

CONNEXIONS

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SUBMISSIONS

Submit articles of 250-1000 words on alternative teaching methods to the editor via regular or e-mail. All articles are peer-reviewed.

Coping with Tragedy - Another View

By Jerry W. Samples

The tragedy of September 11, 2001 shocked the nation and my students. As we watched the horrors of the crashing airplanes and the falling buildings and heard the recordings of family members leaving good-byes on answering machines, there was a sense of helplessness. How do we in engineering technology cope with this? How do we help others cope with this tragedy? Should we discuss the sociological, political or moral aspects? How about the military aspects and retaliation? No, these were not within our area of training, although there was a lot of experience in these areas. There must be something that could be learned from all this, something that we could contribute.

A staff member and parent of one of my students called to tell me that her daughter just did not understand any of this and asked if I could help. The faculty of engineering technology had discussed various aspects of the crash, the ability of the building to withstand the impact, the fire, and the collapse mechanism. It was the fire that caused us the most problems. So, the day after the attack we decided to discuss the engineering aspects of the tragedy: the smart aspects of the building designs, as well as those factors that might have contributed to the death of so many.

With several classroom discussions going on simultaneously, we told the students that the opinions of the professors were much the same as one might receive when contacting a professional engineer about a project, each approaching it from a slightly different direction. In my class we began with the crash and the fact that the design of the building was excellent since it withstood the crash, as predicted. We analyzed the forces of concern, especially the heavy loads above the crash site and the fact that the building could stand if the strength of its supporting members was maintained. I asked students to recount the exact things they saw at the time of the collapse. Their detailed descriptions of the collapse were excellent, allowing me to draw a series of pictures that resembled the collapse sequence. We began to analyze why the collapse happened, and we focused on the fire. Simply put, the fire weakened the structure, and the immense weight above the fire eventually could not be held.

The discussions helped. Students understood the nature of the failure and the need to design for such events. They expressed a belief in their discipline and the skills of the architects and engineers who built the towers. Finally, they were able to talk of the tragedy on their terms: filled with data and equations. There were emotions, there were concerns, and there were tears, but there was resolve that they would be prepared for the future.

The student's mother called a few days later and said that those discussions were very helpful. As a group, faculty, staff and students we all grew that day, and we will never forget what we saw.

Finding Textpeople through Tragedy

By Anne Moore

Each term I teach a Block Week course on Religion and Film, and this year the course ran from September 4th to the 8th. One of the films under the discussion was Francis Ford Coppola's Apocalypse Now. The film is used to illustrate Rudolf Otto's ideas about the feelings or attitudes a human believer has towards the Ultimate Reality. They include the fathomless mystery beyond rational analysis which attaches to the sacred being; the equally deep fascination or enchantment experienced by the worshipper in the contemplation of the sacred; and the feelings of awe, dread, and familiarity that take hold of the worshipper. The discussion of Otto's concepts occurs in reference to understanding the inward journey of the mystics seek a deeper connection with the Sacred. Often these mystical experiences are described as sublime. The only other context the term sublime is frequently employed is war. Therefore, we examined Apocalypse Now as an illustration of two men's inward journey and their sublime experience.

The final assignment for this course was due at noon on September 11, 2001. As I entered the university on that day, through the televisions placed in the hallways, I witnessed the destruction of the World Trade Towers. It was a sublime experience. And as my students entered my office in complete silence with vacant stares, I realized each one had also had a sublime experience. And I had set the stage for this experience. Our discussions about the horror of war, the radical morality of war, the transcendent as something beyond human concepts of morality, the paradox of religious portraits of God as both loving and vengeful and the mystic's experience of the dark night of the soul had raced through their minds. The experience of the classroom had become too horribly real.

I knew I had to respond to the students. However, it took me nearly the entire day before I found what I considered an appropriate response. So, between phone calls and e-mails to friend and family in the United States, I composed a long e-mail which I now summarize.

I began by saying that I could offer no answers, no resolutions and no advice; however, as I had done in the classroom I could offer them the ideas, concepts, theories and knowledge I was using as a Religious Studies scholar as I personally tried to comprehend the tragedy. In telling them this I was following the teachings of my adopted mentor, Abraham Joshua Heschel: Everything depends on the person who stands in the front of the classroom. The teacher is not an automatic fountain from which intellectual beverages may be obtained. He is either a witness or a stranger. To guide a pupil into the promised land, he must have been there himself. He must ask himself, "Do I stand for what I teach? Do I believe what I say?" He must be able to answer in the affirmative. What we need more than anything else is not *textbooks* but *textpeople*. It is the personality of the teacher which is the text that the pupils read, the text that they will never forget.

The definition of religion I use with my students is this: Religion is the concern with how to live a meaningful human life given the dilemmas, problems and crises of human existence. Therefore, in my message I discussed both how religions in past have responded to tragic events and how my previous teachers had responded to crises within their world. I shared with them the passionate speech that Dr. Rolf Knierim gave on the anniversary of The Night of Shattered Glass. As a fourteen-year-old Berliner, he had been given a gun and told to defend his city against the American and Russian invasion. After his World War II experience, he spent the remainder of his personal life and his scholastic career studying how language had become a weapon of hatred and destruction. And so I carry as part of my legacy the awareness and sensitivity he had for the use of language to destroy. I shared how my friendship with Holocaust survivors had taken me to the edge of an abyss that contained only horror and how they shared with me the pain of entering such a chasm. However, I also can witness to their ability to soar out of the abyss and actually bring hope to the world. I also shared how throughout history various religious groups from Christianity to the Lakota Sioux had faced tremendous loss of life. These groups responded through "rites of crisis," rituals that spoke about the grief and loss. But, more importantly these rituals that focused on death also sung about life, the importance of human life and what was important about human existence in light of such horror.

Was this long e-mail the appropriate way to respond to my students? I wondered for several days as silence seemed to be the answer. Then the students began to send their own e-mails. The messages were extraordinary. They were poems, quotes and stories. They included ideas, concepts, theories and knowledge that students were using to help them make sense of the post-September 11th world. In the face of the sublime and with my attempt to share, my own students had become textpeople.

And so I now share a couple of their messages with you:

"Past the seeker as he prayed
came the crippled and the beggar
and the beaten. And seeing them...
he cried, 'Great God, how is it
that a loving creator can see such things
and yet do nothing about them?'...
God said, 'I did do something.
I made you.'
-- Sufi Teaching

"We hold the balance of our species and this precious
planet in our hands and in our Hearts."

(Continued from page 1)

is only shock and disbelief. You will try using the techniques of historiography we've discussed in the course thus far to bring some understanding—meaning in the historical sense—to these tragic events.

The question you will work with in groups is, "how do we make the news of an event like this into 'history'?" Even to call it a "tragedy" (as I did above) is in some ways to begin the work of shaping the destruction and death into an historical form . . . You will locate at least five different sources of information about the events of September 11th—at least two of them not U.S. sources . . . Once all your sources are gathered, discuss and examine them . . . Decide as a group what you consider to be the most important details, large and small. Then look for the places where more information is needed . . . Now, prepare a group document, 2-3 pages long, which speculates about what the historical significance of these terrible events will be. Consider what Barbara Tuchman says as a starting point:

"The contemporary has no perspective; everything is in the foreground and appears the same size. Little matters loom big, and great matters are sometimes missed because their outlines cannot be seen. Vietnam and Panama are given four-column headlines today, but the historian fifty or a hundred years hence will put them in a chapter under a general heading we have not yet thought of" (1981, p. 28).

What you are trying to bring to these events is something like perspective . . . Being able to do this will lead you to something that looks like meaning . . .

Perhaps the most important development over the time we worked on this assignment was the subtle shift in our respective roles; I could no more make sense of these events than my students could. In fact, because some of them knew victims or friends of victims personally, they had a point of reference that I lacked. I knew relatively quickly that all my loved ones were safe. In the middle of the first day of the attacks, my son Adam called from Salt Lake City to see whether I was OK, and the importance of his concern really didn't hit me until I worked with the groups in the library. My former sense of safety—which had been insular and unquestioned—disappeared, and like my students and my son, I felt an uneasy and indeterminate kind of fear.

That Friday's work began promptly, and some students had apparently gotten into their groups at the library before the class starting time and were already working on the computers when I arrived. I became useful again, pointing out as I moved from group to group which sources might yield different information than was currently available from the U.S. media. I also talked with the students about what the particular historical analogies which were in circulation among the media (Pearl Harbor and The Battle of London were the most frequently mentioned) could explain and what they couldn't. In group number two, a person was assigned (by the group) to explore The Battle of London on Hyperhistory, while another read

contemporary accounts from the Pearl Harbor attack from Historyonline. I got more questions than I usually do, and because I had few answers, the students seemed more willing to offer speculative answers.

On Monday, the groups sat together in class and answered some questions in their journals before presenting the results of their search:

1. If you had not had the benefit of pictures—on television or in newspapers and magazines or on the Web—how differently would you have reacted to the initial news of the terrorist attacks on New York City and Washington D.C.? Why?
2. Did the pictures—video or still—which you saw about the disaster on Tuesday the 11th and Wednesday the 12th make the story more or less understandable as you sorted through the events of those days?
3. Could the pictures have told the story alone? What would have been missing if you had only the video and still shots over the two days and no text?

Then they presented their material. Nearly every group rejected the Pearl Harbor analogy that newscasters had relied on for the first two to three days of reporting. The suddenness and surprise of the 1941 attack were similar to the Trade Center attacks, but the fact that we were nominally at war in 1941 (albeit as yet undeclared) and the fact that the target was military argued against the viability of the analogy. Groups were split over The Battle of London analogy, with a slight majority quoting the common reporting line that the bombs over London “came with a return address.” I couldn’t tell whether the reporters from the groups had any yearning for the clarity of World War II, or whether they found themselves sympathizing with the thousands of Londoners who had to raise themselves from the rubble of their neighborhoods to re-establish some semblance of daily life.

The results? Something very useful, it turns out. We picked the most compelling narratives from the dozens of newscasts and examined them for plotting. Here are some of the notes:

History as Tragedy: “[unnamed Saudi source] America has brought this upon herself—no country can prosper so spectacularly, can extend its power so dramatically, without expecting as well to become the target of those who have suffered economically and politically in the world.”

History as Comedy: “[Mayor Rudy Guiliani of New York] New Yorkers are emerging from this terrible attack stronger and more capable than they were a few days ago. This will be a different city in some important ways, but now we are all one people, one nation. Today, everyone in America is a New Yorker.”

History as Satire: “[Iranian News Agency] “We all condemn the terrible events in New York City and Washington D.C., but we suggest that they could be the work of only one country—Israel. Only Israel has the means and the opportunity to do something of this scale.”

History as Romance: “[President George W. Bush] America has been tested, and we have been found strong. America is good, and that’s why we will win this war against evil.”

In the reports that were turned in at the end of the exercise, two of the five groups came to an understanding that comprehension begins when the mass of details, pictures and words coming from the media begins to take shape around a plot. In fact, several students who presented began to understand that telling the Trade Center story as tragedy, say, or romance, coalesces the chaos of facts and factoids around something familiar, something that approaches sense. As with any tool like this, plotting the event makes certain aspects of it clearer and more familiar, but it also leaves something hidden, something that can’t completely be accounted for in our familiar dramas. But it was a start, and that—perhaps more than anything else right now—is how history helped all of us make sense of the terrifying sights and sounds emanating from our television sets and radios on that day.

Reference

Tuchman, B. (1981). Practicing history : selected essays. New York : Knopf.

Teaching in Times of Terrorism and War

By Craig Abrahamson

The content areas of the courses that I teach in Social Work and General Education at James Madison University directly relate to understanding human behavior, which opens the door for discussing students' reactions to these events and the continual threat of more terrorism. However, I have been an educator for 24 years, and never have I been challenged to this degree as far as attempting to continue to keep my courses on their correct academic pathway and also be aware of the students' emotional state as it relates to their academic functioning. Several of my students have been directly impacted by family and friends having been injured or killed in the World Trade Center and Pentagon, and these events have had an effect on the dynamics within the classroom. The true challenge for me has been to integrate course content into how these attacks have affected and changed the lives of my students in an attempt to help facilitate maximum learning in this time of terrorism and war.

I will never forget walking into a classroom filled with students at 12:30 p.m. on September 11th and confronting the ways that the attacks had affected their immediate emotional states. Some students were crying, others were frantically attempting to make calls on their cell phones to family members whose safety was in question, while others appeared to be in a daze. My question to myself was, "What do I do now?" I was not in the proper emotional state to lecture and engage students in discussion, but through my own experiences as a psychotherapist, I have learned that when individuals attempt to repress overt emotions that are truly troubling them, the outcome is often one of dysfunctional behavior. I remember telling students that I felt that we needed not to attempt to have a regular class, and that we should share how we were feeling about the morning's events. The discussion lasted the entire class period, and it was the most emotional exchange that I have ever experienced in a classroom.

Another strategy I employed in one course was group discussion. In this particular course one day each week is structured in a group process format. I decided that the topic beginning on September 14th would be the feelings students had about the terrorist attacks. Students totally agreed, and for three consecutive groups sessions these feelings were actively talked about. In these twelve-person groups, students shared their fears, doubts, bewilderment, agony, frustration, and a desire to return to the way things were before the attacks. At the end of our third group session, the students generally indicated that this had been a good opportunity for them to come to terms with how these acts of terrorism had affected them, and that it was time to move on to regular course material and application. One of their assignments was to write a reaction to how these discussions had affected them.

The following reflect their varied reactions:

- ? "We are confused, but we are together in this."
- ? "These discussions give me comfort."
- ? "I am beginning to feel more objective about terrorism...this is good."
- ? "These discussions are really needed in order for me to keep on track with my courses."
- ? "Life has moved on, why keep talking about terrorism....it is over."
- ? "I never realized that normal students could be so emotional, and it really scares me."
- ? "We need to get on with life and stop these silly discussions."
- ? "We jumped into too much depth too fast."
- ? "Let's forget about terrorism and get ready for the World Series."

In conclusion, one of our roles is to help facilitate student learning. Our job has become more complicated due to the reality of terrorism and war as a part of our daily lives, and this reality is not going to go away in the near future. The feedback that I have described from the students who participated in these group discussions indicates that they have different coping strategies within the classroom. As educators we must be sensitive and empathic so that we can "join" each other to accomplish the task of learning. We are humans dealing with our own issues regarding terrorism and war as well. Also, we must realize that we won't be able to accommodate all students at any given time, and I believe the student's comments support this. We must stay continually aware of how students are being affected by this new reality.

Teaching about Terrorism and War

By Francis J. Buckley, S.J.

In teaching about terrorism and war, we have to help our students get behind the events to the causes and possible remedies. Here is one approach. In my Religious Studies classes I ask my students this question: What are the perceptions about American culture which frustrate Osama bin Laden? Then we generate these answers:

- . Individualism, which neglects the common good in forming consciences.
- . Moral relativism, which says nothing can be known for certain, so all competing values are equal. Human life is no more valuable than a new car or television set.
- . Stress on instant gratification of all desires and impulses, fostered by mass media which promote consumerism.

We discuss how followers of Osama bin Laden—and many Muslims, Christians, Hindus, Buddhists, and followers of other religions in Asia, Africa, and Latin America—feel that everything they hold precious and dear is collapsing around them under the onslaught of American media and the American military-industrial complex. They are terrified by this. As a fundamentalist, Osama bin Laden cannot distinguish between essentials and accidentals, between core and peripheral values. Everything is equally important. Terrorized himself, he lashes out at us and wants us to suffer, to be as terrorized as he is.

We then discuss possible remedies. Bombing may drive the terrorists underground but does not get at the root causes of the terrorism. If Osama bin Laden is killed, others will arise to carry on the struggle. Anti-American demonstrations all over the world dramatize this. Millions of people feel threatened by our culture. Despairing, they feel they have nothing more to lose but their lives, and they might as well make a dying statement to get people's attention. This same attitude is found within American borders, in the Oklahoma City bombings, in the mass suicides of Jim Jones' followers. It is important to distinguish between victims and targets of both terrorists and Mafiosi: they victimize a few to terrorize and paralyze a much broader population. Allowing thugs to influence our behavior hands them the power to set our agenda. We must punish crime but not panic—as did the army in Chile and Argentina and the Tutsis in Rwanda.

Lashing back at terrorists just intensifies their fears. Fear is only overcome by love. Love breaks the cycle of violence. Gandhi said, "An eye for an eye blinds the world." He was right. The vengeance embodied in the Treaty of Versailles led 20 years later to the rise of fascism. The generosity shown by Americans after World War II led to 50 years and more of peace. Retaliation does not work. Love does. Not just any kind of love, of course. Some forms of love are perceived as smothering or patronizing or humiliating, as attempts to control. That intensifies anger and fear. Genuine love begins with respect for the dignity and insights of others.

Our challenge is: How do we reduce fears by love? How can we show love to terrorized people? Students generate responses: Listen. Share their concerns and let them see it. Ask their help. Offer to help them. Act. Then talk about common values shared by all. Individuals can do this.

Beyond such discussion, teachers and students can do more. Commercial media often manipulate, creating artificial needs, proposing superficial satisfaction, and relying on bad news to foster anxiety and heighten needs. We can make our classrooms and learning projects countercultural, exploring how to replace false values with true ones, a materialistic outlook with a spiritual one, selfishness with generosity. We can tell good news in good ways, like telling stories with pithy punch lines like Jesus and Paul, and we can use drama to explore life's mysteries. We can use the Internet, with its interactive and graphics capability, to engage people's imaginations so that they become willing participants, thus intensifying the sense of community and counteracting selfish individualism. In this way, we can broaden understanding about friends, family, neighborhood, city, nation and the whole world. And we can do more still. Through thought-provoking study, we can provide formation and transformation as we expand awareness of the needs and wants of oneself and others and awareness of how to satisfy those needs: what works, what doesn't. Better still, we can relativize various needs as one becomes aware of the importance of others. Building more interaction into our teaching, from question-and-answer to group discussion to chatrooms, invites people to enter into thoughtful dialogue with each other. More effective communication, with better content and values, is the best way to prevent terrorism and war.

Web Resources on Islam

By George Watson

Islamic Society of North America

<http://www.islamcity.com>

The Islam Page

<http://www.islamworld.net>

Muslim Students Association

News

<http://msanews.mynet.net>

“About Islam and Muslims” with
a searchable version of the Quran

<http://unn.ac.uk/societies/islamic>

Deconstructing a Crisis: Teaching to Promote Peace

By Cynthia Benn Tweedell

In times of national and international crisis, educators are in an important position to promote critical thinking and peacemaking to replace terror and disorganization. In times of intense public awareness, such as a “war on terrorism,” students are surrounded by messages promoting fear and irrationality, and this affects them on the most personal levels. Our mission as educators is to bring our students out of such terror and enable them mutually to reconstruct new understandings of the world around them. This article describes one such means of encouraging students to examine the world from other perspectives in order to deconstruct terror. The format described here empowers students to share responsibility for the content of their learning, promoting peace rather than terror – in their lives and in their world.

Major barriers hindering students from developing new understandings are the classroom and the lecture/discussion format. The traditional classroom, with seats in rows facing a professor behind a podium, is well suited to reproducing existing systems of knowledge and authority, but is not designed to facilitate the development of a critical consciousness capable of transforming these existing systems. When students have little interaction with one another, social distance is perpetuated and there is little opportunity for peacemaking. The traditional lecture-discussion format is very difficult to manage. Often, lack of student preparation turns it into primarily a lecture class. As students become more alienated from one another, they become more alienated from the content of the course and more reluctant to participate in the process of knowledge construction. Essay tests and papers, designed to stimulate critical thinking, often become recitations of the instructor’s own ideas made during lectures. Generally, such classes often teem with conflict and intolerance on the part of students.

Collaborative learning in small groups has great potential to promote discussion and enhance learning. However, an unstructured group can reduce the classroom to a chat room with little substantive learning. Some students will eagerly get on task in a small group, while others are reluctant to join in a group and mentally withdraw from the activity. A perennial problem with small groups is the presence of the “free rider,” the nonparticipating group member who will allow others to do the work for him/her. To resolve some of these pitfalls of collaborative learning, I have successfully implemented a discussion format, which is structured and motivates student learning.

A few years ago, I began giving points for discussion, enticing students to prepare, attend and participate. Suddenly, class discussion, rather than being seen as a frivolous form of entertainment, became valuable because it was worth a large portion of the final grade. In assigning a point value to discussion, I strongly communicated to students my commitment to the worth of collaborative learning. Students became empowered as they went beyond my own suggestions for discussion and used the classroom community to help clarify their own personal concerns.

The class is very structured. Each day, students bring in five questions stimulated by the day's reading assignment. After I introduce the material and suggest topics for discussion, the students meet with their groups to discuss their questions for about twenty minutes. I spend about five minutes with each group, listening and occasionally making brief comments, but do not lead or dominate the discussion groups. My presence in the group lets them know that what they were doing is important, and they generally respect my presence enough to stay on task. Leadership is rotated so that yesterday's leader becomes an evaluator for another group. The evaluator completes a form giving students points for their questions and quality of discussion. The evaluators also earn up to three points, based on the accuracy and helpfulness of their evaluation as judged by the instructor. After the discussion period, the leaders from each group share the highlights of the discussion with the rest of the class. I conclude with a few points of clarification.

The structure of this course reverses the learning process in traditional college courses. There are no "lectures" which determine the content of learning. Students receive points from their discussions, as well as debates and short, reflective essays. There are no tests. This is an attempt to empower students to control their own learning process. Rather than be given questions as in an essay test, they are encouraged to come up with their own questions which they use for group discussion.

These adjustments produce a course that engenders peace and deconstructs terror. There is no need to use quizzes or tests to motivate students. Instead, the learning-through-discussion format rewards student attendance and preparation by giving them points for preparing questions and participating in discussion. Since student preparation is increased, the quality of discussion also is improved. Students focus on discussing the reading rather than battling with one another. As students get to know one another in the small groups they grow to respect one another's ideas. Student satisfaction with this course is very high. Grades are generally good because the students are actually reading and learning.

This format has been used in sociology and other courses with great success. An important factor for success is the planning of the discussion groups. In the beginning, groups are formed alphabetically, but as I learn more about the social background and abilities of the students, cultural diversity can be maximized. I try to mix strong students with weak students, blacks and whites, males and females. I try to avoid a situation where there is a solitary representative of a cultural group; i.e., five men and one woman. As students learn more about one another, cultural battles subside and give way to respect. In many situations, the group becomes life changing. Fellow group members care for one another.

When monitored closely, such a course can help students understand and grow from one another's differences. Instead of having an endless clash among various gender/ethnic/racial groups, this learning-through-discussion format encourages personal reflection and interpersonal peacemaking. Through discussion in culturally diverse groups, the students in this course became aware that there are other realities which complement their own. Consequently, these students began to reconstruct rather than reproduce their cultural knowledge. Such reconstruction will become a key, liberating them from the prison of the social construction of terror – in their lives and in their world.

EDITOR'S POSTSCRIPT:

By Susan Copeland Henry

I want to thank the contributors to this edition and encourage other members to submit articles on pedagogical methods in which they are engaged. The next two editions of Connexions will focus on the use of technology in teaching and learning.

The proposal deadline for the ISETA 2002 conference is April 1st, and the September issue will focus on ISETA's history and the upcoming conference in Pittsburgh. It will include some abstracts, which tend to be excellent, and conference festivities, which tend to be considerable and fun. Like this past year, the conference should be a huge success. Please see the online edition of Connexions for expanded articles and the gallery of photos from Indianapolis at ISETA 2001. It can be reached at www.iseta.org.

Teaching and Learning Web Sites and Media Sources

By George Watson

Duke University's series of responses via forums:
<http://www.duke.edu/web/forums>

The University of Kansas libraries:
<http://www.lib.ku.edu/news/sept11.html>

The University of Washington's Center for Instructional Development:
<http://depts.washington.edu/cidrweb/guide.html>

Indiana State University's Center for Teaching and Learning:
<http://web.indstate.edu/ctl/tragedy.htm>

MediaChannel: <http://www.mediachannel.org>

PBS News Hour: <http://www.pbs.org/newshour>

The BBC: <http://news.bbc.co.uk>

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BELOW:

**CALL FOR PRESENTATIONS
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ISETA 2002**

**SHERATON STATION
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CALL FOR PRESENTATIONS

The International Society for Exploring Teaching Alternatives encourages college and university faculty and practitioners from all disciplines to develop, study, and apply learner-centered principles of teaching, learning, and assessment in innovative, yet effective and practical ways. The program committee invites proposals for 60 minute presentations that reflect these goals. We are especially interested in presentations and workshops that demonstrate practical creative teaching alternatives, based on personal experiences and/or research, which will appeal to colleagues in several disciplines. We will also consider presentations on other topics relevant to the mission of ISETA. Preference will be given to presentations that promise to model teaching alternatives and engage their audiences in activity and dialogue. For our mission statement and other information, visit our site at <http://www.iseta.org>.

To be considered for review, a proposal must be postmarked on or before April 1, 2002 and consist of the following:

- ? A cover page containing the title of the presentation or workshop, the name and title of the author(s), complete institutional address(es), and telephone number(s), summer address (if different), FAX number, e-mail address, and special audio-visual needs;
- ? Three copies of a two-page summary of the content of the presentation, including its objectives and format, and a brief profile of the intended audience (**Do not include the author's name on the summary pages**);
- ? Two stamped, self-addressed envelopes.

Submit the above to:

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