



# New Education News

Corrales Institute for New Education // Instituto Corrales para una Nueva Educación

August 2023

No.13

[neweducation.org](http://neweducation.org)

## ¡Saludos a todos ustedes!

### 2023 Fall General Meeting

The Corrales Institute for New Education/Instituto Corrales para una Nueva Educación invites you to our upcoming fall general meetings in Corrales, New Mexico. Our meetings will be held from the evening of August 25th through the morning of August 27th.

**Zoom:** The Zoom invitation will be sent during the week of August 21st to those who are unable to attend in person. If you know people who may be interested in participating, please forward this newsletter to them, and ask them to email their name and preferred address to [cparrish@newed.us](mailto:cparrish@newed.us).

**In-Person:** If you think you might join us in-person in Corrales for part or all of our August Meetings, please let us know as soon as possible. It's better for us to plan for too many people than for too few.

We are excited to have everyone back in-person, spending time getting to reconnect and have face-to-face conversations once again.



*Gail's sunset-on-her-patio dinner and music jam at 6:30 PM Saturday*

### FALL MEETING

#### \*Tentative Agenda\*

#### August 25th-27th

##### Friday, August 25th

5:00 pm - Meet, greet and converse with members and guests at the CINE meeting house.

7:00 pm - Group dinner at a local restaurant

##### Saturday, August 26th

9:00 am - Breakfast at CINE meeting house

10:00 am - Conversation with our 1st guest

10:30 am - BREAK

11:00 am - Conversation with our 2nd guest

12:00 pm - Conversation

1:15 pm - LUNCH at Perea's

2:30 pm - Conversation

3:15 pm - BREAK

3:30 pm - Conversation

4:30 pm - Personal time

6:30 pm - Sunset dinner at Gail's Patio

##### Sunday, August 27th

9:00 am - Breakfast at CINE meeting house

9:45 am - Conversation

10:45 am - BREAK

11:00 am - Conversation

12:00 pm - Adjourn meeting for all except board members; lunch for board members

1:30 pm - Board meeting

# Tulsa Site Visit: June 6-11, 2023

For the past two years, we have been studying cities around the country with regard to their potential for creating and sustaining a Learning Park. We will continue to do this, but we now have studied a sufficient number of cities to be able to prioritize them and begin to visit the most promising. With this in mind, the board voted to send a delegation to Tulsa, Oklahoma for a follow-up to our December visit there. This delegation included Randy TL Chalakee, Shan Glandon, Vlad Tatter, Julia Lucero, Martha Lucero, Celeste Parrish and Paul Tatter. Members of our group met with our contacts and their friends and colleagues to familiarize them with the learning park concept. As a result, a number of Tulsans volunteered to participate further in the next steps toward creating a learning park in the Tulsa area.

We arrived in Tulsa in the early afternoon of Tuesday, June 6 and settled into our hotel. Later, we dropped by the Discovery Lab, Tulsa's children's and families' museum, to ask its Director of Education to bring a couple of guitars to dinner so he and Paul could play a singalong song with everyone. At 6:30 we hosted an informational Q & A dinner in a

private dining room at Saffron Mediterranean Restaurant for 14 people including, in addition to people mentioned later, a professional photographer and member of several local nonprofits, an Administrator

of the Tulsa County Phoenix Rising Alternative School, the Executive Director of Tulsa Farmers Market, and the Board Secretary of Life Senior Services. The questions and discussion were thoughtful, and everyone contributed. Nearly all the guests said they would attend another meeting, and would participate in developing a learning park, if that progress became a reality. The meeting ended with our guests writing names and contact information for other people in Tulsa with whom they thought we should talk.

On Wednesday we made appointments, for meeting later in the week, with people to whom we had been referred at the dinner the



*The informational Q&A dinner at Saffron*



*Paul starting a discussion with invited guests*

# Tulsa Site Visit: June 6-11, 2023



*The Gathering Place*



*Potential Learning Park Site at Fred Johnson Park*

night before. We stopped at the Discovery Lab again before heading to lunch at the Gathering Place, Tulsa's 100-acre, riverfront park, "committed to creating a gathering space that is a recreational, civic and cultural destination for all walks of life to enjoy, promoting inclusivity in our city." We sometimes refer to a Learning Park as



*Potential Owen Park Learning Park Site/TSAS in background*

a Gathering Place dedicated to multigenerational education. At a cost of \$465 million, Gathering Place is the largest private gift, from numerous donors, to a community park in U.S. history. We spent some time exploring the Gathering Place, then visited Owen Park and drove through the neighborhoods north of Owen Park to Gilcrease Park. Then we went south to Fred Johnson

Park (Both it and Owen Park are interesting and appropriate locations for a Learning Park.) before heading to highly recommended and packed Tacos x Mezcal for dinner and a good Latin trio on the patio.

The next day we had a meeting in the morning with the founder of the Enhanced Learning Center Cooperative where we received more names and contact info for people with whom we should talk. In the afternoon the Middle School Principal gave us a guided tour through the Tulsa School of Arts and Sciences in Owen Park, a potential community partner with a Learning Park. "TSAS is an independent public charter school in which every student is welcomed as they are, known and valued for who they are, challenged to become a better version of themselves, encouraged in their efforts to become that person, and celebrated for their successes." (quoted from their website) We had a late lunch at the Discovery Lab and then met there with the Assistant Director of School Leadership and Education, Community Action Project of Tulsa County.



*Tulsa School of Arts and Sciences Music Room*

Friday morning we had an hour-long meeting with the Dean of Students at the University of Tulsa after which we walked into Kendall-Whittier Park and drove around the Kendall-Whittier neighborhood. Then we went to talk with proprietors at Magic City Books, an independent bookstore owned by the nonprofit Tulsa Literary Coalition, to whom we had been referred. Following that, we had lunch at Elote Cafe



*Free Concert on Guthrie Green /108 Contemporary & Woody Guthrie Center in red brick building in the background*

with the Founder of Under the Canopy: Place-based Eco-education, who referred us to more contacts. Later we visited the Woody Guthrie Center and the next-door 108 Contemporary craft arts gallery, located across the street from Guthrie Green, at Reconciliation Way and Boston Avenue in the Tulsa Arts District. The same community philanthropists that created the Gathering Place also created Guthrie Green, transforming an old, contaminated industrial area into a 3-acre urban community park and performance space now offering 300+ free events to the public every year. That evening we hosted another dinner at Saffron that included an Instructor from Oklahoma State University Institute of Technology, an author and former Librarian, and an MBA

from the Cherokee Nation. We previously had met with six staffers from Undercroft Montessori School, a Registered Nurse at a local Psychiatric Hospital, the Executive Director of the Oklahoma Foundation for Excellence, and the Executive Director of Discovery Lab.

On Saturday morning we visited the Tulsa Farmers Market and reconnected with its Executive Director. Then we went to meet with the owner of Buck's Vintage antiques, to whom we had been referred, and where we also talked with a Partner at Good Fieldwork: Custom Outdoor Learning



*Tulsa Farmers Market*



*DECOPOLIS Discovitorium*

Spaces for All Ages. We had lunch across the street, after which we investigated the next-door DECOPOLIS Discovitorium, a one-of-a-kind art installation/museum/store. " 'Where Science & Magic Meet Adventure!' you will enter an incredible Decopunk themed world where you can explore Mesmer Island with its volcanic cave filled with rocks, fossils, dinosaurs and science gifts." Tulsa never ceases to surprise. That evening we had dinner with a Tulsa City Councilor, followed by a long, after-dinner conversation. This councilor is enthusiastic about the Learning Park idea, and on September 22nd will attend a follow-up, organizing meeting with 25-30 invited Tulsans to consider creating a Learning Park in Tulsa.

On Sunday morning, before we left town, we stopped to reconnect (from our December trip to Tulsa) with the senior minister of All Souls Unitarian Universalist Church, the largest single Unitarian congregation in the world, and a major source of volunteer participants for social services support in Tulsa. In all, we have met with 27 people in Tulsa, representing a broad cross-section of interests, activities and local leadership.

The prospect of a Learning Park in Tulsa remains a real, viable and hopeful possibility.

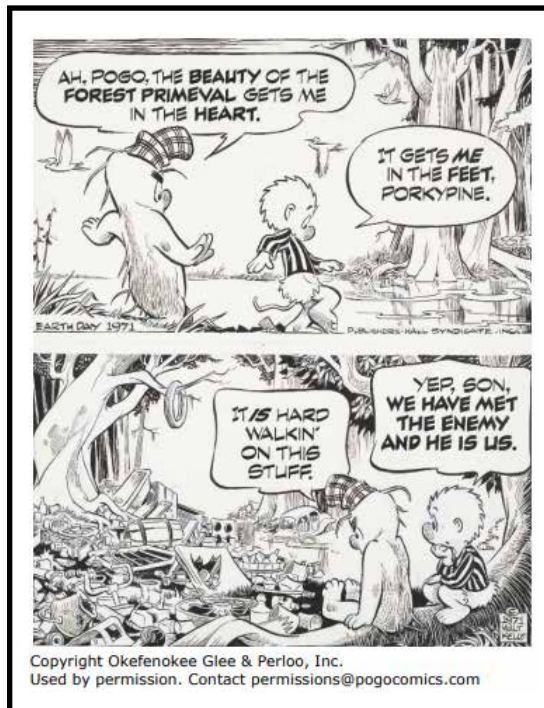
# New Education, Democracy and Personal Social Growth

Paul Tatter, March 7, 2019

Dear Friends of the Corrales Institute for New Education,

For many, the purpose of public education is about maintaining the social, political and economic order, the status quo, and ensuring that the future looks like today, or perhaps like a more profitable version of today, and about training or preparing individuals to fit into this order. But this cannot be true in every way, because there are things about the status quo that contradict our values. There are social and ethical choices about what to keep and what to change. And the future is problematic, unpredictable, full of surprises and unforeseen consequences. In our technological economy, public education has largely morphed into technical training, even literacy and math are approached as technical training, and this seems

to make the future more predictable and efficient, but it misses the art and joy, and does not have as a purpose to make life in the future better for all.



Education is about change; about personal change we call growth, and about the vision and efficacy to change our immediate circumstances and our social and natural environments for the better. Hopeful change depends on dreams growing out of our moment in history; imagining things that don't yet exist, but that are based in the realities of our time. Many of the educational purposes we have espoused are embedded in values, beliefs and practices held close by many people, but often expressed only in conversations about acts of altruism, or stories about the better angels of our national character. Still, they are there in the hearts of people everywhere, and they are a ground on which to build a better way to educate. Our greatest challenges arise from matters of our own making. We all might benefit from a lifelong education that helps us better understand our values, each other and ourselves.

There are no acceptable public values that accrue exclusively to the benefit or advantage of any individual. So

far as education is fixated on training for this or that particular employment and economic utility, or for individual and competitive achievement, personal gain and status, it misses entirely the central point of public education, which is to be continually becoming a more and more effective, contributing member of the public.

Improving and saving democracy, sustaining the planet, realizing equality, living healthily, relating ethically, cooperating, developing and contributing our personal talents, making and creating things of utility, novelty, inquiry, art and beauty, finding the joy in learning and living, these are purposes of public education to be enthusiastic about.

We have talked about organizing around things that can be learned only through action, by doing rather than by rote, like reclaiming and renewing democracy, whose common and essential core is conversation, face to face and listening conversation, not voting or political parties or policy platforms or elections or even particular constitutional details, but sensitive and empathetic and enduring conversation, not simulated electronically by posting, blogging, tweeting, face-booking, emailing, texting or phoning, but side by side in each other's presence conversation; conversation among equals in humanity, dignity, respect, mutual concern and honesty, treating others as we would if we loved them within the medium of shared life, shared activity and purposes, in which we walk alongside someone else's shoes, not just imaginatively or virtually but actually on the ground, and then as a consequence we act together to make lives better, reflecting the generous human values we claim.

So I think a new democracy starts with something like that, and a new education would reflect this, fostering and utilizing the growth of open conversation at every opportunity.

“... the important experience is immersion in the whole educational, social milieu created by the ensemble of these aspects in concert.”

So far as our search for a new paradigm of public education is concerned, some of the novel aspects of our project, taken as a group, already have been identified (below). I believe that these aspects of education and of our project are so intertwined that they are inextricable from each other, and their apparent separateness is an artifact of analysis and our need to distinguish parts from the whole. But the important experience is immersion in the whole educational, social milieu created by the ensemble of these aspects in concert. These aspects can be seen as aims or purposes in education that are grounded in values deeply embedded in our national, social conscience. They can be used as criteria for evaluating decisions, design, practices, resources, materials for learning. So, for example, we can ask how well a planned activity, book, tool, rule, method, solution, space, architecture, social or educational relationship reflects and supports these purposes or conditions.

A. Creating environments for learning that correspond in their complexity, richness and diverse population as much as locally possible to the complexity, richness and diverse population of our social and natural world; environments characterized by their beauty and comfort, utilizing as many as possible of the resources available; environments for lifespan learning by people of all kinds, accepting and respecting everyone, inclusive of anyone's personal history, economic condition, amount of schooling, primary language, cultural background, race, gender, age and other circumstances of birth, residence or living environment; valuing people for who and what they are right now, rather than what they ought to be, ought to think, ought to know. Shouldn't we be making environments that nurture becoming fully human, rather than admonishing people to overcome environments that don't?

B. Accommodating the biological and biosocial basis of human learning and education, which implies that all learning has a physically embodied basis and a social basis, and as a consequence education has an ethical ground as well; and this biological basis requires an environment as a coalescent constituent of our biology. Organisms (including us) and environments are co-created, and co-determinants. An environment is an environment only so far as it enters into the life of an organism, and an organism is an organism only so far as it enters into the life of what constitutes its environment, so far as they are actually co-created, coalescent facets of the same thing. This is why what we practice and the consequences of what we practice are important. It is why the qualities of environments for learning and education are as

significant as the personal and social qualities we embody; we are constituent elements of our own environments and our environments are constituent elements of us. [The idea that someone's mental faculties or intellectual and practical skills can be substantively developed individually, in isolation from their use in actually living in a social, material and ecological environment or community, in an institution of schooling that is in most ways isolated from nature and society, is a fantasy misleading public education.]

C. Emphasizing things that only can be learned through social practice: evolving and practicing a new democracy, saving and sustaining the planet, empathy and the capacity to feel what it means to step into someone else's shoes, genuine conversation and the ethical use of language by listening and seeing clearly and accepting and respecting others for who they are, reciprocity and cooperation, mutual caring, developing the control and health of our bodies as the means of our thought and presence and efficacy in the world, growing food, accessing and utilizing all the resources in the local and greater community, taking intellectual risks and ethical social risks, making decisions, growth in all the human arts, and for the lifelong pursuit of developing as a person, treating others as we would if we loved them, and becoming a fully social individual.

D. Growing the affective, emotional and spiritual nurturing of social life that manifests itself in respect and trust, caring and sharing, exuberance and joy, creativity and inspiration, physical exercise and meditation, humor and celebration, invention and repurposing, song and dance, happiness in each other's company and satisfaction in working together toward shared purposes. In an environment of happy affect, all the things that schools find difficult become more effortless. The development of lasting attitudes, behaviors, expectations and preferences are more important in the growth of learning, thoughtfulness and understanding than the contents of any knowledge. They are more important because they matter more in the future. They shape the frames of mind through which experience is understood and applied. They determine what is learned.

E. Developing social efficacy and facility: helping people become better cooperators, critics, supporters, helpers, lovers, parents; to become effective not only at adapting to their changing circumstances, but also effectively to alter and guide these circumstances as participating members of their communities; and contributing their continually developing, personal abilities to improving the life of and within the social, political, economic, cultural, and natural environment. This would necessarily include some facility with historically, socially developed resources, for example, literacy and mathematics, hand tools and computers, gardening and music, but only in the context of what they are used for in the present circumstances of learning, and not the same for everyone. A personal skill or ability is meaningful only with regard to the use to which it is put in the context of one's present life in society. And these uses are subject to judgment by other values.

If something like what is contained in these paragraphs actually does characterize a new paradigm that we would introduce to public education, the challenging task is to describe how these things are realized in a place of learning that is not imaginary. What does this look like; how does it work?

We already have identified some outlines of what this might be: a learning environment that reflects the complexity of our social and natural environment, that would differ in detail from place to place, and that we refer to as a Learning Park; a multigenerational and lifelong learning community inclusive of individual differences, a practicing democracy, access to the resources of the surrounding communities, being in each other's presence and conversing and acting ethically while also providing for moments of solitude; practicing social service, following environmentally sustainable practices, learning widely valued social media like conversation, listening, literacy and mathematics by choice in one's own time, providing meals and a safe place for all ages of adults and children sixteen hours a day, providing resources for creating and making things with people of experience, treating everyone with respect, dignity, equity and empathy.

This is a new vision for public education; a fresh start to better, lifelong learning for everyone.

# Learning is Being Alive

Rina Swentzell

Sensuality is a primary feeling of my childhood days at Santa Clara Pueblo. Pushing my toes into the mud and squishing up the gooey stuff through my toes is an intensely familiar feeling. As I did that, my brown skin melted into the color of the mud. I was the same—the mud, the earth, and me. Later I would walk in the stream of water that flowed down from the mountains and feel the small pebbles between my toes while searching for the larger, caressing cobblestones to massage the undersides



*Nueva Day School*

of my feet. Meanwhile, I would watch and talk with the enormous billowing clouds which formed overhead. They were relatives—great-grandmother, father, aunts and uncles.

That world was comfortable and secure. It contained me—us. As children, we roamed in the fields and nearby hills. We learned an intimacy with the plants, rabbits, rocks and clouds. We belonged. We learned. Learning happened naturally. We breathed, we were alive, therefore, we were learning. “Ha-pu-weh” is the Tewa word for learning. The literal translation is “to have breath” which also means “life”.

We learned about the world that we lived in by being a part of it, by being in it. We learned to build houses. We mixed the mud for the bricks, mortar and plaster by squashing it under our feet and between our toes. We played while working, while mixing

the mud. We carried the dried adobe bricks tight against our bodies, feeling their overwhelming weight and tenuousness as they often broke in our arms crushing our bare toes. We carried our pails of the brown mud to dump on the walls for mortar. We stacked the bricks staggering the lines so the wall was strong. Later, we watched the men carry the logs and place them over the walls. We ran underneath the new shade of the roof and reveled in our creation.

In that world, learning was about being alive but being alive was about creating. It was known that every being is creative. Every person, woman, child and man, was a creator. We made our own shoes, clothes, pots, houses. There were no specialists, no experts because everyone did whatever there was to do in his or her own way. The important thing was that everyone was honored for what he/she could and did do.

When I was six, I began school. The Bureau of Indian Affairs (BIA) school at Santa Clara Pueblo was a close walking distance to the community yet it was separate. It was fenced-in. The cattle guards and the double-styled ladders built over the fence were the only openings into the compound. They kept out animals and old people. All large rocks, trees and shrubs were scraped away. Metal swings and slides took their place.



*Furawasa*



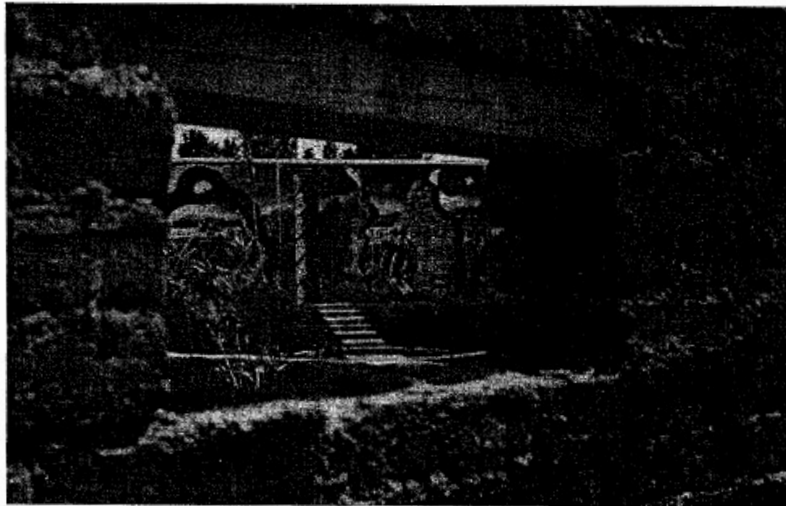
Within the school building, we were grouped into rooms according to grade level. Inside the various classrooms, the divisions continued: Those who could read well were separated from those who couldn't. Older children could not work or play with younger children. Individual desks and mats were assigned.

Individual achievement was praised. We had to work against each other. The teacher praised those who were better than others. She had the only legitimate voice. This voice told us what was acceptable and what was not.

Nothing seemed to flow naturally. As the community spaces abruptly stopped at the fence, so were human activities parceled out and clearly defined. We were told when to play, read, add, subtract, eat, sleep and talk. Things did not go together. We were told what, when and how to learn. We were not treated as creative, capable and active human beings who could contribute.

The BIA school was an extension of a foreign world, a foreign way, which had come to change our world. It opposed our world and everything about it. We were considered dirty and uncivilized. There was no appreciation for us, our ways and our place. The school was part of a world that embraced future orientation, time assignments, specialized buildings, artificial playgrounds and passive learning.

Today, I can look back and see that the BIA school at Santa Clara was very typical of American schools. It was isolated from the community. It was authoritative, hierarchical and non-sensual. Our aunts and uncles in the clouds couldn't see what we were doing inside those straight-walled buildings. How could we talk to them? We had to keep our toes clean of dirty mud and wear stiff shoes. How could we feel the earth? How could we be creative if we couldn't feel the mother, the source of life, the source of creation, under our feet? How could we learn if we couldn't touch, do, feel, and breathe in our oneness with life?



*Learning Landscape Zia Elementary School*

*"I am always doing that which I cannot do, in order that I may learn how to do it."*

*— Pablo Picasso*

*"That is just what behavior is: a mixture of choice from, and effect upon, the environment, exerting optimal control over exchanges. Learning is no exception to this definition.... any piece of knowledge is connected with an action and that to know an object or a happening is to make use of it..."*

*— Jean Piaget*

**The important thing in any learning is to be able to use it, to go beyond it, in the direction of still further learning and activity.**

**— Eleanor Duckworth**

# Check CINE out on Facebook!

The Corrales Institute For New Education's Facebook page has been updated. It is a great place to see inspirational messages, quotes and share our page with friends and family!

**Learning Parks: A New Vision for Public Education**  
*A fresh start to a better, lifelong education for everyone*

We invite you to join us in creating a new place of learning, where education is an embodied, social, and lifelong process among people of all ages collaborating in learning together, and developing their personal abilities to create a more humane, vibrant, and democratic society and a sustainable environment for ourselves and the health of the Earth.

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**THE BEST EDUCATION DOES NOT HAPPEN AT A DESK, BUT RATHER ENGAGED IN EVERYDAY LIVING - HANDS ON, EXPERIMENTING, IN AN ACTIVE RELATIONSHIP WITH LIFE.**

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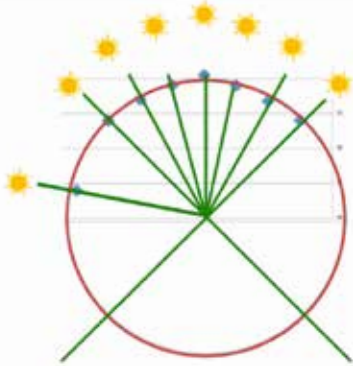
**LEARNING PARKS**  
A New Vision for Public Education

**"YOU NEVER CHANGE THINGS BY FIGHTING THE EXISTING REALITY. TO CHANGE SOMETHING, BUILD A NEW MODEL THAT MAKES THE EXISTING MODEL OBSOLETE."**  
- RICHARD FEYLMAN

The **wider** the range of **possibilities** we offer **children**, the more **intense** will be their **MOTIVATIONS** and the **RICHER** their **EXPERIENCES**

# Learning at Home

Please visit [www.neweducation.org](http://www.neweducation.org) to download the full activity guide.



This Chinese navigating tool has a compass in its wooden base and a hinged sundial. The sundial has a folding gnomon on top and a hinged support underneath that can be put in one of 13 notches in the base to change the angle of the sundial.

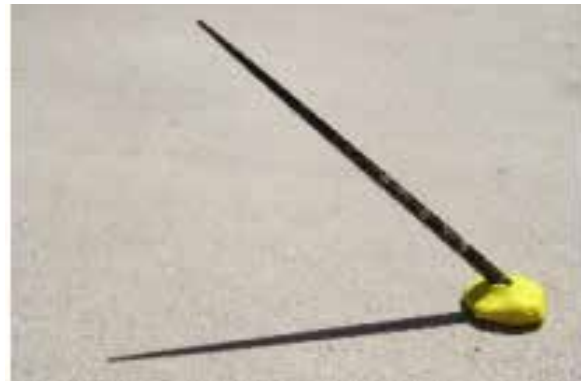
## What Time Is It and Where Am I?

### Telling time with a homemade sundial

- Making a backyard sundial is a great math and science experiment, because it relates the mathematics of time with the science of the solar system. It is easy to make, and it leads to surprising observations and insights. And the passage of daytime with the passage of the sun is a source of human emotion, myth and poetry.



Needle pointer floating on a leaf in a camping food container



Sundial made with a chopstick stuck in clay



# Support the Corrales Institute for New Education

CINE requests your financial support to take its next steps toward realizing a new education in a new place of learning. CINE is a 501(c)(3) nonprofit organization. All contributions are tax-exempt and will be welcome. We will return a letter, with our gratitude, that you may use for tax purposes. You may donate via PayPal from our website at [www.neweducation.org](http://www.neweducation.org).

**You may request wiring instructions to CINE's bank account, or address checks to:**

Corrales Institute for New Education, P.O. Box 1148, Corrales, NM 87048



“Non-profit is a negative term and tells us only what these institutions are not. But at least it shows that all these institutions, whatever their specific concerns, have something in common.... And we now begin to realize what that “something” is. It is that they do something very different from either business or government. Business supplies, either goods or services. Government controls. A business has discharged its task when the customer buys the product, pays for it, and is satisfied with it. Government has discharged its function when its policies are effective. The “non-profit” institution neither supplies goods or services nor controls. Its “product” is neither a pair of shoes nor an effective regulation. Its product is a changed human being. The non-profit institutions are human-change agents. Their “product” is a cured patient, a child that learns, a young man or woman grown into a self-respecting adult; a changed human life altogether.”

— Peter F. Drucker