Outside the classroom walls: alternative pedagogies in American literature and culture, 1868-1910

Abstract
This study examines women's innovative extra-institutional methods and spaces of learning in American Literature and Culture between 1868 and 1910. Outside the Classroom Walls argues that we can discover a genealogy of unconventional and progressive models of instruction not in that era's schoolhouse curricula or in the writings of well-known pedagogues, but in its imaginative literature, in the unpublished letters of the first American correspondence school, and in the live exhibits of a labor museum. In Louisa May Alcott's domestic novels for adolescents, Anna Eliot Ticknor's epistolary Society to Encourage Studies at Home, and Jane Addams's Labor Museum and autobiography, Twenty Years at Hull-House, we find various manifestations of a radically egalitarian strain of education that existed in opposition to traditional learning environments that were often inhospitable to individual needs. These educational experiments, both real and unreal, were refuges and their students and teachers exiles from the nation's female academies, public grammar and high
Pedagogy and education, like logic and science, or like rhetoric and eloquence, are different though analogous things. What would a complete history of education not include? It would embrace, in its vast developments, the entire record of the intellectual and moral culture of mankind at all periods and in all countries. It would be a risumé of the life of humanity in its diverse manifestations, literary and scientific, religious and political. It would determine the causes, so numerous and so diverse, which act upon the characters of men, and which, modifying a common endowment, produce being Sighing heavily, he gazed out the classroom window feeling bored and knowing that this English class would be more of the same. He closed his eyes and his mind, questioning the system and wondering to himself, "Why can’t we read the good stuff in English class?" Some teachers may view including other voices, particularly Native American voices, as a new approach to teaching Language Arts. Others already include these voices since the multiculturalism movement was espoused decades ago. 3. The power of the Indigenous voice comes from the cultural connection to the world. Native American literature is an expression of that...
connection." This chapter reviews literature related to culture in foreign language pedagogy, and describes what sets the DMLL apart from current approaches. It argues that while consensus is emerging about the importance of intercultural competence, the challenge of intercultural language teachers is to engage with culture in the classroom. In