

Marshall Memo 415

A Weekly Round-up of Important Ideas and Research in K-12 Education
December 19, 2011

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Quotes of the Week

“Teacher evaluation has, until recently, been a symbolic act largely without meaning or consequence. No longer.”

Willis Hawley and Jacqueline Jordan Irvine (see item #3)

“Adolescents are developmentally focused on taking risks, pursuing experience for the sake of experience, and seeking out novelty, complexity, and intense situations.”

Renee Hobbs (see item #4)

“I know more about my 11-year-old son’s sixth-grade basketball team than the average college faculty member knows about their incoming class, in terms of key variables that are going to make them successful or not successful. It is a sin that that is the case.”

Mark Milliron (see item #1)

“As with any sensitive topic in a classroom, the teacher has tremendous power to validate or deny, to recognize and illuminate or to ignore.”

Mona Abo-Zena on handling religious-minority students (see item #7)

“Don’t let a stranger teach your child.”

Jean McGuire, longtime director of a Boston metropolitan desegregation program, on the importance of parents getting to know their children’s teachers, quoted in “Improving Boston’s Public School System” by Kenneth Cooper, *The Boston Banner*, Dec. 15, 2011 (Vol. 47, #19, p. 1), <http://www.baystatebanner.com/local11-2011-12-15>

1. More-Effective Use of Clickers in College Classes

In this intriguing *Chronicle of Higher Education* article, Marc Parry describes Learning Catalytics, a new software tool being used by some college professors to create small groups of students within a classroom for optimally productive discussions. For example, in a Harvard calculus class, students respond to a problem with their clickers, the software analyzes their answers and creates groups of students who chose different answers, and students are directed to debate with specific classmates: *Please discuss your response with Alexis Smith (in front of you) and Emily Kraemer (to your left).*

This fine-grained use of formative assessment data is new, and it may help solve the problem of half of students dropping out of college before graduation [not to mention K-12 schools with similar attrition rates]. Says Mark Milliron, who recently worked with the Gates Foundation, “I know more about my 11-year-old son’s sixth-grade basketball team than the average college faculty member knows about their incoming class, in terms of key variables that are going to make them successful or not successful. It is a sin that that is the case.”

Harvard physics professor Eric Mazur has been at the forefront of perfecting Learning Catalytics, which he believes will solve three problems:

- It selects student study groups that will be more helpful to students.
- It helps instructors manage the pace of classes by figuring out how long to leave questions open to get the highest possible response rate.
- It goes beyond multiple-choice questions by allowing students to submit open-ended responses, for example, sketching an answer using their mouse or trackpad.

“This is grounded in pedagogy,” says Mazur. It’s not just the technology.” He’s a skeptic about gadgets and believes that technology has done “incredibly little to improve education.”

But he’s improved the “convince your neighbor” strategy he used for years after posing clicker questions: Mazur found this was inefficient because students were often sitting next to friends who got answers similar to theirs. Learning Catalytics uses a profile of students’ achievement and their likes and dislikes to create an airline-like seating chart for the classroom, putting students with dissimilar profiles next to each other. The software then directs students to interact with specific students near them, producing more lively and helpful debates about answers. The software also displays a map that allows the professor to see student groups that might be particularly helpful for observation.

“Colleges Mine Data to Tailor Students’ Experience” by Marc Parry in *The Chronicle of Higher Education*, Dec. 16, 2011 (Vol. LVIII, #17, p. A1, A3-A4), no e-link available. [See Marshall Memo 241 for a summary of Eric Mazur’s book, *Peer Instruction*.]

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2. A College Professor Wrestles with the Problem of Student Absences

In this *Chronicle Review* article, Rachel Friedman describes the evolution of her policy on student attendance in her English classes at the John Jay College of Criminal Justice in New York. She started with a tough, no-excuses stance: no more than two absences, excused or unexcused; after that, students' grades were lowered by half a letter for each additional absence. Students who missed six classes failed. No exceptions.

But soon, Friedman's policy collided with reality. Students missed classes because they had to work extra hours to pay their mortgage, support their parents, raise their children. One student was an Iraq war veteran struggling with physical and psychological issues (he begged for extra work to make up his absences). Another student got pregnant with twins and had a miscarriage. One student's boyfriend was killed and she had to testify in court. "It was a far leap from my own undergraduate years as a full-time student whose main concerns were studying and partying," says Friedman.

She checked with other professors and found that some were more flexible, making grading decisions on a case-by-case basis, while others didn't pay much attention to attendance: "As long as the work gets turned in, that's all that matters." But Friedman continued to believe in the importance of students showing up every day. "Part of my job is to help students decode complex and nuanced pieces of literature," she says. "My lectures are not online. They are not available via Twitter. That information is disseminated in class." She prides herself on leading lively discussions. "Each student in that room contributes to our pool of ideas. The students feed off me and off each other, and I off them. It is a symbiotic relationship that functions most organically in person, in real time... In class discussion, students hone their ability not only to identify an idea but also to express it compellingly, coherently, and calmly – even and especially in the face of other, often opposing, arguments."

All this makes perfect sense. "Emotionally, though, the water is murkier," says Friedman. Students travel long distances to college. Their lives are complicated. She feels their pain. So she relaxed her attendance policy to three absences. But she's holding the line there: "They are in college. They should be in college." She now gives a tough-love speech at the beginning of each semester: "I require you to be present in this classroom. If you are a person who cannot commit to regular attendance, then please do us both a favor and seek out an instructor who will be a better fit."

But when students have crises, as they inevitably do, she meets with them and asks for a plan on how to make up the lost classroom time: "Instead of doggedly sticking to my high-minded philosophies about what students must do, I put the responsibility in their hands. They take the lead, and together we solidify a plan of action."

And occasionally, once in a blue moon, she makes exceptions even to that.

"Student Attendance, Case by Case" by Rachel Friedman in *The Chronicle Review*, *Chronicle of Higher Education*, Dec. 16, 2011 (Vol. LVIII, #17, p. B20), <http://bit.ly/sGTmGQ>

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3. Including Culturally Responsive Pedagogy in Teacher Evaluations

“Teacher evaluation has, until recently, been a symbolic act largely without meaning or consequence,” say Willis Hawley (University of Maryland) and Jacqueline Jordan Irvine (Emory University) in this *Education Week* article. That’s changing, but Hawley and Irvine believe that many of the new tools being developed to evaluate teachers don’t pay enough attention to “culturally responsive pedagogy” – teaching practices that are particularly important for racial and language-minority students. If this perspective isn’t incorporated, they say, we’re likely “to fail the very students most in need of highly effective teaching.”

Hawley and Irvine believe that one of the new tools being proposed – value-added measurement of teachers – will have little effect on what happens in classrooms because it doesn’t pinpoint specific teaching practices. Observations of teacher *behavior*, on the other hand, can increase teachers’ effectiveness if handled skillfully and followed up with coaching and professional development. And that’s where culturally responsive pedagogy comes in. Here are six examples of this kind of teaching:

- *Family and community* – The teacher regularly interacts with family members, keeps them informed about children’s progress, and helps them support learning at home and in school. From contact with families, the teacher gets insights about students’ real-life experiences, chooses appropriate learning resources, and adapts instruction.

- *Relationships* – Teachers have high expectations, provide support, avoid stereotyping, and develop warm, respectful relationships with students.

- *Engagement and motivation* – Teachers use high-level cognitive activities linked to students’ lives and differentiated for individual learners, taking into account differences in semantics, accents, dialects, language facility, and the kinds of reward structures that work best.

- *Assessment* – Teachers check for understanding with an eye to different cultural experiences, language facility, and each student’s level of confidence.

- *Grouping* – Teachers mix students by achievement, ethnicity, and readiness to contribute to group learning.

- *Resources* – Classroom materials are challenging, engaging, and reflect the cultural diversity of the school, community, nation, and world.

“The measures identified here for assessing culturally responsive teaching describe the practice of all effective teachers, regardless of the characteristics of their students,” say Hawley and Irvine. But these pedagogical traits are especially helpful for high-risk students. “Unless culturally responsive pedagogy becomes an essential part of the teacher evaluation process as well as the training and professional development of all teachers,” they conclude, “it is likely that closing the achievement gap will continue to be our greatest educational challenge.”

“The Teaching Evaluation Gap: Why Students’ Cultural Identities Hold the Key” by Willis Hawley and Jacqueline Jordan Irvine in *Education Week*, Dec. 7, 2011 (Vol. 31, #13, p. 30-31), <http://www.edweek.org/ew/articles/2011/12/07/13hawley.h31.html>

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4. Using Scary Prank Videos to Talk with Students About Online Ethics

“One out of three teens has seen violent or hateful content online,” says Temple University professor Renee Hobbs in this thoughtful *ASCA School Counselor* article. “Most teens have seen online pornography... Adolescents are developmentally focused on taking risks, pursuing experience for the sake of experience, and seeking out novelty, complexity, and intense situations.” One adolescent strategy for acquiring social power is posting videos of themselves drinking, fighting, and engaging in cutting and other forms of self-mutilation. There are thousands of these videos online, and some have been viewed by more than a million people.

Few adults talk with teens about this subject because they’re uncertain about how to initiate the conversation and have been rebuffed when they tried. “Lots of teens will shrug off controversial content as no big deal,” says Hobbs, “maintaining a pose of disinterested stoicism to avoid revealing genuine feelings on a complex and controversial topic.”

Hobbs has found one effective classroom strategy for launching conversations with adolescents: showing and discussing a YouTube scary maze game video. This genre started around 2002 and consists of a puzzle or game that requires a high level of concentration and is interrupted by an ear-piercing scream or ghastly images. Virtually all kids 12-19 years old are familiar with these videos; a recent search on YouTube turned up more than 11,000 of them. The most popular, *Scary Maze Prank – The Original*, shows a young boy playing the maze game on his home computer. When a gruesome face dripping with blood appears, he screams and runs away, crying uncontrollably. This video been viewed more than 23 million times and attracted more than 48,000 comments.

Hobbs plays one of these videos in a classroom with the lights dimmed and then asks students to share their reactions (with the lights still low) in a structured sentence: “This made me feel ---- because ----.” Adolescents have a variety of reactions: “It made me feel happy because it’s hilarious to watch the way the kid reacts”, “It made me feel excited because I knew what was going to happen”, and “It made me feel angry because there is an adult there who is exploiting a child.” As the discussion continues, students get into the motives of the amateur video producer who uses young children’s fears as a form of entertainment, the fact that a younger child (not an adolescent) is often the victim of the prank, and the audience’s responsibility or obligation to view or not view these videos.

Hobbs uses students’ comments to raise the underlying moral issues in this use of social power:

- Should subjects be required to give their consent before images that feature them are shared? Why or why not?
- How would you feel if someone created and shared an online video about you featuring behaviors you felt were humiliating or embarrassing?
- What if you gave your OK but other people who watched the video thought it made you look stupid? Does that make a difference? Why or why not?

“Young people are wrestling with these kinds of issues all the time because social networking encourages people to represent both self and others in ways that bring social power to the

forefront,” says Hobbs. “Adolescents may have thoughtful and often sophisticated reasoning processes that reflect their decision making about what’s OK and what’s not. Talking about these issues builds digital and media literacy competencies, critical thinking and communication skills, all of which are essential in a media- and technology-saturated society.”

“Digital and Media Literacy” by Renee Hobbs in *ASCA School Counselor*, November/December 2011 (Vol. 49, #2, p. 30-35), <http://www.schoolcounselor.org>; Hobbs can be reached at renee.hobbs@temple.edu.

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5. Helping Fourth Graders Understand Measurement

“Measurement is a difficult concept for many children,” say William Bintz (Kent State University) and Sara Moore (ETA/Cuisenaire) in this article in *Teaching Children Mathematics*. NAEP results show disappointing achievement in measurement, especially considering the amount of instructional time devoted to it. Bintz and Moore believe using poetry, readalouds, and writing can help children better understand the underlying concepts. Here’s their suggested 180-minute lesson for fourth graders (which could also be taught in three one-hour sessions):

- *Check for prior knowledge and misconceptions.* (20 minutes) Students are asked to respond to this prompt: “Please tell me how you would measure the length of something – a carrot, a pencil, and so on. I want you to use three things to tell me. Use writing, drawing, and numbers. Tell me as much as you can.” Certain misconceptions are revealed – for example, placing the object at the number 1 on the ruler.

- *Use poetry.* (15 minutes) Two poems related to measurement are read aloud: “How to Handle a Horse” (about measuring a horse using the human hand as the unit of measure) and “Pardon My Yardstick” by Patrick Lewis (from *Arithme-Tickle*, 2002). The teacher leads a brief discussion on how these poems show the difference between standard and nonstandard measurement.

- *Use a story.* (25 minutes) The teacher then introduces the idea of the *human inch* – the distance from the tip of the thumb to the first knuckle – and has students measure a few small objects using their own built-in inch. The teacher then reads *Inch by Inch*, a story by Leo Lionni (1960), in which a clever inchworm escapes being eaten by various predators by measuring parts of their bodies (a robin’s tail, a heron’s leg). Students retell the story and see the usefulness of this ploy.

- *Introduce and apply.* (30 minutes) The teacher gives each student a rubber inchworm and a photocopy of a picture of a heron and has them measure its leg, which is about five inches long. The teacher then gives students a simple 12-inch ruler with no fractional markings and has them confirm the length of the heron’s leg – five inches. The teacher then gives students different-size inchworms – 2-inch, 3-inch, 4-inch – and has them measure the heron’s leg with different combinations of worms.

- *Introduce fractional measurement.* (30 minutes) After posing the question, “What happens when we measure something and it’s not an exact number of inches?”, the teacher

reads *Inchworm and a Half* (Pinczes, 2001). In the story, small worms use their varying lengths to measure vegetables in a garden. Students suggest different ways to measure the heron's leg if it's not exactly five inches long and get into the concept of fractions of an inch.

• *Introduce and apply.* (30 minutes) The teacher gives students rulers with fractional markers and points out the difference from the other ruler they received. Students then get a data sheet with five rows and columns for:

- Name of object;
- Drawing of object;
- Estimated length (in inches);
- Actual measurement (estimated to the whole or half inch);
- Actual measurement (using the ruler to the nearest $\frac{1}{4}$, $\frac{1}{2}$, or $\frac{3}{4}$ inch);
- Difference between estimated length and actual ruler measurement.

Students measure different human and non-human objects around the classroom and record their data.

• *Sum up and assess.* (15 minutes) Students respond to the same prompt as they did at the beginning of the lesson: "Please tell me how you would measure the length of something – a carrot, a pencil, and so on. I want you to use three things to tell me. Use writing, drawing, and numbers. Tell me as much as you can." Comparing the before and after submissions, the teacher sees that students understand the importance of starting at the edge of the ruler, fractional measurements, and precision in standard versus non-standard units of measurement.

"Teaching Measurement with Literature" by William Bintz and Sara Moore in *Teaching Children Mathematics*, December 2011/January 2012 (Vol. 18, #5, p. 306-313), <http://www.nctm.org>; the authors are at wpbintz@gmail.com and sdm1147@gmail.com.

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6. California High-School Students Learn About the World's Religions

In this *Kappan* article, University of Mary Washington (VA) professor Emile Lester describes a course on world religions that all high-school freshmen in Modesto, California are required to take. The genesis of the course is illuminating. Eleven years ago, there were concerns about gay students being harassed in the district's schools. School superintendent James Enochs invited members of gay-rights groups to speak about the issue in schools. Conservative Christians in the community raised objections, fearful that the activists would convey the message that homosexuality was "okay" – something that was *not* okay according to their religious beliefs. There were strong disagreements within the community: "Liberals thought conservatives supported intolerance," says Lester. "Conservatives thought liberals were violating their freedom of conscience."

Enochs decided to attack the issue more broadly. He convened a 115-member task force of parents, students, teachers, and religious leaders to find common ground on issues related to personal rights, religious liberty, and the First Amendment. The group reached consensus on the idea of "safe schools" with regard to race, religion, sexual orientation, and ethnic background (even those strongly opposed to homosexuality agreed that gay students

shouldn't be victimized). Enochs and the committee concluded that a required course on the world's major religions was needed to make their vision a reality. Lester sums up the rationale: "In a world brought closer together by technology and an America growing more religiously diverse by the day, knowing the difference between the Sunni and Shiite branches of Islam is not just academically useful, but essential information for voters needing to decide on a sensible Middle East policy and for citizens who want to understand their fellow community members... The public school is the one remaining place where Americans belonging to different religions can learn about one another without distortion in the presence of one another."

A 9-week curriculum was developed (mostly by social studies teachers), community religious and cultural leaders were consulted, teachers were trained, and the course was launched in 2010. The first two weeks are devoted to the U.S. tradition of religious liberty, and then there is a week for each major religion: Islam, Judaism, Christianity, Sikhism, Buddhism, Hinduism, and Confucianism. The course teaches students *about* each religion's historical development, traditions, and practices and doesn't ask students to compare and evaluate the religions. The course draws mainly on textbook material and avoids extensive reading of sacred texts.

How have things gone in Modesto? Student scores on a test measuring knowledge of the First Amendment and different religions went from 37% to 65%. In addition:

- Students were significantly more likely to say that all religions share the same basic moral values;
- Students were significantly more willing to be tolerant of students of all religions wearing religious symbols outside their clothing and putting religious displays outside their houses;
- There was a 10 percent increase in students who said they were likely to defend a student whose religious beliefs were insulted (from 55% to 65%);
- Students were more likely to believe that the religious group they liked the least should be granted basic rights.

"This is no mean feat in a nation where most Americans are hard-pressed to even identify the freedoms the First Amendment guarantees," says Lester. At the same time, students reported that the course strengthened their own religious beliefs – they were more likely to say that their religion was definitely right, and all others were wrong.

Modesto's neutral, just-the-facts-Ma'am approach has avoided controversy – there hasn't been a single legal complaint or significant public protest from any group since the course began. But some say there hasn't been enough critical analysis of different religions or instruction that might illuminate the conflicts and persecutions that have occurred through history. "If world religions courses are to be accurate and as interesting as their subject matter," says Lester, "granting teachers some leeway to engage in critical and creative discussions is a must. Guidelines about teaching religion are particularly necessary to set proper boundaries and prevent bias. But within these boundaries teachers must have some free play to make the subject matter come alive."

“Teaching for Religious Tolerance in Modesto: Just Enough, But Not Too Much” by Emile Lester in *Phi Delta Kappan*, December 2011/January 2012 (Vol. 93, #4, p. 38-43), www.kappanmagazine.org; Lester can be reached at elester@umw.edu.

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7. Supporting Religious-Minority Students in Schools

“Sameera is not sure what to say when girls see her in the bathroom washing her face, arms, and feet in preparation for her ritual prayer,” writes Tufts University researcher Mona Abo-Zena in this *Kappan* article about religious-minority students. “Omid does not know what to do about rumors about why he has never had a girlfriend. Honoring his faith’s values regarding chastity before marriage is difficult enough, and he wishes the rumors would just go away.” How do these students cope in a country that is 78 percent Christian?

“The challenges may be inadvertent or intentional, observable or discreet,” says Abo-Zena. “They may be introduced by students, educators, school policies, or broader society. Students who consider themselves or are treated by others as religious minorities may alternatively feel proud, unique, marginalized, unwelcomed, ashamed, or targeted... While some students enjoy the spotlight, others cringe at being singled out from their peers – especially when students are striving so hard to blend in.”

How can teachers, administrators, and other staff help? Abo-Zena has these suggestions:

- Use diverse literary materials and examples in the classroom.
- Validate students’ concerns and expand their awareness in class discussions – for example, using a comment about dietary restrictions to segue into a discussion about food allergies and diabetes.
- Establish safe approaches – for example, role-playing and teacher narratives – to discuss religion.
- Model expressing differences agreeably.
- Provide alternatives for students who feel excluded from some events (e.g., dances).
- Solicit feedback from families on religion, spirituality, and beliefs.
- Include all religious holidays on school calendars and bulletins and keep them in mind when scheduling tests, projects, and school events.

“As with any sensitive topic in a classroom, the teacher has tremendous power to validate or deny, to recognize and illuminate or to ignore,” concludes Abo-Zena. “The frenzied conversation may be about what students hope to get for Christmas. It may be about who is taking whom or wearing what to prom. Educators have a critical role and ability to broaden awareness by suggesting that while a lot of people seem excited, there may be different reasons why individuals may feel left out of the conversation.”

“Faith from the Fringes: Religious Minorities in School” by Mona Abo-Zena in *Phi Delta Kappan*, December 2011/January 2012 (Vol. 93, #4, p. 15-19), www.kappanmagazine.org.

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8. Eleven Court Decisions on Religion in Public Schools

This *Kappan* sidebar summarizes major U.S. Supreme Court decisions on what public schools may and may not do in this realm:

- Schools may not require students to recite prayers in class. (*Engel v. Vitale*, 1962)
- Schools may not require Bible reading. (*Abington School District v. Schempp*, 1963)
- Schools may not ban religious clothing and symbols. (*Tinker v. Des Moines School District*, 1969)
- Schools may not post a copy of the Ten Commandments. (*Stone v. Graham*, 1980)
- Schools may not require a moment each day for silent prayer. (*Wallace v. Jaffree*, 1985)
- Schools may not teach “creation science” on par with evolution. (*Edwards v. Aguillard*, 1987).
- Schools may not say public prayers at high-school games. (*Santa Fe ISD v. Jane Doe*, 2000)
- Parents may enroll their children in a private school, whether religious or secular. (*Pierce v. Society of Sisters*, 1925)
- Students may refuse to salute the American flag. (*West Virginia State Board of Education v. Barnette*, 1943)
- Students may be excused to attend religious classes away from school property. (*Zorach v. Clauson*, 1952)
- Secondary schools must provide equal access to public facilities to all student groups, including religious organizations. (*Board of Education v. Mergens*, 1990)

“Religion in America: Facts and Figures” in *Phi Delta Kappan*, December 2011/January 2012 (Vol. 93, #4, p. 44), www.kappanmagazine.org

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9. Short Items:

a. Brainology/Mindset website – This excellent website has curriculum activities developed by Carol Dweck and her colleagues to cultivate the “growth” mindset in secondary-school students: <http://www.mindsetworks.com>.

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b. Face to Faith videoconferencing – The Tony Blair Faith Foundation has organized a series of international school-to-school videoconferences in which students can discuss religious beliefs and practices: see <http://www.tonyblairfaithfoundation.org>. Schools can register to participate at <http://www.facetofaithonline.org>.

“Face to Faith: Teaching Global Citizenship” by Marcia Beauchamp in *Phi Delta Kappan*, December 2011/January 2012 (Vol. 93, #4, p. 24-27), www.kappanmagazine.org; Beauchamp can be reached at usa_midwest@facetofaithonline.org.

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c. Religion facts – The Big Religion Chart is a compendium of 43 belief systems with facts on worldwide adherents, brief histories, practices, texts, and where to get additional information: http://www.religionfacts.com/big_religion_chart.htm.

“Religion in America: Facts and Figures” in *Phi Delta Kappan*, December 2011/January 2012 (Vol. 93, #4, p. 44), www.kappanmagazine.org

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d. A self-assessment on religious beliefs – This website has a detailed questionnaire encompassing beliefs from major religions, and when you’ve finished, it will give you the percent that your beliefs jibe with those of major religions:

http://www.beliefnet.com/story/76/story_7665_1.html

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Do you have feedback? Is anything missing?

If you have comments or suggestions, if you saw an article or web item in the last week that you think should have been summarized, or if you would like to suggest additional publications that should be covered by the Marshall Memo, please e-mail: kim.marshall48@gmail.com

About the Marshall Memo

Mission and focus:

This weekly memo is designed to keep principals, teachers, superintendents, and others very well-informed on current research and effective practices in K-12 education. Kim Marshall, drawing on 41 years' experience as a teacher, principal, central office administrator, and writer, lightens the load of busy educators by serving as their "designated reader."

To produce the Marshall Memo, Kim subscribes to 44 carefully-chosen publications (see list to the right), sifts through more than a hundred articles each week, and selects 5-10 that have the greatest potential to improve teaching, leadership, and learning. He then writes a brief summary of each article, pulls out several striking quotes, provides e-links to full articles when available, and e-mails the Memo to subscribers every Monday evening (with occasional breaks; there are about 50 issues a year).

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Publications covered

Those read this week are underlined.

American Educator
American Journal of Education
American School Board Journal
ASCD, CEC SmartBriefs, Daily EdNews
Better Evidence-Based Education
Ed. Magazine
EDge
Education Digest
Education Gadfly
Education Next
Education Week
Educational Leadership
Educational Researcher
Elementary School Journal
Essential Teacher (TESOL)
Harvard Business Review
Harvard Education Letter
Harvard Educational Review
JESPAR
Journal of Staff Development
Kappa Delta Pi Record
Language Learner (NABE)
Middle Ground
Middle School Journal
New York Times
Newsweek
PEN Weekly NewsBlast
Phi Delta Kappan
Principal
Principal Leadership
Principal's Research Review
Reading Research Quarterly
Reading Today
Rethinking Schools
Review of Educational Research
Teachers College Record
Teaching Children Mathematics
The Atlantic Monthly
The Chronicle of Higher Education
The Language Educator
The New Yorker
The Reading Teacher
The School Administrator
Theory Into Practice