

**Individualized Education:
Understanding in Light of the Introduction of the
Progressive/Regressive Forming and Establishing Developmental
Model, as a Human Right That Ultimately Promotes Higher Quality
of Life Globally Through Local Practices**

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Ph.D. Thesis

Individualized educational programs, designed for both an individual and networking and collaborating between individuals, are based upon individuals' development, alignment and "fit" into groups and organizations, or cultures (Sharf 50). Individuals in light of globalization increasingly have more diversity to understand, accept, find self-identify within, and attach themselves. Individuals which en masse are subcultures that identify with particular views of the world and are likely, especially due modern travel, migration, immigration, and the internet, and other media portrayal of the world to hold values, beliefs, and practices incongruent to those of the culture in which they live, incongruent to their families, peers, community, State, nation, or a majority within the world at large (Feeney 73, Gutek 297-304).

In the process of designing individualized education programs, the position of the individual as they view themselves must be examined against the values, beliefs, and practices of the larger socio-cultural structures. The individual must be enabled to be, through programs geared toward probable success in larger more global settings, successful in surviving and granted equal access to opportunity for prospering without sole reliance upon state assistance or charity. Furthermore, the individualized system must work

toward ensuring basic needs of all individuals from any threats to include individual's threats to other individuals or groups, or individual's threats to themselves, and this system must, while incorporating traditional and cultural values take a postmodern approach that accepts changing environmental influences as inevitable (Sharf 279, Usher et al 35-7).

The teacher and environment in the individualized program has to be flexible to various types of personality, such as those described by John Holland, while facilitating, investigating alongside, and directing their students to find a fit for themselves in the society's culture where the student is expected by that society to achieve the minimum prosperity of healthful survival (59, Robbins and Coulter 429-30). Healthful survival incorporates new skills and understandings at each point of development, as determined by a particular socio-cultural environment that promotes an individual toward meeting Abraham Maslow's hierarchical or the Kundalini yoga system's needs of self-actualization and ideal transcendence (Boeree "Maslow," Campbell 107-15). Points of development are measured by social norms in a culture that governs (holds power over the individuals' potential and probability of being successfully healthful) the individual, be it family (guardian), peers, institutions, local, State, national

governments, or global organizations in contrast to the individual's placement on Abraham Maslow's hierarchical or the shat-chakra structure representative of that individual's momentary position in a particular social structure (51, Boeree "Maslow,"). The relative relationship between the individual and their socio-cultural environment can be explored using the progressive/regressive forming and establishing developmental foundation model. The progressive/regressive forming and establishing developmental foundation model process not only shows how sensitive periods overlap and coexist, but also how critical and sensitive periods are created and coexist, how regression of previous stages take place and how the foundations created in the process of regression from one stage to the solidifying of the next stage are susceptible to the regressed stages resurfacing. This working model not only allows a growth trend for the individual to be established over time it in turn also allows the teacher to determine possible imputes to help the facilitator assist the learner in mediating and navigating their way toward self-actualization and their ideal transcendence (Corey 96-7, Clifford 88). Further, an aggregate of individual socio-cultural trends in a particular direction of socio-cultural development of values shows a shift in socio-cultural developmental norms, acceptable new

behaviors, practices, and beliefs, and offers a basis for prediction of the changes in values of the culture in which the individual focuses, of their own choosing, and works to attain the standards of prosperity of healthy survival (survival as viewed by their chosen socio-cultural environment) (Garcia). While the progressive/regressive forming and establishing developmental foundation model explores larger socio-cultural developmental structures, the model is intended to assist the individual.

A classroom of many personalities (a larger socio-cultural structure), is difficult to manage due the need of adapting materials for meeting the needs, desires, learning styles of, and determining the extent to which all students are learning (Solomon and Perkins 3). However, in the individualized setting the facilitator has only one individual or a few individuals (other than their own personality traits) to directly apply the curriculum (Feeney 220). On the other hand, outside influences still have great affect on the individualized environment (Corey 101, 139, Sharf 169). The individualized program, as larger group programs, still suffers from many problems in areas such as economics, time constraints, cultural conflicts between student, parent (guardian), school (peers, teachers, administration), local, State, and national communities, and global

influences (Fielder 28, Shaffer 320-24). As well, individualized programs need to be contextual within their particular learning and real world environments (Zelher). Though problems are inevitable, a consistent individualized programming, using the working conceptual progressive/regressive forming and establishing developmental foundation model to track trends that assist balancing curriculum between the individual(s) psychological needs, and influences of biology and genetics, and environmental and generational influences, the facilitator can assist the individual(s) student(s) or a network of individual students or small student groups in reaching each individual's goals successfully (13, Corey 101).

This paper introduces the progressive/regressive forming and establishing developmental foundation model, and shows how this working model relates to a group of individuals and groups, age six to age fifty, involved in the individualized, small group, or network education program process in South Korea.

The goal of this paper, beyond establishing working concepts of the progressive/regressive forming and establishing developmental foundation model in light of the aforementioned group of students and universal

applications, is to establish the need to recognize and identify each individual's human right to receive fair access to individualized or customized learning environments, and reflect upon what limits are reasonable for relationships that constitute this environment. Furthermore, this paper will demonstrate how the progressive/regressive forming and establishing developmental foundation model and its postmodern vantage of variation will enable educational systems to take advantage of cultural variations offering more assurances that all individuals' lives will improve qualitatively as the quantity of educated individuals increases to the masses, rather than the privileged few (Clifford 62, Darwin 21).

Biological, psychological, environmental, and generational conditions beyond the control of the individual make each individual unique (22, Schneiderman 76). The individual is an independent building part of a group(s) and larger culture(s), and though the individual acts upon the aggregate trend of all larger social organization, the individual is independent to their particular tastes, views, and decisions, through a very complex process of interaction, interpretation, and action underscored by particulars of one's biological function or genetic makeup and history (22, Locke 64, Rousseau "Social" 49).

The individualized program is any program designed around the human rights of the individual, particular to their beliefs, thoughts, desires, history, genetics, psychology, environments, and abilities (perceived or unperceived by the individual), and “the freedom” of the individual “to act (being) subject to the regulation for the protection of society” (Schneiderman 66, Goodman 97). Because the individual is unable to fully evaluate themselves as much as the counselor or teacher or society is unable to evaluate them fully without input in understanding the individual from the individual’s vantage point in good faith, there must be a collaboration between social norms, counselor/facilitator/parental figures, and the individual in the process of defining the individual (Fogel 34, Buckles and LaFazia 46-8, Weiner 61, Schneiderman 61, 72, Rest 80, and Spitzer and Kent 93). However, while there is collaboration and evaluation in the process of defining the individual, the individual is in the ultimate position to promote or obstruct the definition and their own potential success or failure as long as both social norms in some form are available to align with them, and the counselor/facilitator/parental figure open mindedly work in the individual’s natural direction to promote the most promising fit for the individual, rather than a negative fit such as offered by

gangs (Corey 127, Dewey “Democracy,” Whitten et al.). However, institutions or programs must be supportive of both students, or eventual inmates in unfortunate cases, and communities to be able to fit each other in both program process and follow up as well as after program termination (Buckles and LaFazia 49, Barrette 93, Spitzer and Kent 87). As shown in the paper “Child Care for Mothers in Prison” by Dorene A. Buckles and Mary Ann LaFazia, the function of networking and collaboration are fundamental in working relationships that work to make the family functional long term. Further, it is important that individuals have access to information about and ability to interact with the rest of the world (Fleck and Sears 137, Fogel 29, Rest 81).

While many of the above examples are from corrections programs, these examples reflect the results of failure in public educational systems to teach skills conducive for individuals to fit into society when they are young and now further incarceration is necessary to fill in the gaps that were neglected, most often to the impoverished, in educational institutions (Rest 81, 83, Riley et al). This failure by educational institutions takes two primary forms the lack of correlation and networking between teachers, parents, and individuals, and the lack of experience offered through hands on work and second, networking with

community to students, as well as students and parents and teachers as groups, each include skills that need reinforced by the prison system (45, Wolfrom 40, Rest 82, Quinn et al., Walker 54, 58).

First, there is need to examine the deficiencies in communication between teachers, parents, and individuals. While schools, under directives of larger policies are guided toward a general education that is intended to serve the individual in surviving healthfully as part of society, the lack of involvement of parents in the decision and curriculum process causes much conflict in ideals between home and school environments (Haladyna, Kirschmann 89, 91). Lack of parental involvement and awareness is being addressed, by new program attempts by the government and social organizations, in attempt to more efficiently utilize parents as well as communities as resources (Dixon 222). However, though parents and committees of parents can be organized and implemented, and guidelines for curriculum can be mandated there is still need for each individual student, and parent to meet individually for educational service that is supportive in fine detail of each individual's needs and works toward their family's needs similar that of the family counseling function for juvenile offenders and their families (Buckles and LaFazia 49, Shaffer 216-221).

Second, individuals have the human right as early preventive education and “remediation programs” become a need of healthful survival as individuals grow older and are expected to function to the expectations of larger social groups in the sense of “social well-being” as described according to James A. Goodman in his use of the World Health Organization’s constitution in his article “The Healthy Community: Prospects for the Future” (Goodman 97, Riley et al). Individuals have these rights, due needs of socialization, to ensure them experience in real world contexts that offer them safety to fail before they are placed in communities where if they fail they are likely to be incarcerated. When the rights for individualized educational programs are violated, there are high numbers of retained students who are at the highest risk of dropping out of school, especially after their second retention (Riley et al). Within this atmosphere of education, the facilitator, like the staff of Purdy Treatment Center for Women, have “a dual responsibility for both custody and counseling,” custody being relative to learning schedule (Wolfson 38).

The individualized program, with faithful support of facilitators and fair standards of access and judgment (aware of traditional, cultural, physical, psychological, and environmental limitations, etcetera) works toward assisting

an individual to pick and choose (consciously or subconsciously), as they determine, from subject matter, teaching and learning methods and styles, and environments (Corey 120, 122, Spitzer and Kent 93,). This freedom of choice is much the same as Gandhi's view of individuals' rights to navigate their own way through religions and cultures in the world allowing individuals to choose for themselves the parts of each religion that best fits the individual, or in this case choose from all parts of society their best social fit, and offer them opportunity through hands on schooling to adapt the skills necessary for them to develop their fit (Gutek 360-1, Parekh 33, 98, Petty 13-28). While it is important that the individual must be ensured their right to choose the most prevalent subject to be studied, there arises the two following concerns: ability or cultural willingness of the individual to knowingly make this choice, and the facilitators and those who govern over the facilitator, including the individuals' guardians, to accept the choice of the individuals' and the facilitators' willingness and abilities to promote all other subjects along with the chosen subject matter in a diversified curriculum (Dinh et al, Shen and Mo, Trimmer and Warnock). While for the younger students, preschool through age ten, in this research, choosing was natural to them but the older students needed authority

or were pedantic in that they either needed a teacher's suggestion or a book to follow (45, Felder and Brent). Further, it is the responsibility of the facilitator and the bodies that govern the facilitator and the individual to ensure their best effort is applied in creating curriculum that bridges between the individual and the individual's probable success in the social structure they are a part. This bridge must be inclusive of many various cultural groups, allowing for continual change in social makeup (Parekh 63). Variation, achieved through collaboration, networks, and experience, in light of the fact that all cultures in human history have changed and continue to change under pressure of evolution, probable survival of the individual demands educational programs that, beyond addressing the natural direction of the individual and the acceptances of society, also culturally enable the individual awareness of cultures other than the individual's own immediate culture so that the individual will be capable of adapting smoothly to various cultural standards, and expectations as they, the individual and the cultures, align and shift alignments as well as environments and technology change, and unexpected events occur (8, Melvin 4). In light of the above, the role of the facilitator in the South Korea research done for this thesis has been to facilitate each of the individuals' in the

program ability, alongside larger social contexts to fit the changing environment and the large number of expectations placed on individual at each level of educational training. Working with both children and adults, much use has been made of the bilingual method to connect both their everyday school/work, home, and institutional lives together through individualized English programs (Nunan 226, Olson). Further, this program has sought to link the desires of parent for themselves and their children into learning programs while incorporating the natural tendencies and desires of the students. Much of this work dealt with collecting information about what students were learning in each setting and tying the information together, as well as communicating with the parents the methods and reasoning behind the curriculum, as “difficult” as explanations of the curriculum are when using a variation of applied learning, especially in light of a culture that has relied so heavily on teacher centered classrooms (45). Also, in adult groups, the program has worked with parents in each private homes, private institutions, public schools (teaching teachers), and in company English training classes to assist adult learners to link their English needs at work with their everyday lives, including family, personal interests, and business. Much of the work with these groups included teaching techniques of

teaching to parents, that could be used with their children, employing study materials of personal interest such as stories, television shows, movies, and computer web site information where new learning experiences were available, and use of business related work such as business correspondence, resumes, workshops, memo writing practice, and policy making skills. The work with adults was extremely important because their attitude toward school and learning had a tremendous affect on younger students (the older students' children) (Shaffer 220-1). There are programs being designed and implemented for training adults in early parenting and students having difficulties but these programs only focus on identified individuals (Riley et al). Unless, the cultural norm develops to help all people through these types of programs there will always be a psychological stigma toward help and many will continue to fall through the cracks (Felder "Learning," Liu and Li, Sharf 440). As well, there will always be individuals who are identified as needing help, by these above mentioned programs, too late, perhaps even after they have committed devastating acts of a violent nature, and while no events of a violent nature can be tolerated if the most fundamental human need, safety and security, is to be maintained, the lack of safety and security will undermine the

potential growth of all of society (36, 37, Boeree “Maslow,” Wagner). Instances of this safety being undermined are the Columbine shootings and the shooting in the German school, both committed by individuals who fell through the cracks of public education without notice of their needs for individualized help (1, 54). Each of the skills assigned to each the children, and adult students mentioned above aimed to offer them safety and security, and tie their work to others in larger contexts, placing an expected element of experience upon the student outside the classroom.

This research project worked to network the students, through having them design projects directly and in direct networks with other children and indirectly through networks with adults to allow all students’ work to assist other learners with the material chosen by each particular individual, developed materials later offered to other students as optional topics of study. This often inspired students to take interest in new subjects, mostly because many of the children, age six to thirteen, opted to create games using their curriculum and most of the younger students being overworked by various institutional demands wanted to play games more than study. Here it must be noted that the nationwide statistics for children attending “hagwons” was “two out of

three” according to a survey done by the KTU, a study which supports student’s being reluctant to attend hagwons without parental pressure (2, Haladyna). However, the children students in this research group often attended three or more academies or private tutors every day, seven days per week, and some students rarely missed class even for major holidays. This is further shown, in defiance of the statistics released, in “Lessons in Learning,” by Yoon Suh-Kyung, where this writer tells a version of a well known saying, “sleep two hours a day, get into Seoul National, sleep three hours and you’ll go to a so-so university, four hours of sleep and you’ll flunk the exam (Yoon). Of course, the research group for this paper was primarily located in Daechi dong, Seocho dong, Songpa dong, and Dogok dong, which are known to have the largest number of private institutions, the largest amount of the nation’s wealth, and the expectation that by sending these children to multiple study programs each day, the children will be accepted to either schools abroad or the best universities in South Korea (21). The practice of extra lessons in South Korea, before and after school has done little more than cause a frenzy to attain more and more expensive education and offer students less and less time to develop their social skills (Feeney 178-9). In light of the situation of South Korean schools,

the idea of such morning and evening programs being introduced to the American system of education are highly risky and are likely to offer the American school system similar troubles as they have created in South Korea (Riley et al). Ironically, as the research for this project continued and the Korean financial crisis ended, the number of wealthier families from Gangnam (the same area as the four dongs mentioned above) began sending their children abroad more frequently and for longer and longer periods of time. As the wealthier students traveled abroad, the traveling students would often introduce new students into the program. Many of the newer introduced students in the program had economically less means and their foundations of English were much less developed (Lee Joo-Hee "Students"). Through negotiation, young students and the facilitator agreed to a basic structure of creating games or activities, playing or using other individuals' designed games or activities and then working, student and facilitator as a learning team, to improve the games and activities of others to meet the learners' specific needs. All of the games and activities included reading, writing, and mathematics in playing them, and multiple skills such as design, cutting, pasting, reading, writing, math, etcetera in visualizing, conceptualizing, and implementing their

plans to include distributing the materials to their school peers, parents, and siblings (46).

On the other hand, the older students, age thirteen through fifty, were not interested in direct creation of games or projects. With these older students basic structure was agreed upon to utilize information important to them in creating exemplars, scenarios, and vocabulary/idiom lists that would be of value to other learners in the network. Exemplars most often consisted of students' writing personal responses about topics of interest that they chose. These writings were corrected with red pen by the following class. A copy of the writing was retained by the facilitator and distributed to other students (with permission of the author) for use as exemplar, especially in cases where students were resistant to try due fears of failure, even though the exercises were not graded and were evaluated based upon previous work of their own (Petty149-50). Second, the open conversation between students and facilitator about student selected issues of interest was useful in allowing the facilitator to collect both conversational problems with vocabulary and idiom use, which could be typed into examples and distributed to student groups. The collected samples were also used in part to evaluate the students' awareness or

relationships between their spoken and written words. The actual sentences of the students were changed when typed into exemplars for distribution so that trust of confidentiality and privacy between the student and facilitator would not fall into question (Feeney 165).

During discussion, the facilitator would take notes to use later for creating scenarios, such as problems faced at work and at school, that other groups would have to problem solve through as a group, and allowed for natural role playing, as the facilitator played the role of guide, like in the game Dungeons and Dragons, and as the students became more proficient, the teacher could role play and one of the students could take the reigns as guide (Sharf 345).

In these ways the adults networked and collaborated through the facilitator as a hub indirectly while the children took more personal interests in each other and with permission of parents were allowed to e-mail each other or send private letters to each other by way of the facilitator. These networking and collaborating projects were intended to give the individuals a common foundation upon which they could build relationships if they chose to pursue relationships with other students as well, the curriculum was multicultural and

multi-subject to allow for a broad base of knowledge that would allow the individuals in the program to better find fit with individuals not involved in the program using either medium of language English or their native Korean, similar the program at Keimyung university or the situation an individual would face when meeting strangers, especially when abroad, in a country where the target language is the primary language (Choi Yong-Gi).

Individuals belong to many groups ranging from family, school, work, community, State, nation, and globe (Clifford 64). Each of these groups have sub categories with which the individual is able to identify positively and of which they (the individual) adopts their views, practices, and expectations of the group as its own and adapt their lifestyle accordingly (Clifford 64, Schaffer 52). In a world where external forces and necessity to relocate continue to increase, there is great need for individuals to be able to understand and appreciate their native culture alongside various other cultures (Dicker, Lee Sang-Bok, Negroni, Suinn). The need to retain one's culture heritage is further seen where offspring of the immigrated or those who send their children abroad to attain skills that better ensure their child's long term healthful survival return to the country of their origin and seek employment (Bang). This understanding must

allow subsequent generations to identify with their parent culture as well as allow individuals to adapt to new cultural inputs from their parent culture as well as various other cultures (Usher et al. 18, 33-4). While Korea has been homogeneous for so much of its history, it now faces many problems with retaining its traditions, cultures, and environment, whereas the United States has been so long removed from its ancestors in large part that many Americans no longer identify, other than in genetic name to their ancestors, this can be seen in a study of Koreans self perception of Korean-ness taken in the United States and in that many traditional foods from various cultures the world over are incorporated in American life even by way of fast food, such as Chinese, Mexican, Indian, and many others (Pinkerton, Lee Sang-Bok, Suinn). Expanding upon the evolutionary pressure placed on traditions, cultures, environments, and generations one can look at the changes in cultures to anticipate cultures through “fair inquiry” and how they have been greatly influenced by invasions by cultures exterior them in this age of globalization (Clifford 73-4, 87).

In the modern world there are several influences that create gaps between the individual, their parental cultures, and the cultures which they must

function within and alongside for survival and probable prosperity. Three major influences are one global economic proliferation controlled by the G-7 nations and monetary institutions such as the World Bank, the International Monetary Fund, and the World Trade Organization, two foreign language and technology as requisites for functioning, and three emigration or migration due war, natural disaster, or in search for a better way of life (40, Lee Joo-Hee “More,” Waldman, Pinkerton, Mehan, II). While this paper discusses these forces as separate, all three categories can be easily tied, in most cases, to economics.

With the increasing presence of global companies, world market trade, and financial institutions as those mentioned above, individuals in smaller economies, especially those outside the G7 are under pressure to adopt business practices that align with the economically strongest countries and work toward being on “equal footing” with these countries (Hwang). This cultural change in business practices calls for the incorporation of new language and technology practices that allow for global regularity (6, Moustakerski, Wong). Many of these global companies employ an “ethnocentric attitude” utilizing a language, such as English, foreign to the language in the market where they operate and place pressure on employees native that market to increase their