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ABSTRACT

This paper reports a study of curriculum and teaching methods in 10 Old Order Mennonite one-room schools in Pennsylvania. It provides a review of the historical background and cultural characteristics of the Old Order Mennonites. The one-room schools examined in the study are similar in structure and instruction to U.S. public one-room schools of the early 1900s. This paper describes classroom decorations, recess, meals, a typical instruction program, and typical textbooks. All participants agree that reading is the most important part of instruction. Students read both silently and orally in English and German, German being the language used for worship services. History and geography are also considered important subjects, but less important than mathematics and reading. Sixty-six percent of student time was spent working individually. Students know what work they have to complete and stay on-task with few verbal statements by the teachers. The community is an integral part of these schools, providing building and maintenance, teacher hiring, and school board membership. Community members also visit the schools quite frequently. These schools are differentiated from modern public schools by the cooperative attitude, community involvement, importance of reading, and reflection of community values. This paper contains 16 references and 6 tables. (DHP)

# Old Order Mennonite One-room Schools in Pennsylvania

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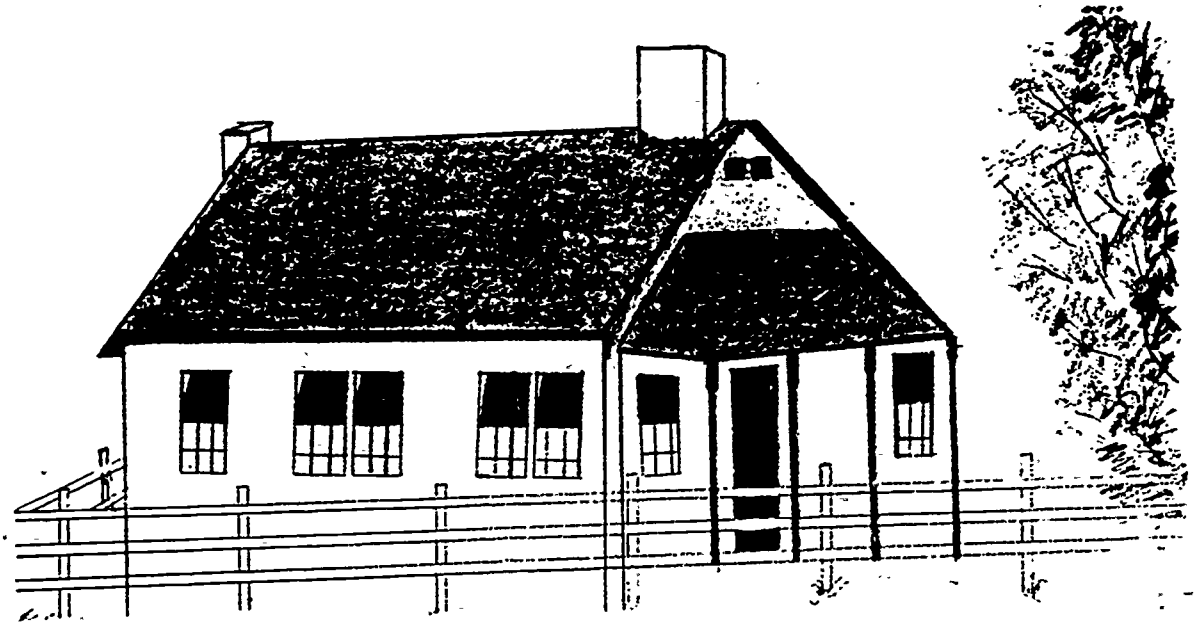

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Running Head: MENNONITE ONE-ROOM SCHOOL

## Abstract

This study was designed to describe the curriculum, teaching methods, and community involvement of ten Old Order Mennonite one-room schools in Lancaster, Snyder, and Union counties of Pennsylvania. The researchers collected quantitative and qualitative data relevant to the teaching techniques, student time-on-task, classroom verbal interaction and the role of the community in the operation of the schools.

The characteristics that differentiate these schools from other schools are the cooperative attitude, the community involvement, the importance of reading, and the Mennonite heritage. They not only identify integral parts of the school, but also reflect the values of the community.

## Old Order Mennonite One-room Schools in Pennsylvania

This study was designed to describe the curriculum and teaching methods of ten Old Order Mennonite one-room schools in Pennsylvania. During 1988 Pennsylvania was the cite of 70 of the 98 Old Order Mennonite one-room schools in the United States. These 70 schools can be found in ten counties in Pennsylvania (see Table 1). Table 2 illustrates the date of origination of these schools and shows the steady growth these schools have experienced since 1960.

This study is significant because previous writers such as Hostetler and Huntington (1971), Fisher and Stahl (1986), and Fishman (1988) have centered on a depiction of Amish education. While the Old Order Mennonite and Amish cultures share a common heritage, a description of Old Order Mennonite schools will lead to a better understanding of their educational system and society. While studying these schools, the researchers recorded techniques of instruction typical of the one-room school of our heritage; the teachers of these schools teach as they were taught.

### Historical Background and Cultural Characteristics

Because the Old Order Mennonite groups are steeped in tradition, a study of their schools would be incomplete without an overview of their history and group characteristics. The origins of the Old Order Mennonites can be traced to sixteenth century Europe, beginning with the Christian Reformation in 1514 (Martin

Luther's stand), which led to the development of the Anabaptist movement against the Roman Catholic Church in Switzerland. The Swiss Anabaptists were formed in the early 1520's. Then the formation of the Dutch Mennonites, who were the forefathers of the Old Order Mennonites of 1989, came about (Wenger, 1977).

In order to escape religious persecution, a group of the Dutch Mennonites came to America by William Penn's invitation. Penn granted 18,000 acres to the group in 1683, with the understanding that they would establish a colony. Around this time in southern Germany, Jacob Ammann disagreed with several practices of the Dutch Mennonite group and broke away, forming the Amish in 1693; they immigrated to America in the 1720's (Dyck, 1981).

The original Mennonite settlement was made at Germantown, Pennsylvania, in 1683; then, they expanded and settled what is now Lancaster County, Pennsylvania. This area became a haven for the Mennonites, as well as other persecuted religious groups from Europe (Dyck, 1981).

The Mennonites, who preferred isolation, non-violence, and the avoidance of conflict, were forced by a harsh environment to take a stand against slavery and the killing of Native Americans. By the mid 1700's they were moving westward in an effort to found settlements where they could form and maintain isolation from the commercialization of the Lancaster area (Dyck, 1981).

Children are very important to the Old Order Mennonite family because they are believed to be gifts from God. The children are dressed as replicas of the parents and have assumed some of the responsibilities around the home by age five.

Pennsylvannia Dutch is spoken in the home, but by school age the children are becoming tri-lingual; English is spoken at school and in the market place and formal German is used for prayers and religious services.

Children begin school around age six and complete it at the end of eighth grade. The girls stay home to help their mothers, and the boys stay home to work with their fathers -- sometimes learning a trade such as masonry, leather work, or carpentry during the winter months. The mother is the caretaker of the home and children; the father is the head of the household. It is not until children reach the ages of 18-21 that they join the church and marry. The parents support the new couple by providing land and sometimes the home where they will begin married life.

Farming, their major occupation, is based on the historic tradition presented in Genesis 3:23. They believe that God has sent them forth to till the land. They are firm in their convictions, honest in their intent, and loyal to their historic beliefs; however, the difficulties arise in trying to honor the laws of a rapidly growing industrial nation and still maintain their separateness.

Several threats to Old Order communities and individual families originate from laws designed to serve this country. These threats include consolidation of schools, lengthening the time period of compulsory school attendance, and compulsory welfare systems; some informal threats such as easy access to automobiles, television, and radios also arise (Hostetler, 1980).

The attitude of the Old Order Mennonites toward government is very much the same as that of their Anabaptist forefathers. They acknowledge the necessity of government, but place limitations on the authority of the state, which does not control the spiritual realm or have a right to promote religious uniformity or suppress dissent. Furthermore, the state has nothing to do with the individual's relationship or responsibility to God.

The Old Order Mennonites do not run for public office, use the courts to settle disputes, or believe in political activity that requires force, which they feel violates the law of Christian love. However, when their conscience is violated, they will take a stand. Historically, their stand has promoted religious freedom in this country.

The school controversy, which did not begin until well into the twentieth century, was brought out in the open by school consolidation and the extension of compulsory attendance beyond the elementary grades. The Old Order groups, both Mennonite and Amish, feared the teachings to their children by unfamiliar teachers in large schools a considerable distance from their homes and communites. Bussing their children away from their home was a threat to their society.

The Old Order Community finds cultural isolation important for the development and maturity of the adolescent. This is before the young person has joined the church and when most parents decrease their control. Consequently, the community has not yet assumed the control that church membership brings. Old Order families also need their adolescents more than the average American household because they complete many tasks for their

parents. By identifying with the parents and the community, the adolescent establishes a commitment to the community. Disrupting this bonding process is a threat to the Old Order family and to the future of the religious community.

The school issue was first confronted in Pennsylvania in 1937 when a large consolidated school supported by federal funds was planned for Lancaster County (Hostetler, 1980). A battle erupted in Lancaster County that involved the imprisonment of parents and eventually legitimized the compromise plan of the Amish vocational schools. These schools were required to meet the state standards of 1) teaching in English, 2) meeting 180 days each year, and 3) submitting an attendance report. The state allowed children who turned fifteen and who were engaged in farm work to apply for a permit that would excuse them from mandatory school attendance. These rulings applied to the Mennonites as well.

It was not until 1972 that the United States Supreme Court granted the Old Order religious groups the right to limit formal education to eight grades (the Wisconsin v. Yoder case). The case was brought to court on behalf of the Old Order groups by a committee of concerned citizens. The Supreme Court held that the First and Fourteenth Amendments prevented the states from compelling the Amish to attend formal high school through age sixteen. Chief Justice Warren Burger wrote, "Amish objection to formal education beyond the eighth grade is firmly grounded in central religious beliefs. They object to the high school and higher education generally because the values it teaches are in

marked variances with Amish values" (Wisconsin v. Yoder, 1972).

The victory was significant because it gave the Amish and Old Order Mennonites protection to maintain their own schools. One issue, however, that still remains a problem in several states is that of teacher certification.

## Method

### Design

Case study methodology was the research design for this study because, as Yin (1984) indicates, the case study is the preferred strategy when the focus is on a contemporary phenomena and when the researcher has no control over the events which take place. The researchers observed in these schools at various intervals in the Spring and Fall of 1987 and the Fall and Winter of 1988. During these observations the researchers recorded student and teacher behaviors and collected both quantitative and qualitative data. A modification of Flander's (1974) interaction analysis was used to collect quantitative data concerning the verbal interaction between the teacher and students. A modification of an observation system described by Cooper (1984) was utilized to collect quantitative time-on-task behavior of the students. In addition, qualitative data about the teaching methods used was collected during these observations. Researchers also interviewed several teachers. Rigor was incorporated into this case study in four ways: triangulation, peer debriefing, member checks, and prolonged engagement.

The names of the schools, individuals, and actual location of the schools will remain annonymous out of respect for the

community and its religious beliefs. One such belief is that by using individuals' names, unnecessary attention would be drawn to them as individuals and would discredit their emphasis on the group.

## Results

The one-room schools in this study are similar in both structure and instruction to that of the public one-room schools in the U.S. in the early 1900's. The buildings, which are typically heated by a wood stove, have unpainted wooden floors, single pane windows, hooks on the wall upon which to hang coats, and an unheated porch to place boots and lunches. The classrooms typically have five rows of desks facing the front of the room and the teacher's desk. Because of the beliefs of the Mennonites who attend these schools, most schools don't have electricity, modern instructional materials, or running water. The teaching materials used are especially designed for the Mennonite and Amish schools in the U.S. and Canada. These materials are printed in black and white and are devoid of the colorful photographs and illustrations found in modern textbooks.

Student art work is usually displayed on the walls of the classroom, along with rules and Bible verses. Holiday decorations are seldom present. For example, at Halloween there were no decorations pertaining to this day. At Christmas, schools had simple decorations; for example, one school had a few paper chains suspended from the ceiling. In some schools the students worked on cards and bookmarks to exchange the day before Christmas.

Schedule

The school year begins about September 1 and continues until about May 5. School is held Monday through Friday and there are very few vacation days. Students are off the Thursday and Friday of Thanksgiving, and there is no school on Christmas day. Students attend school on January 1 and do not have a vacation for Easter or national holidays.

The school day typically begins at about 8:00 and continues until 2:30. The students have three recess periods. During recess all the students, boys and girls from grades one through eight, play together. On warmer days the students like to play kick the can, red rover, or baseball. Furthermore, students usually have a snack at each of the morning and afternoon recesses. If it is raining or very cold, students play games indoors. At lunch time the students are dismissed a grade at a time to retrieve their lunch buckets from the porch. A silent prayer is said before they begin to eat. Friends like to sit together at one desk to eat, and it is not unusual to see children trading part of their lunch. During the winter months the children often warm soup or toast sandwiches on the heating vents. The students have a lot of fruit and enjoy candy at each recess; however, we never observed anyone chewing gum or eating during class. A typical weekly instructional schedule is found in Table 3; the curriculum consists of reading, spelling, English, geography, German, arithmetic, penmanship, and Bible lessons. The students also prepare songs to sing for visitors and for the end of the year program. Typical textbooks in use at these schools are listed in Table 4.

## Curriculum and Instruction

Instruction in most content-area subjects occurs by grades. Grades may be grouped if the material covered and number of students warrant it. Whenever a class is in session, the other children are working on individual subjects or are reading. As one assignment is completed, they move onto another assignment; sometimes, they pause to listen to the lesson going on in the front of the room. Most students have a book in their desk to read when their assignments have been completed. Students are required to speak English at school; Pennsylvania Dutch is spoken at home.

The teacher, students, bishop, and parents agree that reading is the most important subject taught. Observing reading instruction in Old Order schools is like observing reading instruction in one-room schools of sixty years ago: students stand in the group in front of the class and read from their McGuffy Readers (Schroeder, 1977).

Reading instruction is part of each day's routine with grades one through four being scheduled early in the morning and grades five through eight later in the day. These schools use basal readers especially designed for Old Order Mennonite and Amish schools (see Table 4). Similar techniques are used in each group with different emphasis depending on the grade level of the group. Typical reading lessons are described below.

When the teacher says "First grade reading," the students rise; then, they file to the front of the room when the teacher says, "Pass." Using bookmarks under the line being read, the

students face the class and read from the text. Students take turns reading one paragraph each in a specified order that is understood by the children. Thus, the teacher does not have to pick who reads next or tell a student when to stop reading. At the end of the story, the teacher asks several comprehension questions taken from the text. The students answer the questions in turn; and if a student does not know the answer, the next person in line answers the question. After the students have returned to their seats, the teacher uses flashcards to review phonics skills. Students then complete workbook pages which check comprehension of the story just completed. When they have completed their workbooks, they practice silent reading of the story for the next day.

As grade two files to the front of the room, the teacher writes the vocabulary on the board. These students read as the first grade students did along with line markers. The story is a biblical one about Isaac, and it is apparent that the children have preread the story because they make few mistakes while reading. Comprehension questions are answered as in the first grade group, and the students then complete workbooks and silently read the story for the next day.

The third grade reading group is conducted as above, with the exception that one child having difficulty is aided by the teacher. Students in the other grades may take a break from their work to listen to the oral reading.

In grade four, markers are no longer used, and there are very few oral reading errors. The teacher spends more time applying the biblical content of the story to their lives than in the

earlier grades. There may also be some mention of the artwork in the text. It is most obvious by grade four that students utilize a sing-song oral reading manner with very little intonation although they do concentrate on projection. It was evident that students were pleased when they had read well -- although the teacher rarely praised a student verbally.

The reading passages in grades five through eight tend to be historical in content. The students read the story orally in front of the class as did the earlier grades. However, the students tend to try the word they do not know and go on with their reading rather than waiting for the teacher to provide the word for them. It is important to emphasize that the students spend a great deal of time reading silently in preparation for reading group and that most of the time in reading group is spent in the oral reading of the story.

Although some children require more help than others, it was apparent from their oral reading and the answering of comprehension questions that most students were reading at grade level. Comprehension questions were primarily factual/literal (50%). Flashcards were used in grades one through four for phonics instruction, new words, and phrases. Games were rarely used.

The ability to read is an important skill stressed in these schools; however, it is not the only subject studied. A short description of the other subjects taught at these schools is found below.

As with reading, parents feel that arithmetic is an important skill to master. A typical math lesson would have the

students checking their individual work while standing in front of the class or remaining at their seats. The teacher then records each student's grade. If students are having problems with a certain concept, the teacher will have students work example problems at the board and then assign the next day's work. Students take turns writing their math problems on the board. The problems are then checked by the teacher or another student. In several schools peer tutors were used to correct assignments, to work individually with students having difficulty, or to work with small groups. Generally, these tutors were older students who acted as aids for the teacher. Memorization of times tables and number facts is encouraged through oral drills. Math assignments are posted on the board. The lower grades usually use math workbooks, but students write the answers on paper so that the books can be used year after year. Some teachers give stickers for perfect math papers; however, rewards of this nature are limited and dependent upon the teacher.

History and geography are important subjects, but they are not stressed as much as reading and mathematics. The textbooks in use for these subjects are usually used public school social studies textbooks published before 1960. Some of the schools had small United States' maps and/or small globes. There are times when history is incorporated into the reading lesson. Biblical history is also included in readings and discussions. Children are encouraged to learn about the origins of their people.

Spelling lessons are based on weekly word lists according to grade level. Most schools use graded spelling texts or workbooks.

Words are assigned on Monday for the students to practice throughout the week and be tested on them on Friday. Ocassionally, teacher-made lists will be used. Students are expected to master the word list for their grade level. However, a teacher may allow a child to work on a lower level spelling list if the child is having a great deal of difficulty. Several of the schools visited post spelling achievement on a small poster in the classroom. At one school the children were allowed to place a sticker on a nature scene if they spelled their words correctly.

Basic English grammar is taught in the Old Order Mennonite schools. Students have graded texts which provide practice exercises for basic skills at each grade level. Assigments are posted on the blackboard. Students sometimes write their work on the board; boardwork is often considered a privlege by the students. In most schools time spent on English and spelling is divided throughout the week, with English lessons on two days and spelling on three days. English lessons include instruction in proper usage and parts of speech.

The students are taught to read German in the old script. A fluency in German is important because worship services are conducted in German and most of the Bibles used are in German. The bulk of the instruction in German involves studying written stories which will be read orally. Students also complete written comprehension checks of the material read. German is taught to all the students but is stressed in grades five through eight.

Correct penmanship is encouraged at all grade levels. Some

schools use penmanship workbooks. As with other subjects, the students do not write in these books; rather they complete their assignments on their own paper. Well done papers are sometimes displayed on the walls. The most likely time for all the children to experience large group instruction is during penmanship class, art class, and singing time. During penmanship all the students practice their skill with material appropriate for their age group. The teacher gives instruction to the group as a whole and also works with children individually.

Bible lessons are incorporated in many of the above subjects. German and reading classes often provide the opportunity for moral and religious discussion. Moral lessons and Old Testament people provide guidance and example for the children's development.

When the students are not in class, they spend most of their time working or reading individually. This observation is best exemplified in Table 5, which indicates that 66% of student time was spent working individually (category 4). In contrast, the students spend about 16% (categories 1-3) of their time in groups with the teacher. It should be noted that we rarely observed a student off-task in any of the small groups working with the teacher. Also, we noted that off-task behavior (categories 8-10) accounts for only 4.4% of the student behavior in the classroom and that students are out of their seats less than 1.4% of the time. In fact, we rarely witnessed anyone's leaving to use the outhouse, to get a drink, or to sharpen a pencil. Students usually do not leave their seat unless directed by the teacher during the class. It is very rare for students to be away from

their desk for any reason. Students who finish their work do not waste time bothering others; rather, they take out a book and begin reading.

There are several reasons for rarely seeing students out of their seats. The scholars keep all of their textbooks in their desks. Students do not have a lot of trash because they do not have a lot of extra paper, nor do they complete a multitude of ditto sheets. For the trash they do accumulate, students have little bags tied to their desk in which they can deposit their trash. Each student has a place to keep extra pencils; in one school, each student had a 2x4 piece of lumber in which holes have been drilled for the pencils. Furthermore, when students finish their classwork, they read. As indicated in Table 5, individual reading occurs 6.5% of the time.

It is also interesting to note that students take breaks from their work (6.2% of the behavior) to listen to recitation or reading of students in another grade. This most often occurs if the children recite something from memory or hear a funny story. This serves as a source of review for older students and a taste of things to come for the younger students. It is interesting to note that the students are reponsible enough to get back to work without prompting from the teacher.

One might describe the work habits of the students in the school as diligent and automatic: that is, the students know what will happen next and they know when their work should be completed. This is illustrated in both Tables 5 and 6. Table 6, which is a summary of the verbal interaction in the classroom,

indicates that the teacher spent only 4.8% of classroom verbal interaction giving directions. Furthermore, the teacher spent less than .6% of verbal interaction praising or criticizing students. Both statistics indicate possible ways to get students back on-task. Thirty-one percent of the verbal interaction in the class consists of instructional statements, such as asking questions (9.5%) and lecturing (21.4%). In contrast, 45.8% of the verbal interaction is attributable to the students. As indicated earlier, the students spend a great deal of in-class time reading out loud, reciting from memory, or giving answers; the teacher does not intervene unless someone makes a mistake. Qualitative analysis indicated that students never had a discussion. Facts are presented and recited. The fact that silence accounts for 17.1% of verbal interaction is a further indication that children work independently and that the responsibility of education is on them as students.

To reiterate, the students stay on-task with few verbal statements by the teacher. The students know what their reponsibilities are and when they should be completed. On occasion, students receive a small reward, such as a sticker, for work done well; but for the most part, positive reinforcement is not used extensively in these schools. Furthermore, there are very few instances of verbal praise given to the pupils by the teacher. Students are expected to complete their work and to be intrinsically motivated. One must remember that being able to read both English and German is an important ability and related to the Mennonite religious heritage. Peer tutoring is used sparingly; and when used, it is usually an older student teaching

a younger one.

It is interesting to note that studies cited by Flanders and Simon (1969) indicate that 65 - 75% of the verbal interaction in the classroom is attributable to the teacher. The amount of teacher talk in this one-room school (37.7%) is less than that indicated by Flanders and Simon. There are several reasons for this occurrence. The older students serve as role models for the younger students; therefore, the teacher does not have to spend time giving directions. The teacher follows the same order for recitation each day; thus, the students need not be told whose turn it is or how much to read.

Community Involvement

The community plays an integral role in the origination and functioning of these schools. It is the community that supplies the ideas, labor, and material to build or remodel the school, provides for the upkeep and maintanenece of the buildings and grounds, and provides for the purchase of educational materials and the employment of the teacher. An example of the community involvement necessary to obtain township zoning approval of a new one-room schoolhouse is contained in the February 23rd edition of the Reading Times (Drago, 1989). This schoolhouse will be constructed during the spring and summer of 1989 by the community members themselves.

The parents are also involved with these schools in many ways. They pay tuition, serve on school boards, clean the schools at the beginning of each year, provide firewood, and visit the school about twice a year. Furthermore, the parents teach their

children a myriad of skills necessary to manage a farm, home, and family. While doing this, they stress cooperation, thriftiness, and humility.

The parents repeatedly stated that reading, writing, and arithmetic are important skills for the students to acquire. They also want their children to learn respect for others and to be content with what they have. The Old Order Mennonite families we visited expressed the need for their children to continue the farming tradition, to marry, and to have traditional homes.

## Discussion

The characteristics that differentiate these schools from other schools are the cooperative attitude, the community involvement, the importance of reading, and the Mennonite heritage. They not only identify integral parts of the school but also reflect the values of the community.

Cooperation, as opposed to competition, is stressed in a variety of forms in these schools. Students in grades one through eight play together at recess and eat together at lunch. Students learn to sing a variety of songs that they like to sing for visitors. These are always sung as a group, with individuals sometimes singing by themselves. Students also work together to complete chores such as stacking wood or sweeping the floor.

The cooperation which occurs in this school also leads to a sense of community among children and adults. The population of each school is usually limited to around 35 students. The teacher knows all the parents and children. The children and parents know

one another as well. The parents of the school understand the need for education of their children in terms of their religious beliefs, ability to function in this society, and the skills needed for jobs. The sense of community and Mennonite heritage binds parents, students, and teachers together to focus on the importance of education. As Sher (1983) indicates, the consolidation of the public schools has served to make them larger, but less often the focus of the community at large. It should be noted that this sense of community may be what is lacking in some of our public schools. For example, the Northeast Regional Center for Drug-Free Schools and Communities spends a great deal of time training teachers and parents to work together to solve community problems. In essence, to solve the drug problem, they must first build a sense of community.

Reading plays an important role in these schools and communities. Critics of modern reading programs, such as Huck (1977), often indicate that the ultimate success of a reading program is whether or not children and adults want to read. Thus, some would say that these schools have a successful reading program because the students in these schools spend free time reading. Reading also plays an important role for the adult community. It is important for religion, pleasure, local news and for obtaining news from relatives living in other areas.

Another characteristic of these schools is the Mennonite heritage which permeates the school and instruction. It is important to the Old Order Mennonites to do things as they have always been done, to follow tradition. Therefore, there is limited change in their life style and in their schools. The school

buildings themselves are humble and unpretentious. The textbooks are simple and non-worldy.

The Mennonite tradition seems to focus the attention of students, parents, and teachers to the importance of functional literacy in both English and German. This heritage also instills the idea that hard work is necessary, but enjoyable. The school reinforces this idea because students are expected to work, read, and study at school rather than be entertained by the teacher. In addition, praise or encouragement accounts for less than .01% of the verbal interaction in these classrooms. One of the reasons that this may occur is that calling attention to one's self is not appropriate in the Mennonite culture. Individual achievement is secondary to group cohesiveness, and being humble is a desirable characteristic. Therefore, verbal praise of individual students would and should not be a frequent occurance. These schools and the Mennonite culture stress cooperation rather than individual achievement, humility rather than fame.

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Table 1

Pennsylvania One-Room Schools by County (1988)

| County | Frequency | % |
|---|---|---|
| Bedford and Blair | 4 | 6% |
| Berks and Lebanon | 7 | 10% |
| Cumberland and Franklin | 8 | 11% |
| Lancaster | 39 | 56% |
| Perry | 1 | 1% |
| Snyder | 5 | 7% |
| Union | 6 | 9% |

data obtained from Blackboard Bulletin (1988)

Table 2

Pennsylvania One-Room Schools by Year of Origination

| Year | Number Originated in that year | Total in Operation |
|---|---|---|
| 1949 | 1 | 1 |
| 1952 | 2 | 3 |
| 1953 | 1 | 4 |
| 1954 | 1 | 5 |
| 1955 | 1 | 6 |
| 1960 | 1 | 7 |
| 1961 | 2 | 9 |
| 1962 | 2 | 11 |
| 1963 | 6 | 17 |
| 1964 | 4 | 21 |
| 1965 | 2 | 23 |
| 1966 | 2 | 25 |
| 1967 | 2 | 27 |
| 1968 | 3 | 30 |
| 1969 | 3 | 33 |
| 1970 | 4 | 37 |
| 1971 | 3 | 40 |
| 1972 | 3 | 43 |
| 1973 | 1 | 44 |
| 1974 | 2 | 46 |
| 1975 | 1 | 47 |
| 1976 | 1 | 48 |
| 1977 | 2 | 50 |
| 1978 | 1 | 51 |
| 1979 | 3 | 54 |
| 1981 | 3 | 57 |
| 1982 | 2 | 59 |
| 1983 | 3 | 62 |
| 1984 | 1 | 63 |
| 1985 | 2 | 65 |
| 1986 | 3 | 68 |
| 1987 | 1 | 69 |
| 1988 | 1 | 70 |

data obtained from Blackboard Bulletin (1988)

Table 3

A Daily Instructional Schedule in Use at One School

| Monday | Tuesday | Wednesday |
|---|---|---|
| Arithmetic 5-8 | Reading 1-4 | Reading 1-4 |
| Arithmetic 1-4 | Arithmetic 5-8 | Arithmetic 5-8 |
| Recess | Recess | Recess |
| Vocabulary 5-8 | Arithmetic 1-4 | Arithmetic 1-4 |
| Phonics 1-2 | Reading 5-8 | German 6-8 |
| Lunch and Recess | Lunch and Recess | Lunch and Recess |
| Geography 3-8 | English 1-8 | Phonics 1-2 |
| Recess | Recess | German 3-5 |
| Spelling 1-8 | Spelling 1-8 | Geography 3-8 |

| Thursday | Friday |
|---|---|
| Reading 1-4 | Reading 1-4 |
| Arithmetic 5-8 | Bible Lessons 5-8 |
| Recess | Recess |
| Arithmetic 1-4 | Penmanship 1-8 |
| Reading 5-8 | Art 1-8 |
| Lunch and Reces | Lunch and Recess |
| English 1-8 | Spelling -8 |
| Spelling 1-8 | Recess |
| | Cleaning |

Table 4

Textbooks Used in the Schools

Reading:
Books published by Rod and Staff Publishers in Crockett Kentucky. or Books published by Pathway Publishers in Alymer, Ontario. A workbook entitled Working With Words by Pathway Publishers is also used.

Spelling:
Grades 1-8 a variety of used public school textbooks published prior to 1974.

Geography:
Used public school social studies textbooks published prior to the 1960's.

Arithmetic:
Math Textbook series entitled Practical Mathematics by Strayer & Upton of Columbia University (1934) which is reprinted by the Gordonville Print Shop, Gordonville, PA (these books have no pictures and are filled with problems). Arithmetic workbooks also published by the Gordonville Print Shop.

German:
Grades 1-4: Let's Read German. Pathway Publishers.
Grades 5-8: Testament (Bible) Martin Luther's original translation, Dickinson Brothers Inc. Grand Rapids, Michigan
Truth for Life. Rod and Staff Publishers.
Wir Lesen und Sprechen Deutch. Schoolaid, East Earl, PA.

Penmanship:
Grades 1-8: Penmanship. School Supply Room. Gordonville Print Shop. Gordonville, PA 17529.

Table 5

Student Classroom Behavior

| Category | % |
|---|---|
| 1. Listening to Lesson | 11.6% |
| 2. Hand Raised | 1.9% |
| 3. Talking (Class Related) | 2.8% |
| 4. Working on Assignments | 65.9% |
| 5. Reading | 6.5% |
| 6. Listening to Another Group | 6.2% |
| 7. Talking (non-class related) | .6% |
| 8. Out of Seat | 1.4% |
| 9. Other (daydreaming) | 3.0% |
| 10.Throwing Objects or Fighting | 0% |

Categories 1 & 3 were only recorded when students are in the group with the teacher.

Table 6

Classroom Verbal Interaction

| Category | % |
|---|---|
| 1. Accepts Feeling | .5% |
| 2. Praises or Encourages | .6% |
| 3. Accepts or uses Student Idea | .8% |
| 4. Asks Question | 9.5% |
| 5. Lectures | 21.4% |
| 6. Gives Direction | 4.8% |
| 7. Criticizes or Justifies Authority | .1% |
| 8. Student Response to Teacher | 33.9% |
| 9. Student Initiates Conversation | 11.9% |
| 10. Silence | 17.1% |
| 11. Confusion | 0% |
| 1 - 7 Teacher Verbal Statements | 37.1% |
| 8 - 9 Student Verbal Statements | 45.8% |