addition to Scott Christian and Karen Mitchell, they include Fairbanks teachers Toni Pfrimmer and Terri Austin, Annie Keep-Barnes and Bonnie Gaborik from Salcha, Peggy Groves from Quinhigok, Bread Loafer Karen Wessel from Homer, Annie Calkins and Bernie Sorenson from Juneau and Pat Stevens from Sitka. Others are getting on-line as the opportunity arises.

A separate conference discussion for ATRNet members has been established. (It does not show up on all screens.) Already members have used it as an opportunity to discuss funding and audioconference communication, as well as summer institute opportunities in Fairbanks and Juneau. An exciting teacher research opportunity has been started by Pat Stevens, a middle school language arts teacher who has done a case study describing the first year of collaboration between



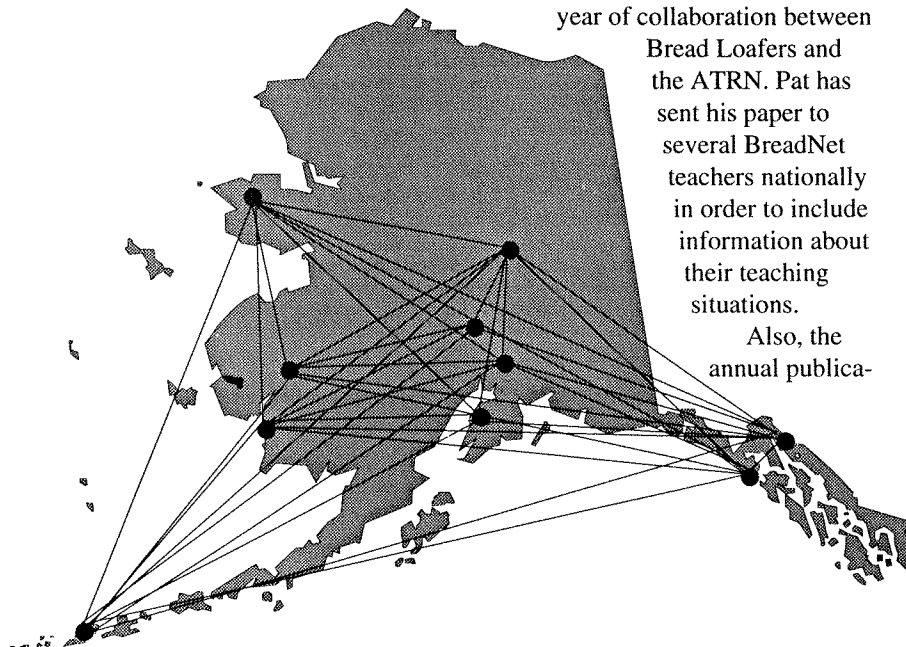
Karen Mitchell of Harborview Elementary, in Juneau, Alaska; Susan Miera of Pojoaque H. S. in New Mexico; and Scott Christian of Nikiski H. S. in Alaska

Bread Loafers and the ATRNet. Pat has sent his paper to several BreadNet teachers nationally in order to include information about their teaching situations.

Also, the annual publica-

tion *Far Vision, Close Look* will be coming out at the beginning of the summer. It will include pieces of writing from eighteen teacher-researchers from across Alaska.

Scott Christian has said, "When we return in the fall, I imagine BreadNet will light up with ATRNet exchanges. Folks are just getting their feet wet. This communication link will be instrumental in our continued networking." ☺



# Using Technology for Authentic Learning

by Janet T. Atkins

What, if any, responsibility do the grandchildren have for the mistakes of their grandfathers? And what happens when a group of energetic 10th graders set out to use technology to do authentic research? These two questions have been a major focus of my teaching this academic year. While spending my first summer on the campus of The Bread Loaf School of English in Vermont, I became interested in the issues surrounding Native American land claims. The Catawba Tribe in South Carolina, my home state, was engaged in a legal battle to regain land it was cheated out of in 1840. Although I would not be directly affected by the results of the negotiations, I found the issues interesting from a historical, cultural and literary basis. When I suggested to my 10th graders that we research the issues using the computer conferencing technology of BreadNet, they were very enthusiastic.

## In the Classroom: Theory into Practice

As a computer conferencing tool, BreadNet is valuable to teachers dedicated to exploring new pedagogy and teaching practices. But another important aspect of using BreadNet is bringing telecommunications into the classroom and collaborating with other teachers and students outside the four walls of my classroom in Wade Hampton High School. All of my 100+ students have had some experience using the network this year, but I did the Native American project with my first period sophomores. When I say "with" I mean just that. As a teacher I "disappeared" and became a co-learner.

The results of the project have surprised me: most gratifying has been the writing that my students have produced. I have learned that they need to write about issues and topics that mean something to them, and they have learned that their writing has value beyond the classroom; in short, they learned that what they have to say is important.

## The Project: Beginnings

The first exercise we did as a class was to brainstorm a list of questions based on the September

7) What, if any, responsibility do the grandchildren have for the mistakes of their grandfathers?

8) What aspects of heritage do Native Americans provide to us locally, in our state and in our nation?

I informed my class about some of the similar claims being made by other native peoples in various parts of the country to give them an idea of the parameters we were dealing with. We put our questions online and invited other students using BreadNet to explore the issues with us. The first responses, however, came

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## The Catawba Tribe in South Carolina, my home state, was engaged in a legal battle to regain land.... I found the issues interesting from a historical, cultural and literary basis.

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23rd article in the *Charleston Post and Courier* reporting a Catawba victory. These questions included

- 1) How were treaties developed, negotiated, and enforced in the mid 1800s?
- 2) What is a reservation? Are there federal laws that provide for reservations, and if so, what benefits are provided to a tribe?
- 3) What is a federally recognized tribe?
- 4) What motivated the Trail of Tears and other removals of Native Americans from ancestral lands?
- 5) What other treaty disputes are happening nationally? What are the implications for land owners who are not Native American?
- 6) What are the legal implications of the Catawba and similar suits? What process did the courts provide for the settlement?

from Helen Jaskoski and Lucy Maddox, both Bread Loaf professors. Helen sent a copy of an article titled, "The New Indian Wars" from the *L. A. Times Magazine*, and Lucy sent us a relevant excerpt from *Columbus Day* by Jimmie Durham, Director of the International Indian Treaty Council. I asked the students to respond to Durham's speech of June 20, 1978, concerning the TVA's plan to flood the Tellico River and build a dam and recreational lake. One student, Carl Womble, wrote

The TVA is in the business of electrical power; it is not in the business of recreation. This fact makes TVA's actions on the Tellico River acts of blatant disregard for the Cherokee people. Apparently, what the TVA planned was totally within its bounds, but when questions of respect and reverence arise, our laws are not sufficient.

Another student, Denise Crapse, had a more personal response.

(continued on next page)

## Using Technology ...

She said,

One sentence in this passage sticks in my mind. "I want to speak to my children and grandchildren about Echota." I really don't know why, but this sentence makes me think of my granddad and how much he loves where he lives and how he always talks about his childhood. I know it would break his heart if he experienced such a situation.

These are real students, doing real writing about important matters.

After reading about the TVA project, we backtracked into history and read a nonfiction piece called "Tsali of the Cherokees." We responded to the following of Tsali's quotes: "I have always been a rich man. I have my family and we all have our good health. We have land to farm, houses to live in, food on our tables, and enough clothes. Most of all, we have the love in our hearts for each other and our friends. Indeed, you are right. We are very rich." I asked my students to write about what makes one rich in our culture. The first responses came from students at Pahoa High School in Hawaii, seniors in Garrett Andrews' classes. We put our compositions on line and Garrett's students also put their work on line. Tristan Moore, a student at Pahoa, so eloquently wrote,

I am part Cherokee Indian. I have learned to hate Andrew Jackson's biased decision on moving the Cherokees to an Indian reservation. But it is a decision that I can't change. Being of mixed blood has opened my eyes to the ethnic prejudices that people face in this world. I have been called many names, but I take pride in my heritage. Being rich has different meanings for everyone. For myself, it means being able to make friends with everyone and understand their cultural background. I like to think that I can make friends with anyone, but

*continued*

that might be naïve. I do my best to make as many friends as I can.

Richness is determined not by yourself but by how your friends think about and respect you. I respect people for their views and their opinions, but then I may have different opinions, and I wish for them to respect my views. My heart is filled with sorrow when I see the way people are treated due to their skin color or race. I don't believe in that, and I do my best not to associate myself with people who do. That is not cool. I will not tolerate people who do that."

We took writing directly off the network to read and think about. We learned, for example, from Ryan Polequaptewa in Keams Canyon, Arizona that in Hopi "Kyamuya means December. It is the month for quietness. At night you are supposed to be quiet. You aren't supposed to pound on anything or bounce a ball or you will get an ear ache. This month is the time for prayer feathers." We also learned from Hopi students Cindy Brown and Lori Monogyne, both of Keams Canyon, that while they now live in cinder block homes or trailers, "Once our ancestors lived in houses stacked with mud or clay to keep the stones together. The food our elders ate included beans and rabbit with evergreen. Now we mainly eat store-bought food. For entertainment we had Hopi ceremonial dances; now we have music, television, dances, and games."

Further research led students to read articles in contemporary magazines, short stories and poems written by Native Americans and to do research on related issues. Each student was required to do a presentation involving research on a Native American topic. We had presentations on everything from Indian moons to arrowheads and other artifacts. A special highlight was a visit from Mr. Jay Bender, the lawyer who won the Catawba land suit. He told us that in

order for an Indian tribe to have any claim to land, they must be able to prove tribal continuity from the 1700s. The Catawbas were able to do just that, which was an important factor in winning the land suit. The case gave the Catawbas \$50 million in cash and the right to purchase land to add to their current reservation. The goal for the Catawbas is not to provide for individual payments, but rather to provide for the education of their children and adequate housing for members of the tribe.

The project continues now as students reflect on what they actually did, what they learned and what they plan to do now that they have this knowledge. Student Melanie Brant said, "The information I have gathered on this subject has definitely opened my eyes to see that if you firmly believe that something rightfully belongs to you, you are never wrong for standing up for it."

Her classmate Natalie Moore responded by saying, "In this class we actually took the time to write and explore our feelings and deep emotions by writing in our journal. I enjoy doing this work because I can express the way that I feel more clearly on paper than by actually talking to someone. This class has taught me skills that I can use and benefit from in my life over the years to come."

And finally Leah Sauls stated, "My favorite story was 'Chee's Daughter.' After reading it, I realized that custody battles, as well as other problems in our culture, go on in other cultures as well. In fact, this whole experience has shown me that cultures different from my own really have a lot of similarities to mine."

As far as the future effects of the study, Julie Nix stated, "I think learning about Native Americans and their problems will help us in many ways in our future. We can keep their feelings in mind and relate them to problems we have in our daily lives. We can also value our country and our culture more. When I see how hard the Native Americans had to fight for their land and how much they suf-



ferred, it makes me more thankful for what I have." Kim Collins made a personal connection in her reflection piece by stating, "I am hoping that I can continue this study because this is my way of paying a tribute to my great grandmother. She was a Cherokee Indian and, like the rest of them, she deserves recognition. I never met her, of course, but I almost feel like I know her through our studies for class."

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**Custody battles, as well as other problems in our culture, occur in other cultures as well. In fact, this whole experience has shown me that cultures different from my own really have a lot of similarities to mine.**

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### **Where We're Going: More Reading, More Writing**

The year-long project will culminate with our further participation on BreadNet in the Native American Planning conference: with other students and teachers logging on-line, we'll read and discuss *I Heard the Owl Call My Name*, a novel by Margaret Craven. The Owl project involves five classrooms: one in Staten Island, New York; two in Alaska; one in Hawaii; and ours in South Carolina. Finally, we will take a trip to Cherokee, North Carolina in late May to visit a recreated Indian Village and a pioneer farmstead as well as the attractions in the surrounding Smoky Mountains.

The project as a learning situation can best be summed up in Lucy Maddox's words to the class in December, "I'm really excited to see the kind of work you are doing in

your class and the kinds of responses you are writing. I'm glad to be hearing about it, and I hope to hear more. Keep it up. Stay angry, but keep learning. Keep researching and

talking, and arguing, and writing. That's the only way to figure out what you really think, and why, and what you might do about it. Warning: it could be a lifelong process!" 🍀

## **BLRTN Identifies Critical Issues for Rural Education**

*by Dixie Goswami*

Bread Loaf Rural Network teachers and staff and project evaluators from Research for Action met at the historic Mabel Dodge Luhan House in Taos, New Mexico to reflect on the past year's activities and to make plans for 1994-95. We are coming to understand that the interplay of six weeks of study in Vermont, face-to-face meetings during the school year, audio conferences, letters and drafts exchanged by mail, and on-line conversation has created a supportive community that allows us to look critically at our work and to speak frankly about issues and problems.

Our perception of critical issues in rural education was a topic of discussion that will be extended to include all members of the network. We agreed about many of the positive aspects of rural education and also about the "invisibility" of poverty and violence in many rural schools.<sup>1</sup> Our list of critical issues included the following items quoted directly from teachers' informal notes written at Taos:

- **The isolation of the rural teacher.** We must find ways to bring resources, people, and information into our classrooms. Our students have fewer options and fewer subjects to choose from, even though they must compete with students who have much broader curricular choices.
- **Deep resistance to change.** Many people in our communities are likely not to know about changing curricula and new and effective teaching methods. What worked once may produce less than mediocre results today, but it is risky to promote change. One of the major problems comes from funding priorities, not from lack of funds. Rural teachers are often asked to teach more than five different preparations, with surprisingly high numbers of students, coach a sport, supervise a class, sponsor activities, and so on. When rural schools structure themselves according to a notion that teachers deliver prepared curricula, little reflection or innovation in education takes place.
- **Lack of vision.** Administrators and practitioners alike often lack the vision necessary to imagine the greatest potential of schools, students and teachers. They're reluctant to give voice to the few visionaries that do emerge.
- **"America the Violent."** This ugly behavior is everywhere, including rural schools and communities.

*(continued on next page)*

## Critical Issues *cont.*

- **As always, a need for more parental involvement.** Schools should be seen as an extension of a community and not a place where kids hang out while parents are at work. If "community" is to be a focal point for improvement in rural education, then parents must be brought back into the process. State and national educational bureaucracies have so much control over curriculum development, assessment, and the purse strings that most parents have no input.
- **A need to create opportunities for students who are not college bound.** Action-based, meaningful education reaches some students who are angry, bored, and in pain, but it is risky and difficult to implement these programs in many rural schools.
- **Meeting students' needs.** We need to structure our schools so that we meet our students' needs. We need to abandon the Carnegie Unit and pursue quality of learning through interdisciplinary, relevant curricula. In our district about 25% of our students go to four-year colleges and less than 5% are successful. Yet our entire system is geared toward college-bound students.
- **Quality of life for children.** In rural as well as in urban schools, our children are often undernourished and abused psychologically and physically. If communities would act on the belief that "it takes a village to raise a child," we wouldn't have such a large population of hopeless rural youth.
- **Lack of equity in funding.** Many rural schools are painfully underfunded, understaffed, and operate with substandard materials. In reality, it costs a lot to educate students in a rural setting: increased travel costs, utilities, facilities,

recruitment of good teachers are significant costs for rural schools. We need to spread the wealth and provide equal facilities and opportunities for impoverished rural areas.

- **Development of alternatives for teacher training in rural settings.** We need to explore and develop programs especially those that can take place during the school year while there is access to students and

makers and national reform groups (many DeWitt Wallace-Reader's Digest Fellows are leaders in state and national reform efforts) about our views and recommendations. Several of the 1993 fellows plan to establish their classrooms as Rural Teacher Network demonstration sites, not just to demonstrate telecommunications and computing technology, but to provide a place where colleagues, parents, and others can see "networked" learning in action



*Vermont DeWitt Wallace-Reader's Digest Fellows collaborating in Taos: Ellen Temple, Tish McGonegal, Bill Rich, and Jane Harvey*

classes. Models might include telecommunications, audio-conferencing, interactive or one-way TV, cross-visitation.

- **Connecting rural students to a larger world.** How do we teach students that it's okay to be proud of their rural, traditional, and oftentimes slower-paced communities and still view rapid change as an asset? Students need to know that they have dual responsibilities to rural traditions and to the larger society.

Responding to these issues, individually and as a group, is a difficult proposition, but we are committed to setting some priorities and addressing them. To begin with, we'll consider ways to inform policy-

and where alternative, teacher- and student-directed models for professional development are in progress. A lot of work lies ahead to establish these demonstration sites, which are sure to be as diverse as ourselves and our communities.

We recognize that we must listen to each other with understanding and respect. At the meeting in Taos, we were conscious of the histories of the peoples of New Mexico (American Indians, Hispanics, and Anglo-Americans) as they continue to maintain cultural traditions in the midst of change.

1. Hodgkinson, Harold. *The Invisible Poor: Rural Youth in America*. Washington: Institute for Educational Leadership, 1994. ☛

# Issues On-line: Censorship, Writing, and Learning

by Lois Rodgers

Two conferences, a presentation before the Mississippi Council of Teachers of English, a network conference on censorship, and a visit by Mike Rose, author of *Lives on the Boundaries*, were a few of the exciting events in which the 1993-94 Mississippi Bread Loaf Rural Teachers participated.

At the conference of the Mississippi Council of Teachers of English in September, Network Leaders Bette Ford and Lois Rodgers; rural teachers Carolyn Hardy, Patricia Parrish, and Leslie Fortier; and James Maddox and Dixie Goswami discussed the educational opportunities Bread Loaf offers rural teachers through the DeWitt Wallace-Reader's Digest Fund.

In December BLRTN teachers of Mississippi planned a student-centered conference on BreadNet to discuss censorship. Believing that tolerance of other people's views, regardless of whether one agrees or not, is fundamental for a democracy and for the preservation of human rights, Mississippi Bread Loafers chose for discussion two specific topics of censorship that have received a lot of media attention in Mississippi: school prayer and the harassment of the Camp Sister Spirit Lesbian Retreat. Nat Hentoff's book *Free Speech for Me But Not for Thee* was chosen as the common reader for those participating in the conference.

In their discussion of censorship, students and teachers followed very closely the developments in the

case of a Jackson, Mississippi school principal (Bishop Knox) who was fired after he allowed some students to pray over the school intercom. With equal interest everyone observed events surrounding the establishment of a feminist/lesbian retreat in the rural community of Overt, Mississippi, where the newcomers claim they are being harassed by a conservative element in the community.

Conducting personal interviews with Bishop Knox in Jackson, phone interviews with Brenda and Wanda Henson of Camp Sister Spirit, and other interviews with people on all sides of the issues, reading newspaper articles on different facets of the

still open to further discussion.

In February, preparing for a chapter in a forthcoming book entitled *Possible Lives* in which he reflects on education in Mississippi, Mike Rose came to visit the classrooms of Bette Ford, Jacque Rogers and Lois Rodgers. Rose stayed in Hattiesburg for a week, and Bette Ford and Lois Rodgers set up a meeting where the BLRTN members could interact with Rose as well as hear his ideas on literacy. Following the meeting the network teachers and leaders had dinner with Rose, and there was much conversation about learning and the art of teaching. Following the dinner, Rose said, "I was so impressed

with the quality of those teachers and their dedication to students. There was such power in their stories of fighting poverty, bureaucracy, and ignorance in order to educate children." Patricia Parrish, a Mississippi BLRTN teacher, commented that the meeting created a common bond with other teachers.

After a year, I think most of us have finally become 'Bread-Netters,' but it

was not an easy task. We are slowly becoming skilled in the computing technology, using the computer network more and more and relying on traditional means like mail and telephone less. I think all of us are pleased to know that the Bread Loaf experience is as close as flipping the switch on our computers because without this capability Mississippi is many miles away from life of ideas at the Bread Loaf School of English in Vermont. ☘



In Taos: Peggy Turner, Mississippi BLRTN Fellow, and Lois Rodgers, Mississippi BLRTN Network Leader

controversies, and watching numerous videos on the topics, the students prepared scripts for videos aimed at presenting multiple perspectives on the topics.

On-line, students reported their research on these issues, including opinion polls they developed and conducted in their schools and communities. They also expressed their own views, which were substantiated by considerable research. These issues and the lines of student communication are

## BreadNet: A Virtual Community

Rocky Gooch,  
Telecommunications Director

After a year's intense activity on BreadNet, we're ready to ask some questions about the nature of this virtual community: What is it and how have we used it? The articles that appear in this publication provide the most satisfying and complete answers, but BreadNet statistics give a slightly different picture of the way the network is functioning as a rural teacher network.

Random checks indicate that at least 70% of BLRTN fellows, network leaders, and staff log-in at least once a week; about 25% log-in every day. This level of activity on the network is generating significant research questions across disciplines, and DeWitt Wallace-Reader's Digest Fellows have begun to articulate these questions and to plan collaborative (networked) research projects.

Here's a rough description of the major activities on BreadNet: social interaction; conversations about practice, theory, and research; planning of collaborative action-research; conference discussions designed and managed by students and teachers; drafting, writing, and publishing; planning of presentations and workshops; and a wonderful, rich category—miscellaneous. We understand that the on-line activity is shaped by our participation in a six-week summer session where the focus is on content; technical training; state meetings; audio-conferences; phone calls; letters, manuscripts and student writing exchanges by mail; videotapes; newsletters; and classroom visits. A few of us prefer to use BreadNet infrequently but remain important members of the BLRTN.

The Bread Loaf Rural Teacher Network will reinvent itself this summer as we welcome new fellows, who will have the great advantage of working with teachers who are experts in creating virtual classrooms and real communities of mutual support. ☺

## Teaching Out In the Middle Of Everywhere




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*Editor's note: During their initial summer as DeWitt Wallace-Reader's Digest Fellows, I had the opportunity to speak with Susan Miera and Karen Mitchell about their students and the art of teaching. Susan teaches at Pojoaque High School near Santa Fe, and Karen teaches at Harborview Elementary School in Juneau. —CB*

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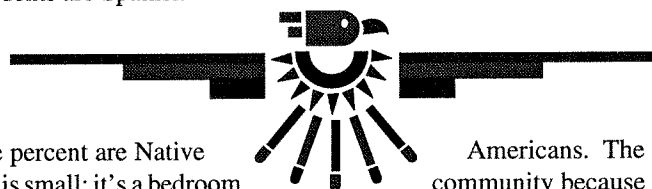
**CB: Tell me about where you teach and the students there.**

SM: I teach at a bicultural high school in Pojoaque Valley about twenty miles north of Santa Fe. The high school has about 500 students. More than fifty percent of our students are Spanish

American;  
about twenty-five percent are Anglo and

about twenty-five percent are Native American. The town of Pojoaque is small; it's a bedroom community because most of the people there work in Santa Fe, Los Alamos, or Española. There's not a great variety of work in the valley itself. It's an agricultural valley, and land is really important to the people there; it's been passed down from generation to generation.

Unfortunately, it's become so difficult to earn a living in agriculture that many people have had to go beyond the valley to look for work. But it's still very traditional to pass the land down, usually from the father to the oldest son.




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**New Mexico, by legislation, will soon require diploma by exhibition. That means students will have to *demonstrate* their learning in some way other than standardized testing. So we hope that telecommunications will be part of the projects that students design and carry out in all courses, English, biology, etc.**

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KM: I teach in an elementary school, K through 5, in Juneau, Alaska. Juneau is a small city; we're not a rural school in the same sense that schools in the bush country of Alaska are rural, but we have a lot in common with very rural schools because we are isolated, like a lot of Alaskan towns. For example, you can only get to Juneau by boat or plane. My school has 650 kids, housed in two buildings.

(continued on next page)

## Teaching Out In the Middle...

*continued*

The biggest minority group in Juneau is Tlingit or northwest coast American Indian, and Filipino. And there is a mixture of those two races because a lot of the Tlingit and Filipino have married and produced families.

**CB: How would you describe your typical student?**

SM: My students watch a lot of television, and they see a lot of popular, current movies, but they are still very rural in their thinking. They are very family-oriented; they look at the family unit as their major form of support. They don't have a lot of aspirations to travel very far, and they look at the traditional jobs that exist in the valley as their primary opportunity rather than looking beyond the valley. They typically think, "Maybe I'll work for the state," or "I'd like to own land in the valley." Even though Los Alamos is close at hand, not many of my students think of themselves as scientists or physicists. They see their valley as their world. I take a group of my students to Europe every year, and I admit I enjoy seeing them changed a little by the experience. Before we leave, they think they are very experienced, able to cope with anything they might encounter. But when I take them into a different culture, outside their valley, they have difficulty taking the whole world in.

KM: I read this interesting article about a woman who taught reading in the Amish culture. The article said that our job as teachers is not just to expose rural and minority students to mainstream American culture; we have to teach them what mainstream culture can offer them *and* what it will take away from their culture.

**CB: Does using BreadNet create a "clash of cultures?"**

KM: Telecommunications like BreadNet offer students the ability to communicate with people of other cultures. Until now, my students have not had that opportunity. They are so isolated that they don't even have the opportunity to communicate with people of other Alaskan native cultures, let alone the many other

**CB: Why did you apply to the Bread Loaf Rural Teacher Network program?**

KM: The main reason is selfish: I think that elementary teachers get shortchanged on content in their college course work. The college curriculum for us who teach the

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### Our job as teachers is not just to teach rural and minority students what mainstream American culture can offer their culture; we also have to teach them what it will take away from their culture.

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cultures of the United States. I don't think "clash" is the right word; I would say that BreadNet will create "exposure" to other cultures.

**CB: In what ways are your students, or students from any particular rural area for that matter, alike in the way they learn?**

KM: I guess I would say that students learn best when they are part of the process rather than simply being lectured by their teachers. Kids have to be a part of, and active in, their own learning process. For example, my students get to choose some of the literature they read; they get to evaluate their own writing; they plan and participate in conferences with me and their parents about what they do in class. I believe students have to have those opportunities, or learning doesn't happen.

SM: I've taught in a number of places from East L.A. to Santa Fe to Taos, and over the years I've learned that students want to know what's valuable in their lives. Even students who resist learning, I've found, want to know the answer to that basic question, as well as find the answer to the question "How do I become a successful person in society, whether I stay in the valley or leave the valley."

elementary levels emphasizes *methods* of teaching and neglects to emphasize content. Consequently, in elementary education courses we get such things as "100 Ways to Teach the Alphabet." So my main reason for coming to Bread Loaf was to take courses that are rich in content; plus I wanted to learn something about telecommunications.

**CB: How will telecommunications be a factor for students in Pojoaque, Susan?**

SM: New Mexico, by legislation, will soon require something called diploma by exhibition. That means students will have to *demonstrate* their learning in some way other than standardized testing. For example, students will complete projects that prove they have writing and speaking skills. So we are introducing writing across the curriculum in our school, and we hope that computers and telecommunications will be part of the projects that students design and carry out in all courses, English, biology, etc. Bringing BreadNet to my school and introducing the students to it will give them experience in communication skills, which they'll need to exhibit to earn their diplomas. ☺

# Networking a Continent: Northeast and Southwest *Net Links*

by Jane Harvey

Our professional exchanges of student work via BreadNet sprang from things as basic as friendship and a shared teaching philosophy, formed and developed at Bread Loaf during the summer of 1993. As teachers we wanted to do something together during the school year that would connect us and our students and allow us to extend and reevaluate the learning activities in our classrooms.

We decided we would each ask one class of students to participate in an exchange on BreadNet, which involved sharing their writing, responding to each other's writing, and producing a small literary newsletter. Susan's eleventh grade class edited and produced the first issue, and my sophomore class put together the second. Our first exchange was focused on an assignment that was written about in the last issue of the *Bread Loaf Rural Teacher Network News*: the Landmark Poem. A landmark poem is a short poem responding to some physical aspect of home or environment that has some significance for the writer. Since I teach in Vermont and Susan teaches in New Mexico, we thought that it would be interesting and valuable for our students to compare landmark poems by students from very different geographical areas. The exchange and ensuing newsletter were a great success.

The second issue of our literary newsletter entitled *Net Links* highlights "Grandstories," an assignment shamelessly stolen from the Four Corners Bread Loafers. The students were asked to write roughly 150 words about a "grand" person in their lives; whether this person was actually a grandparent or not was immaterial. The results were varied in subject,

genre, and content, but all expressed a common sentiment.

These two exchanges were generally successful and meaningful. Our students were fascinated by the different lifestyles and similar responses. The ninth graders involved in our third exchange were equally interested in the responses of the other students. We felt confident to embark on this more ambitious project after our initial successes. We both teach *Romeo and Juliet* to ninth graders, and we were excited to add the dimension of telecommunications to a text that, frankly, often needs a shot in the arm. Each of us had elements which we wanted to bring into the exchange.

We decided to pose a question after each act, and put student responses in each other's electronic "mailbox" for retrieval. Susan proposed the question for Act I, which

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## Telecommunications should augment and embellish rather than drive curricula.

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required the students to imagine themselves either as a friend to Romeo or Juliet, or as a servant in the Capulet household. As outsiders, they were to write a letter to Romeo or Juliet with advice about what they had observed. For Act II, I suggested the students write about Romeo and Juliet's relationship and compare it to adolescent relationships today. Our culminating project would be a student-generated newspaper "from Verona" dealing with the events of the play in journalistic style.

We encountered a difficulty with this exchange that we had not experienced in the prior projects. We began reading the play at different

times, and we felt the pressure to hurry through or slow down in order to keep pace with the other class. Another problem we noted was that of "down time" between exchanges. Exchanges by telecommunication are not always as instantaneous as you might think. First the students had to write their responses; then they read through all their responses and decided which ones were the best to send; finally the students word-processed them (often Susan and I had to complete this step). The responses were then sent through the network. On the other end, the receiving teacher must download the responses from the network, print and copy them to distribute to students. Though this process gets quicker with practice, for us beginners it resulted in our classes moving beyond the point in the text at which those first responses had been written. We suppose that with practice and streamlining, the process will proceed much more quickly and efficiently for us next time.

Our advice regarding student exchanges? Agree upon a schedule and stick to it religiously. However, try not to structure the exchange around segments of a text that need to be read by a certain time. If one class finds something in a particular segment that requires additional time investment, the schedule ought not to prohibit their following that impulse. Telecommunications should augment and embellish rather than drive curricula. Our students sincerely enjoyed sharing responses with students from a different part of the country, and it has been meaningful for them to see that the tenor of the responses is similar. ❧



# A Net Link Sampler

## Vermont

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*About "Grandstories": In everyone's life, there is someone grand. A grand person could be anyone: a parent, grandparent, aunt or uncle, or a friend. Grand people teach us our values and are always around when we need them. They are strong and caring and we treasure them. Our students of Pojoaque Valley High School in north central New Mexico and of Brattleboro Union High School in southeastern Vermont wrote these grandstories not only as an assignment but as a dedication. They wrote them in order to define for each other the qualities that make someone grand, and although the stories are all different, they are yet similar. The following grandstories, published in the student publication Net Links, have helped us see that what is valued in one culture is valued in another. That too is pretty grand. —Jane Harvey and Susan Miera*

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### New Mexico

A grand person is an individual who makes a difference in many lives. He is brave, courageous, and never gives up. He is unselfish and dependable. He is considerate and always puts the welfare of others first, especially those he loves. No matter what, this grandperson is always ready to catch those when they fall. Even though this person may not always receive gratification for his actions, he continues to provide. This "he" is my mentor, my protector, my grandperson, but I call him DAD.

*Felicia Blea*

Grand is my Grandpa's middle name.  
 He is the reason for my last name.  
 My Grandpa is a simple guy.  
 He has a garden that he greatly loves.  
 He hoes and hoes with his old torn gloves.  
 My Grandpa seems real quiet and shy,  
 But with me, he is not at all.  
 We talk and talk about sometimes nothing at all.  
*Mi abuelo* is full of Spanish culture.  
 He tells many stories of the times he led  
 His Spanish family, a dying breed.  
 You see, my generation and I do not keep his culture,  
 We're spoiled and do not speak much Spanish.  
 I'm afraid that soon his culture will vanish.  
 So I'm determined to learn Spanish and speak it real well,  
 So my Grandpa will finish his life well.  
 If I don't do as he likes, I know it to be true  
 That he'll still love me through and through.

*John Romero*

I remember my great grandmother, a stage actress, from the pictures hanging in my house and in my grandmother's house. With her outstanding stage costumes of frill and lace and the big feather hats, my great grandmother shone on the stages with her amazing beauty.

I remember when I was a young girl and taking dance classes, I put on shows for my family. Dimming the lights and playing the music ever so loudly, I would pretend to be my great grandmother in one of her plays.

But soon I grew up a little and stopped dancing, and all of my memories of my great grandmother vanished for what I thought would be forever. My memories of my great grandmother ceased to exist until a few years ago. I was looking through my mother's jewelry box when I found some of the most beautiful jewelry that I have ever seen.

I asked my mom about it and she told me that it was my great grandmother's costume jewelry.

Eventually, my mom gave me a sapphire ring with a diamond on each side and an emerald ring with diamonds surrounding it. Every time I wear these rings I think back to the pictures hanging on the walls, and me... dancing across the room... just like her.

*Erika Clark*

Listen closely to his soft spoken words of wisdom, for his knowledge will seep into your mind. The Apple King will take you, like a fabulous guide, through his majestic orchard filled with wreaths of grapes and shiny precious apples. You feel awed and wonder how he knows each species of apple. To me they're all alike, but he knows them by their tints and tastes and shapes. In his bright eyes, there are all different kinds. Memories are made on his mysterious paths. Every visit ensures his knowledge will be passed on to the future generations. A smile is on his face afterwards, knowing that he has brought his wisdom to another human being. His smile keeps your heart warm. To me, the Apple King is glad with glee!

*Amanda Mitteer*

# Knowing One's Culture Through Knowing Another's Culture

by Sondra Porter, Susitna Valley Junior/Senior High

Recently, Garrett Andrews, a Bread Loaf at Pahoa High and Intermediate School in Hawaii, put out a call on BreadNet to teachers interested in doing a network exchange with their students. I am always looking for ways to publish or publicize student writing because I find "real" writing more vital to all of us, so I responded. I had no concrete expectations but I wanted to involve my eighth grade, a lively class of 24 students. I hoped to receive a couple of personal exchanges for each of my students. We got so much more than that!

My students were jazzed about the whole concept of "talking" to Garrett's students in Hawaii on the computers. They liked the idea of writing for an audience in such an "exotic" setting. Apparently, they don't consider their own geographical location—in the shadow of Mt. Denali, the highest peak in North America—very exotic! I think they felt they knew all there was to know about Alaska. After the exchange was well underway, and John Morse's students in Brevig Mission, AK had also joined the project, this misconception changed. They learned as much about life in their own village as they did about life in Hawaii, and the cultural differences in our backgrounds were obvious and fascinating to all of us. We'd like to share some of the stories that were told.

## In and Out of the Reindeer Business

My grandpa, Arthur Tocktoo, I admire a lot. He is 64 years old. At the age of 14 my grandpa was hired by a reindeer company in Shishmaref. Shishmaref is about 80 miles north of Brevig, Alaska. The company he worked for paid him with reindeer meat not money. He said, that he "didn't mind working for reindeer meat." All the meat he was given he gave to his family. Because he was working for the company, the owner had given him the right to a kill reindeer at any time. Whenever his family needed food, he would kill a reindeer and give it to them. But working for the company didn't last very long because the owner died. No one knew how to run the company, so my grandpa had to give up his job.

After moving here to Brevig from Shishmaref, he started working with reindeer again. My grandpa and his partner Ward Olanna were given a lot of reindeer from the Kakaruks. Their partnership lasted only 5 years because his partner was murdered. My grandpa then decided to build a corral. He built a corral about 30 miles east of Brevig in a place called Mary's Igloo.

After owning reindeer for 13 years my grandpa finally gave up the reindeer. He gave all the reindeer away to a young man living in Teller, Alaska. Teller is only 6 miles east of Brevig. Now that my grandpa doesn't have any more reindeer, I will miss wrestling with the reindeer. I admire my grandpa for a lot of things.

—Reuben Tocktoo  
Brevig Mission School/Alaska

## Camping and Hunting

For about 10 years we've been camping about 7 miles past Port Clarence, a Coast Guard station manned each year by a new person. In late May almost everybody gets ready for camping. The men make two to four trips to and from camp to bring the things we need. They also bring their boats by snow-machine. We stay there until all the ice goes away or until there is a trail to go back to our village.

At camp the men hunt for walrus or seals when the ice breaks up. There are usually about four or five boats boating around for walrus and seals. Sometimes they stay out boating for several days, unless they get stormbound. They sleep in the boat or on the gravel. If the men can't go boating, they'll sometimes go duck hunting by snowmachine. The food that the men get, we save for the winter, if they catch a lot. When they get lots of walrus, they cut them up and bury them under the snow near our village. When the men catch seals, the women cut them up. The women use the seal blubber to make seal oil. They



Sondra Porter of Susitna Valley H. S. in Talkeetna, Alaska

also use the seal skin for sewing after they wash the skin and then dry it. We cook the seal meat. They taste real good. It's Eskimo food. They also cut the flippers off the walrus and bury them underground until winter comes. We call it *ooshuk* meaning "stink flipper." We stay at camp for about a month without electricity, and we sleep on the gravel, although some men will make a bed out of plywood for their family to sleep on. We burn wood for heat.

At camp we also go egg hunting. It is a lot of fun finding eggs. When people go to the main island by Honda or snowmachine, they will usually bring back about 300 to 500 duck eggs. And they divide the eggs among the families.

(continued on next page)

Middlebury College

## Knowing One's Culture... *continued*

We always find something to do at camp: play Eskimo baseball, have a picnic, walk to Port Clarence, go egg hunting, play other games, or help our family do chores or other things that they need help on.

—Selma Seetot

*Brevig Mission School/Alaska*

### The True Story Of Someone I Admire

Someone I love and admire very much is Raymond Edward Genet, a Swiss/German mountain guide who was born in Germany and raised in Switzerland. He later moved to America and lived in Talkeetna, Alaska for half of his adult life. While living in Talkeetna, he married my mom and climbed mountains in Alaska and all over the world.

The reason I admire him very much is that he was a great guide and mountain climber, who had unusual strength as a man spiritually and physically.

But I probably admire him most for surviving the first winter ascent of the coldest, largest, and most challenging mountain in North America, "Mount McKinley." During the early part of the expedition, at about eight thousand feet, one member from France died after falling in a crevice. My father brought his body down to seven thousand feet and then flew with it to Talkeetna. Later in the climb, at fourteen thousand feet, some members stayed behind, and only four climbers went up to the summit. My dad was one of them. After reaching the summit at 20,320 feet, they started descending, but a winter storm stranded them at 18,000 thousand feet, where they had to bivouac for a couple nights. My father finally decided, instead of freezing or starving to death, he would go out in the blizzard and fight the storm to get to a cache, where they had stoves, food and supplies they needed.

After getting to the cache and waiting the storm out, they descended, grateful to be alive. Years later, in 1979, my father was not so lucky. He lost his life on the peaks of Mount Everest just a couple months before I was born.

—Ado Genet

*Susitna Valley Junior High/Alaska*

### Traditions

I am Hawaiian Japanese and my family has two traditions that we follow. I would like to talk about one of my favorite holidays... New Year's Eve! New Year's is a holiday that we celebrate with Japanese traditions. Some things we do before New Year's are: pay all our debts, try to pay all our bills, clean our house by sweeping out all the old dirt and cleaning the rooms. Also we have to cut matsu and bamboo for good luck. On New Year's Eve we pop firecrackers at the four corners of our house to chase the evil spirits away and invite the good luck in. As soon as it's midnight, we pop the big firecracker. After that is over we wish everyone a Happy New Year. We pop some more after that, and then go to take a bath before breakfast.

The preparation of the food also has to be done. Breakfast might consist of azuki rice which brings long life, good health and good luck. We also might have fish for good luck, black beans for staying healthy, *mochi* for long life, and *mochi* soup which is mostly a bonus because we hardly ever get to eat that during the year. My grandmother's dad used to feed her family *mochi* according to how old they were. For example, if you were ten years old, you could eat ten pieces of *mochi*. After breakfast, at around 3:00 am, we go to bed.

Another tradition most of my great great grandfathers followed was that the first person to enter your home on New Year's morning had to be a male, who supposedly brought good luck throughout the coming year.

—Kalei Enriquez, *Pahoa Middle and High School/Hawaii*

### The Legend of the Golden Hook

Once upon a time there was a fisherman by the name of Galliano Maragni. He was a good fisherman but had never been the best at it. One day he was fishing at his favorite spot, and as he reeled in his line, his steel hook snagged on a bed of freshwater kelp. He undressed down to his briefs and dove into the water, attempting to un snag his hook. As he neared the kelp bed, a big green fish swam by and snapped up the hook with its fat

mouth. Galliano swam down after the fish, but soon had to come up for air. As he surfaced, the fish jumped seven feet out of the water and spit the hook back into Galliano's hand. He climbed onto the bank and looked at his hook. It had turned to gold. Before, this hook was just steel. Six months later, Galliano became the Italian fishing champion by using only his golden hook. Galliano was my great-grandfather. The golden hook that brought him good fortune is in the possession of my father. This legend has been passed down through three generations, and is very true.

—Justin Ashworth, *Pahoa Middle and High School/Hawaii*

### Mano

This story is passed down in our family from generation to generation. It tells about our family's *aumakua*, or guardian, which is the shark. This shark is no ordinary shark but an ancestor who was born with a strange deformity that would later transform him into a shark. This ancestor, a son, was born to my great-great-great grandmother. His strange deformity was a mark on his back that resembled the mouth of a shark.

When his mother took him to the ocean and placed him into the water, he transformed into a shark. Everyday the shark returned to a place called Milo Stream, in Pohoiki. There the shark would nurse from his mother until he was full, then return to the sea. A servant was appointed to care for the shark by feeding him and cleaning the barnacles off his body.

When my great-great-great grandfather and other relatives went fishing, they went out in the canoe, dropped the net, and beat the side of the canoe to call the shark. The shark would come and chase the fish into the net. My great, great, great grandfather would then pull up the net full of fish and throw some back to the shark.

A *hala* lei was placed around the shark's neck so that his relatives would recognize him. Now the lei is gone, but a mark resembling a lei is still visible around his neck. The shark was last sighted by two of my uncles while they were surfing in Pohoiki Bay. Our family knows that the shark is still out there watching over his *ohana* (family).

—Kalei Enriquez, *Pahoa Middle and High School/Hawaii*

# Long Before Us , This Land Was Home

*The following local history was prepared by several groups of middle school students working cooperatively in Mary Burnham's English classes at Waits River Valley School in East Corinth, Vermont. Mary tells us that her students feel there is still much more to learn about the Cowasuc, the first people in Vermont. Mary's students gathered the information in this article from personal interviews with local historians and from Keepers of the Earth and Keepers of the Animals, two works by Joseph Bruchac and Michael Caduto, who are experts on the native peoples of Vermont, New Hampshire, and Maine, and who are themselves descended from Native Americans.*

Before the first plow broke the soil on the Connecticut River Valley and before the forest was touched by an axe, there were no cabins or roads or towns, but the Upper Connecticut Valley was home to the Cowasuc Indians, a band of the Abenakis, the larger native nation that lived in Northern New England and Quebec. More than 50,000 Abenakis lived in Vermont, Maine and New Hampshire when the settlers came to Plymouth in 1620.

The many smaller tribes or bands of the Abenakis usually located geographically according to where a river went, for example, or where a drainage area was. The Cowasucs' home was the upper Connecticut River. Early historical and archaeological evidence suggests that the river plain in Newbury (where our teacher Mrs. Burnham lives) was the center of their territory.

The river made transportation easy through the length of the valley. The fertile flood plains and the oxbows of Newbury were an obvious

choice for a settlement. Somewhere on the river edge, on land that is today tilled by our local dairy farmers, stood a Cowasuc village. As many as two hundred people lived in the village in longhouses made of saplings and reeds.

The Cowasucs were hunter/gatherer people, but they also practiced some farming since the open meadows and flood plains were fertile and easy to cultivate. In the late spring the Cowasucs gathered at their village and planted corn, squash, beans and tobacco. They used hoes made from saplings and stones to break the ground.

Some of the fields in our hometown of Newbury have had corn planted in them for 3,000 years.

Farming was the work of women in the village. The men and boys would go down the river to catch Atlantic salmon while the women worked in the fields. The fishermen worked at waterfalls and caught the

spawning salmon with spears and nets. They also fished the Connecticut from dugout canoes using lines and hooks to catch trout and bass.

The summertime also was a time to pick blueberries, raspberries and blackberries, a custom still practiced by twentieth-century villagers. Women gathered chestnuts, acorns, walnuts, hickory nuts, and wild onions. Herbs were gathered for medicine; reeds and grasses were cut to be woven into baskets, clothing and shelter.

As the weather cooled, the crops were harvested. Most of the food was dried and stored in baskets, pottery jars or food pits for the long winter. As the leaves fell from the trees, the tribe broke down into different family units and retreated to the mountains to hunt. Each family hunted a certain region, usually around a certain brook. Hunting areas were ancestral, and a family returned to the same place to hunt for deer, bear, beaver and porcupine year after year.

Because the animals were fattest in the late fall and winter, this was the prime time for hunting. The hides were thick and free from worms and parasites then. The Cowasuc hunted with bow and arrows, spears, snares and other traps. When an animal was killed, no part was wasted. Some meat was eaten immediately, but some was always dried or smoked to be eaten later. The skin was used for clothing, the bone for tools, the sinew for cord or bow string.

The people went from their mountain camp to the village as the days grew colder and shorter. During the coldest winter months they

lived on the dried vegetables and berries and smoked meat from the fall hunt. When food supplies became low, they would break camp and return to the hunt. February and



*Mary Burnham of Waits River Valley School  
East Corinth, Vermont*



March were the times when they hunted moose. It was easier to track the moose, and the deep snows slowed these big animals so that they were easy prey for men on snowshoes.

The Cowasuc tapped maple trees when the spring thaw came. They collected the sap in birch bark pails after using a sharp stone and hollow elderberry twig to tap each tree. The sap was boiled to a thin syrup in clay pots. Food could be scarce in the early spring, and the hunters would go far to find game. Some would not return to their village until the time of spring planting and the salmon run.

There was occasional warfare with marauding bands of Iroquois from New York and sometimes there was sickness and starvation, but generally each year passed easily for the Cowasuc. The relatively low population in New England acted as a buffer against starvation. The Cowasuc were resourceful and rarely starved.

The first European contact with the native peoples of Vermont was with Samuel de Champlain, who met the Abenaki in his exploration of the St. Lawrence River and the Champlain Valley. No one is sure when the Cowasuc came in contact with the first European in the Connecticut River Valley. In the 1690s the Jesuit order of the Catholic Church set up a mission on a large oxbow in Newbury to educate the Cowasuc and convert them. It is not known how long the mission was occupied, but it was not there when the first white settlers came to the Upper Valley in the 1760s.

By the 1760s, most of the Native American groups in Vermont and New Hampshire had gone further north. Those who stayed maintained the same life style that they did before the settlers arrived. Some Abenaki joined together to form a town at Missisquoi, near Swanton, Vermont. Other villages were established in the late 1760s in St. Francis and Wolinak, both in Quebec. Many present day Vermonters think their ancestors were the first men and women to live in the

valleys and hunt in the mountains. Yet the Abenaki, "the people of the dawn land," as their name translates, have left their legacy in the land. Artifacts of the past are constant reminders that the Abenakis were here thousands of years before the Europeans.

The Cowasucs have left artifacts of their lives in the soil of the Connecticut River Valley, including pottery, stone tools, arrow heads, spear points, axe heads and other implements, all of which have been found at various sites. Their feasting places and shared gathering spots turn up frequently, and it is a temptation to turn to the ground to

see what the Cowasuc left behind. The sites are "libraries in the ground" and anthropologists and historians are concerned that the untrained hand can destroy the legacy of these people.

Looting of artifacts from Native American sites is a growing problem in the United States. Indian objects are being peddled on the black market without regard to their cultural importance.

In Vermont today, the Abenaki number in the hundreds, and they are working to keep their culture strong. Sites should be preserved and respected. Only in this way can we appreciate the Cowasucs' importance to the Connecticut Valley. ♡

### There

we  
 came on  
 planes and in cars spilling out  
 onto the green hills in june sunshine  
 bewildered alienated dazed looking  
 back longingly down the spiralling road at  
 summer as we knew it strange  
 faces greeting other strange faces mountains  
 looked huge to some modest to others  
 different perspectives  
 of purpose and  
 presence

swallows  
 owls  
 swifts  
 swell of hills  
 embraced  
 in mist dripping  
 trees silvery  
 shadows  
 wet meadows  
 rush of wind  
 creaking wooden buildings

the twist of road took us away again to  
 other roads and skies and lives  
 but wisps of mist  
 stay with  
 us

—jane harvey

# Students: The Most Under-Used Resource in Education

by the Vermont Rural Teacher Network:

Mary Burnham, Jane Harvey, Tish McGonegal, Nancy Olson, Bill Rich, and Ellen Temple

*“What is student voice? A great many teachers, principals, and adults do not understand. Student voice is when we the students speak out for what we believe in or what we want to happen in our schools. Student voice is when we speak out and make a difference.”—Caroline Campo, Main Street Middle School, Montpelier, Vermont*

A voice seldom heard in school reform dialogue is that of the students. As a means for beginning to study the kind of reform needed in Vermont schools, we decided to ask our students to express their ideas on what works and what doesn't, what their ideal school would be like, and how they would reform education. After recovering from the shock of

proved a great incentive and source of excitement to the students. We and our students want to have a real impact on educational policy, so we have begun to reach for a wider audience that includes principals, school boards, local media, Betty Carvellas from the Vermont Standards Board for Professional Educators, Geof Hewitt at the State Department of Education, and

Madeleine Kunin, Deputy Secretary U. S. Department of Education.

As this issue of the *Bread*

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## Our students identified four areas in which they want to see school reform: student rights, curriculum, school climate and schedules, and teaching methods.

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being asked, students responded with compelling, passionate words. Our students helped us identify four initial topics: student rights, curriculum, school climate and schedules, and teaching methods. Using BreadNet, students from our five schools engaged each other on-line in discussions around these topics. We encouraged kids to turn their initial discussion into research questions, which developed into interviews, questionnaires, surveys, letters, persuasive essays, and a video.

We wanted our students to have opportunities to express their ideas to others at local and state meetings, and these opportunities

*Loaf Rural Teacher Network News* goes to press, we have scheduled a meeting at the State House in Montpelier on May 26, bringing together representatives from each of the five schools to share our ideas with each other and present them to representatives from the Vermont State Department of Education.

Restructuring and reform efforts in education are of major concern to Vermont citizens. We who undertake these initiatives must not ignore a rich resource: the students. It is essential that students join the dialogue on school reform, although sometimes it's not easy to hear what they have to say.

While it's necessary to listen to the students' voices, it's also risky. Sometimes we hear them saying things that we don't agree with, yet it's still important for us and policy makers in education to hear what students think about reform issues.

We started our project by asking our students to pose a series of *what if* questions. At this point we have a few *what ifs* of our own:

- What if students' ideas are repeatedly rejected?
- What if students went on strike over one of their concerns?
- What if this work further affects our relationships with our colleagues?
- What if there are administrative repercussions?

Although this kind of conversation is risky, we believe the risk is worth it. Once we start listening to young people, the level of language, thought, and community involvement will increase. The possibilities are infinite, and schools will change. ☺



# You Can Take the Man Out of New Mexico, But You Can't Take... —A Bread Loaf Story

by Alfredo Lujan, New Mexico Network Leader

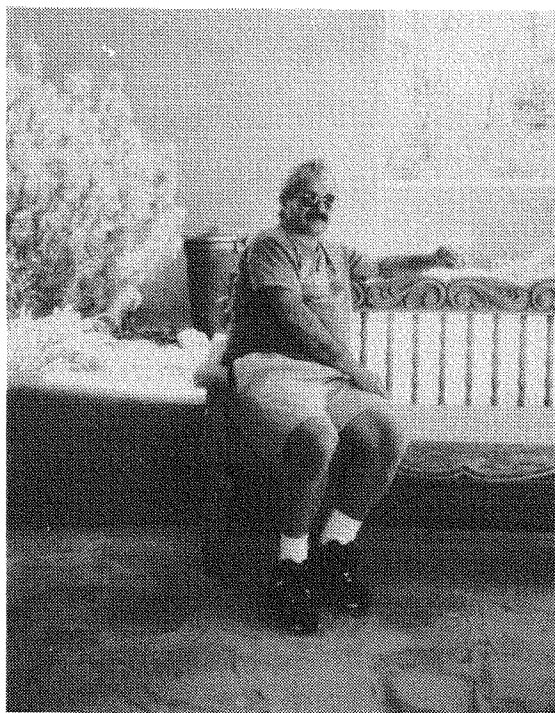
*Editor's Note: The following reflection appeared in a slightly different form in the Bread Loaf News, V. 4 No. 3, Fall/Winter, 1990.*

This northern New Mexican Chicano went to graduate school in New England. *¿Por que? No se,* except the calling was there. I found some very warm people at Bread Loaf, and I made some lifelong friendships beginning in 1982. The folks at Bread Loaf went out of their way to make me feel at home. Not only that: I found and reclaimed my Chicano voice in New England. While I was there, I found something New Mexican in New England: me. *¿Que irónico, no?*

I am forever grateful.

I had attended public schools all of my life. Those public schools, full of multiple choice questions and true/false answers, whittled away at my name—my identity. I have been called Alfred, Al, Fred, and various other nicknames throughout my school life. In undergraduate school, I became a S.S. #.

I didn't recognize who I was until I learned to write with my true voice. The first two graduate classes I took at Bread Loaf were Ken Macrorie's "Writing Nonfiction Prose" and Michael Cadden's "Contemporary American Drama." Ken spoke a lot about "truth-telling" and authenticity in one's writing,



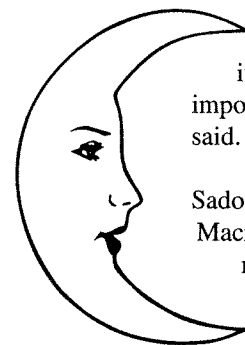
Alfredo Lujan, of Pojoaque Middle School, during a restful moment at the year-end meeting in Taos, NM

and though he was a tough critic, he helped me find a voice in my writing. During that summer I signed some of my papers "Alfred" and others "Al." I didn't know it, but neither Alfred nor Al was writing those papers. It was *Alfredo* who was writing. By the end of the summer, I was signing my papers "Alfredo," and my writing had a greater significance to me.

Two years later when I took the "Fiction Writing" course at Bread Loaf with Ira Sadoff, he called me Alfred because that's the way I was listed on the roster. But he noticed I was signing my papers *Alfredo*. He asked me which name I preferred. I said, "It isn't important; it isn't an issue with me."

"But you sign your papers *Alfredo*," he said.

"That's who I am when I write."



"Then it's important," he said.

Ira Sadoff and Ken Macrorie were right. That was my voice.

In my

formative years, Alfredo is what my grandparents on both sides called me, but that name was used less and less in my formal education experiences. After the summer of '84 at Bread Loaf, I went and looked at my birth certificate and found that it says: "*Alfredo Celedon Lujan*." What a feeling to finally get a name back. *¡Hepa!* In '87 I graduated from Bread Loaf. My degree says: "*Alfredo Celedon Lujan*." *¡Hecha le!* ☘

# 1993 DeWitt Wallace-Reader's Digest Fellows

The following teachers from six target rural states were awarded DeWitt Wallace-Reader's Digest Fund Fellowships for the 1993-94 academic year and attended the Bread Loaf School of English during the summer of 1993. The fellows and their network leaders are currently working on collaborative projects to improve students' experiences with literature and writing.

## Alaska

### Fellows

Scott Christian  
Pauline Evon  
Allison Holsten  
Karen Mitchell  
John Morse  
Sondra Porter

### School

Nikiski High School  
Kwethluk Community School  
Mat-Su School District  
Harborview Elementary School  
Brevig Mission School  
Susitna Valley High School

### School Address

Pouch 10,000 Nikiski AK 99635  
Kwethluk AK 99621  
W. 125 Evergreen St., Palmer AK 99645  
10014 Crazy Horse, Juneau AK 99801  
Brevig Mission AK 99785  
P.O. Box 807, Talkeetna AK 99683

### Network Leaders

Tom Litecky  
Tom McKenna

Palmer High School  
Unalaska City School

1170 W. Arctic, Palmer AK 99645  
P.O. Box 260, Unalaska AK 99685

## Arizona

### Fellows

Sylvia Barlow  
Chad Graff  
Janet Olson  
Jim Schmitz

### School

Chinle Jr. High School  
Monument Valley High School  
Chinle Elementary School  
Hopi Jr. & Sr. High School

### School Address

P.O. Box 587, Chinle AZ 86503  
P.O. Box 337, Kayenta AZ 86033  
P.O. Box 587, Chinle AZ 86503  
P.O. Box 337, Keams Canyon AZ 86034

### Network Leaders

John Warnock  
Tilly Warnock

University of Arizona - Dept. of English  
University of Arizona - Dept. of English

Modern Languages, Rm. 445, Tuscon AZ 85721  
Modern Languages, Rm 445, Tuscon AZ 85721

## Mississippi

### Fellows

Leslie Fortier  
Carolyn Hardy  
Patricia Parrish  
Peggy Turner

### School

Stringer Attendance Center  
R. H. Watkins High School  
Sumrall Attendance Center  
Guntown Middle School

### School Address

P.O. Box 68, Stringer MS 39481  
1100 W. 12th St., Laurel MS 39440  
P.O. Box 187, Sumrall MS 39482  
P.O. Drawer 8, Guntown MS 38849

### Network Leaders

Lois Rodgers  
Bette Ford

Hattiesburg High School  
Hattiesburg High School

301 Hutchinson Ave. Hattiesburg MS 39401  
301 Hutchinson Ave. Hattiesburg MS 39401

## New Mexico

### Fellows

Ann Eilert  
Carlotta Martza  
Susan Miera  
Stan Renfro  
Norma Sheff

### School

Los Alamos High School  
Santa Fe Indian School  
Pojoaque High School  
Wingate High School  
Escalante High School

### School Address

1300 Diamond Dr., Los Alamos NM 87544  
1501 Cerrillos Rd. Santa Fe NM 87502  
Pojoaque Station, Santa Fe NM 87501  
B.I.A., P.O. Box 2, Fort Wingate NM 87316  
P.O. Box 157, Tierra Amarilla NM 87575

### Network Leaders

Vicki Holmsten  
Alfredo Lujan

San Juan Community College  
Pojoaque Middle School

4601 College Blvd., Farmington NM 87402  
Pojoaque Station, Santa Fe NM 87501

## 1993 DeWitt Wallace-Reader's Digest Fellows *continued*

### South Carolina

#### Fellows

Janet Atkins  
Ginny DuBose  
Barbara Everson  
Robin McConnell  
Betty Slesinger  
Joyce Summerlin

#### School

Wade Hampton High School  
Waccamaw High School  
Belton-Honea Path High School  
Calhoun Falls High School  
Irmo High School  
Hunter-Kinard-Tyler High School

#### School Address

P.O. Box 338, Hampton SC 29924  
2688 River Rd., Pawleys Island SC 29585  
11000 Belton Hwy., Honea Path SC 29654  
Edgefield St., Calhoun Falls SC 29628  
6051 Wescott Rd., Columbia SC 29212  
Box 158, Norway SC 29113

#### Network Leaders

Beverly Busching  
Charles McDonnell

University of South Carolina-Columbia  
Piedmont Technical College

Columbia SC 29208  
Greenwood SC 29646

### Vermont

#### Fellows

Mary Burnham  
Jane Harvey  
Grant Healey  
Bill Rich  
Ellen Temple

#### School

Waits River Valley School  
Brattleboro Union High School  
North/Paris Middle School  
Main St. Middle School  
Camel's Hump Middle School

#### School Address

Rt. 25, East Corinth VT 05040  
50 Fairground Rd., Brattleboro VT 05301  
Jericho Rd., Richmond VT 05477  
107 Main St., Montpelier VT 05602  
Brown Trace Rd., Richmond VT 05477

#### Network Leaders

Tish McGonegal  
Nancy Olson

Camel's Hump Middle School  
Brattleboro Union High School

Brown Trace Rd., Richmond VT 05477  
50 Fairground Rd., Brattleboro VT 05301

## Bread Loaf Rural Teacher Network Welcomes 1994 Incoming Dewitt Wallace-Reader's Digest Fellows

*The following teachers from the six target states have been selected to be Fellows of the Bread Loaf Rural Teacher Network for the 1994-95 academic year. All new fellows will attend the Bread Loaf School of English this summer for graduate work and receive leadership and telecommunications training.*

### Alaska

#### Fellows

Patricia Carlson  
Mary Olsen  
Rosanne Roppel  
Sheri Skelton

#### School

Lathrop High School  
Sand Point High School  
Schoenbar Middle School  
Shishmaref School

#### School Address

901 Airport Way, Fairbanks AK 99701  
PO Box 269, Sand Point AK 99661  
217 Schroenbar Road, Ketchikan AK 99901  
General Delivery, Shishmaref AK 99772

## Arizona

<u>Fellows</u>	<u>School</u>	<u>School Address</u>
Priscilla Aydelott	Monument Valley High School	PO Box 337, Kayenta AZ 86033
Timothy Aydelott	Monument Valley High School	PO Box 337, Kayenta AZ 86033
Sabra Beck	Marana High School	12000 Emigh Road, Maram AZ 85653
Nancy Jennings	Ganado Primary School	Ganado AZ 86505
Robin Pete	Kayenta High School	Kayenta AZ 86033
Beverly Redhouse	Globe Junior High School	501 Ash Street, Globe AZ 85501
Nan Talahongva	Hopi Junior/Senior High School	PO Box 337, Keams Canyon AZ 86034
Edward Tompkins	Lake Havasu High School	2675 Palo Verde Boulevard, Lake Havasu City AZ 86403
Vicki L. Vinck	Peoria High School	11200 N. 83rd Avenue, Peoria AZ 85345

## Mississippi

<u>Fellows</u>	<u>School</u>	<u>School Address</u>
William Kirby	Hawkins Junior High School	523 Forrest Street, Hattiesburg MS 39401
Renee Moore	East Side High School	601 Wiggins, Cleveland MS 38732
Patsy Pipkin	Oxford Junior High School	409 Washington Avenue, Oxford MS 38655
Penny Wallin	Jones Junior High	1125 N 5th Avenue, Laurel MS 39440

## New Mexico

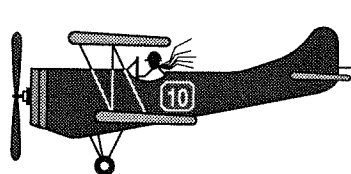
<u>Fellows</u>	<u>School</u>	<u>School Address</u>
Wendy Colby-Beserra	Deming High School	1100 South Nickel, Deming NM 88030
Emily Graeser	Twin Buttes High School	PO Box 680, Zuni NM 87327
John Kelly	Shiprock High School	Box 6003, Shiprock NM 87420
Roseanne Lara	Gadsden Middle School	Route 2, Box 196, Anthony NM 88021
Philip Sittnick	Laguna Middle School	PO Box 268, Laguna NM 87026

## South Carolina

<u>Fellows</u>	<u>School</u>	<u>School Address</u>
Michael Atkins	North District Middle School	PO Box 368, Varnville SC 29944
Polly E. Brown	Belton-Honea Path High School	Belton Honea Path Highway, Honea Path SC 29654
Linda Hardin	Blue Ridge Middle School	2423 Tiger Bridge Road, Greer SC 29651
Nancy Lockhart	Ivena Brown Elementary School	PO Box 305, Greenpond SC 29542
Carolyn Pierce	Cheraw High School	649 Chesterfield Highway, Cheraw SC 29520
Lauren Thomas	Fairfield Middle School	Route 5, Box 50, Winnsboro SC 29180

## Vermont

<u>Fellows</u>	<u>School</u>	<u>School Address</u>
Mary Ann Cadwallader	Mill River Union High School	Middle Road, North Clarendon VT 05773
Margaret Lima	Canaan Memorial High School	1 School Street, Canaan VT 05903
Judith Morrison	Hinesburg Elementary/Middle School	Hinesburg VT 05461
Carol Zuccaro	St. Johnsbury Academy	Main Street, St. Johnsbury VT 05819



# ANNOUNCEMENTS

**Mary Burnham** of Waits River Valley School in Vermont

- presented an interdisciplinary unit based on Greek Mythology at the NELMS conference;
- was named to the Supervisory Union Curriculum Design Team as her school rep;
- will co-present a talk at NTCE in Orlando entitled "Publishing Student Writing for the Community and the World."

**Ginny DuBose** of Waccamaw H. S. in Pawleys Island, SC

- co-presented with her students "Poetry On-line" at the SCCTE conference in Myrtle Beach, SC;
- is a board member of the Georgetown Education Foundation;
- was named to Who's Who Among American Teachers this year;
- will co-present a talk at NTCE in Orlando entitled "Publishing Student Writing for the Community and the World."

**Bette Ford** of Hattiesburg H. S. in Hattiesburg, MS

- presented a talk at 4Cs on Writing Projects in Mississippi.

**Jane Harvey** of Brattleboro Union H.S. of Brattleboro, VT

- was invited to attend the New American Schools High School Symposium in Washington in December 93 as her school rep;
- will co-present a talk at NTCE in Orlando entitled "Publishing Student Writing for the Community and the World."

**Vicki L. Holmsten** of San Juan Community college in Farmington, NM

- is on the NCTE Committee for Professional Ethics. She hosted an open discussion session at the

NCTE convention in Pittsburgh;

- has an article "Dances with Sophomores" in the April '94 *New Mexico English Journal*.

**Tom Litecky** of Palmer H. S. in Palmer, AK

- presented "The Integration of Australian Work Requirements into an Outcome Based System" at 1993 NCTE Spring Conference;
- led workshops at Alaska state teachers' conferences on Australian curriculum design, writing assessment, response to poetry, process writing, integrating fine arts and visual arts;
- served as President-Alaska Council of Teachers of English, 1993-94;
- served as member and chair of Alaska State Writing Consortium, 1993-94;
- has articles in print or forthcoming in *Northword*, a state publication of the Alaska State Writing Consortium.

**Nancy Olson** of Brattleboro Union High School in Brattleboro, VT

- led two discussion programs for the Vermont Center for the Book;
- served a third year as a network leader for the Vermont Writing Portfolio program;
- was interviewed for the Synergy Project, a video about the Vermont Portfolio project;
- was one of six finalists for 1994 Vermont Teacher of the Year.

**Patricia Parrish** of Sumrall Attendance Center in Sumrall, MS

- presented "Imagine: Using Visual Arts to Stimulate Creative Writing" at Mississippi CTE convention;
- is a workshop leader for Missis-

issippi State Dept. of Ed. on the Atwell Reading/Writing Work-shop Approach.

**Bill Rich** of Main St. Middle School in Montpelier, VT

- won the National Sallie-Mae First Year Teacher of the Year Award;
- is a participant in the Global Schoolhouse Project, a learning project sponsored by the National Science Foundation to bring Internet access to educators.

**Betty Ann Slesinger** of Irmo Middle School, Irmo, SC

- is working toward an Education Specialist certificate at the University of SC;
- co-authored and directed three REACH grants for community history and service projects at her school;
- presented "Bringing the World into the Classroom" at NCTE conference in March, 1994;
- is a regular contributor to *Inquirer*, a publication of the South Carolina Humanities Council.

**Peggy Turner** of Guntown Middle School in Guntown, MS

- participated in the Governor's Symposium on Education in Jackson, MS;
- was featured in an article "Growing, Changing, Emerging-Lee County Schools," published in MPE (Mississippi Professional Educators) Journal, March, 1994;
- presented a Cooperative Learning Workshop for Lee County Schools Staff Development;
- participated in The Second Annual Oxford Conference For The Book, The University of Mississippi. ☘

## From the Editor

Greetings once again from the Bread Loaf Rural Teacher Network! In this—our second—issue we bring news and stories from the classrooms of teachers across rural America. Many of the stories in this issue describe the Network teachers' collaborative projects using BreadNet, the electronic forum for Bread Loaf teachers, alumni, and students.

- Our lead story, "A Sense of Community: BLRTN and the Anne Frank Conference," is a collaborative piece by Bread Loaf teachers using computer conferencing technology to generate wide-ranging discussions about *Anne Frank: The Diary of a Young Girl*, a book that is a staple in many high school curricula.
- "Other Voices Other Rooms," another collaborative feature, tells the story of several teachers in South Carolina who hooked up electronically to read and write poetry with their students.
- In "Knowing One's Culture through Knowing Another's Culture," Sondra Porter, Garrett Andrews, and John Morse offer their students' fascinating stories about cultural traditions in Alaska and Hawaii.
- We are pleased to include Vermonter Mary Burnham's students' local history "Long Before Us, This Land Was Home," a colorful account of the first people of Vermont, the Cowasuc Indians.
- In "Using Technology for Authentic Learning," Janet Atkins, South Carolinian Bread Loaf teacher, gives an account of her students' research on land treaties and land suits between Native Americans and the American government.
- "Networking a Continent," by Jane Harvey, explains the evolution of *Net Links*, a newsletter produced and published by and for students in Vermont and New Mexico.
- Plus we include interviews, poetry, speculation and news about issues of special concern to rural teachers, students, and their families.

As these pages attest, there are many challenges for rural teachers and students, but here are a few stories that describe and celebrate some of the academic successes of the Bread Loaf Rural Teacher Network in the 1993-94 school year.

*Sincerely,*

*Chris Benson*

*Bread Loaf Rural Teacher Network News*  
Bread Loaf Office  
Middlebury College  
Middlebury, Vermont  
05753-6115

### A DEDICATION:

For their faithful assistance from the beginning, this issue of the *Bread Loaf Rural Teacher Network News* is dedicated to the 1993-94 Network Leaders:

**Beverly Busching, Bette Ford,  
Vicki Holmsten, Alfredo  
Lujan, Tom Litecky, Chuck  
McDonnell, Tish McGonegal,  
Tom McKenna, Nancy Olson,  
Lois Rodgers, John Warnock,  
and Tilly Warnock,**

They have inspired, guided, and helped shape the Bread Loaf Rural Teacher Network, of which they are charter members.