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PROGRESSIVE RETROGRESSION: THE CLASSICAL TRIVIUM AS A MODEL FOR K-12 INSTRUCTION

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Abstract

The ancient *trivium* of grammar, logic, and rhetoric was resurrected as an educational tool in small-town America in the 1980s. Today, a movement of so-called "classical' educators considers the use of the trivium to be a cornerstone of their curriculum and pedagogy. Despite its 40-year history and ancient pedigree, this educational paradigm has largely escaped the notice of education researchers; therefore little is known about it, or the potential for trivium-based learning to positively impact elementary, secondary, or higher education. This study seeks to shed light on classical, trivium-based curriculum and instruction, including how practitioners themselves define it, and what it looks like in a K-12 classroom. An embedded, single-site case study design was utilized, with data collected via faculty interviews, classroom observations, and curriculum documents including class assignments, assessments, and samples of student work. Findings provide new insights into how classical educators relate child development to the trivium disciplines, and yield revelations about the true nature of the classical learning paradigm. It is likely that the classical education movement will continue to grow and spread its influence, as it has at an accelerated rate since the Covid-19 pandemic. This study has successfully expanded the limited body of knowledge and published literature about this enigmatic movement and its core tenet, the trivium, providing new information that may prove useful to researchers, educators, and families considering enrollment in a classical school.

Keywords: classical education, trivium, curriculum, pedagogy, grades K-12.

1 INTRODUCTION

The *trivium* is an ancient triad of language arts – grammar, logic, and rhetoric – which were first described by the Ancient Greeks, later practiced and modified by the Romans, and adopted by the earliest medieval European universities to serve as a foundation for curriculum. In 1947, English author Dorothy Leigh Sayers (1893-1957) proposed a return to trivium-based learning in the modern era applied in the elementary and secondary grades (K-12). Her unique view of the trivium arts as both tools and metaphors for learning and development gained a following in the United States, and the first school to incorporate Sayers's trivium opened in Moscow, Idaho in 1981. Today, hundreds of schools claim to adhere to the trivium as a principle of curriculum design. Practitioners refer to this educational model as "classical education," a reference to its ancient, classical origins.

The number of classical schools in the U.S. has increased dramatically in the past two decades. Expansion since the Covid-19 pandemic has been remarkable (Mahnken, 2023). Influential classical organizations, which are notably conservative in their social and political worldviews, have inserted themselves into state-level educational projects affecting non-classical public schooling, such as state standards revision and new

charter school foundations (Adams, 2022; Ceballos, 2022). Despite the growing strength and influence of the classical education movement, and the sociopolitical implications of its expansion, little is known about the ways in which modern classical schools use the trivium to design or implement their curriculum. Empirical sources are scarce, limited in scope, and rarely discuss *curriculum-in-use* (Kliebard, 1992, p. xii). The perspectives of classical educators in public school settings have yet to be explored. The purpose of this single-site, embedded case study is to address this gap in educational research regarding trivium-based education.

2 CONTEXT OF THE STUDY

The source at the heart of classical learning in the U.S. is a speech about education delivered by author Dorothy Sayers at Oxford University in 1947. Dorothy Sayers was no educator; though she did try, teaching did not suit her temperament (Kenney, 2013). But she was highly educated herself, an accomplished mystery novelist, linguist, medievalist, and theologian. In her Oxford address, Sayers argued for a return to the trivium to improve education in post-war England. She referred to the adoption of a trivium-based educational paradigm as a "progressive retrogression," a step backward to enable a step forward (Sayers, 1948, p. 10). Sayers lamented the lack of critical judgment and poor communication skills she perceived in her contemporaries, and complained about the modern tendency to pigeon-hole knowledge into school subjects (p. 8), making it difficult for learners to establish meaningful connections and to transfer their learning from the classroom to the real world.

When Sayers spoke on the trivium at Oxford in 1947, she referred to its use at the core of university curriculum in the medieval period, and not its classical origins. She understood the arts of the trivium in two distinct ways. The first: as tools or methods of learning. In Sayers's view, the key to mastering any subject is mastering its language, and because the trivium arts are themselves *language* arts, they may be applied as tools to tackle any and every subject. Sayers also understood the trivium as a metaphor for the learning process. Grammar, logic, and rhetoric represent beginning, intermediate, and advanced knowledge, respectively, in any and all disciplines. In the grammar stage of learning, one focuses on acquiring fundamental knowledge in the subject of interest; in the logic stage, on analysis and interpretation; in the rhetoric stage, on synthesis and the expression of ideas (Sayers, 1948).

Sayers's perspective on the trivium was unique. Her perspective on child development was also peculiar. Essentially, she mapped the trivium arts onto what she believed to be universal and natural stages of cognitive development. In this scheme, grammar, logic, and rhetoric represent the cognitive abilities and proclivities of young children, pre-teens, and adolescents, respectively, while also representing bodies of developmentally appropriate subject matter and learning activities for each age group. In her Oxford speech, Sayers admitted that her views on child psychology were unorthodox and derived solely from her recollections of herself as a child (1948, p. 10).

Sayers believed that very young children, whom she called "Poll-Parrots," have a natural talent and predilection for memorization through recitation, chanting and rhyme (1948, p. 10-11). Poll-Parrots are grammarians in all things, beginning learners for whom the faculties of observation and memory are "most lively" (p. 12). At this age, Sayers recommended that the grammars of various subjects should enter the school curriculum: for example, simple math facts, dates and personalities in history, and the names of species or constellations in science (p. 12-14). She also recommended an introduction to Latin grammar, stating firmly that Latin provides the best foundation for future learning in all subjects (p. 11).

In Sayers's imagined stage theory, older children and pre-teens enter the logic stage of development when they begin to think more abstractly (1948, p. 14). Less kindly, she says, students are ready to pass into the logic stage when they become "disposed to pertness and interminable argument" (p. 14). This prepubescent learner, dubbed the "Pert," is a contrarian who questions everything and enjoys catching others in mistakes. For Sayers, this is a time to teach formal logic and dialectics, a time when the "master-faculty" is neither observation nor memory, but "discursive reason" (p. 14). A focus on vocabulary and morphology in the grammar stage of language learning should become a focus on syntax and analytics; a focus on reading stories and poetry should shift to the reading and criticism of essays; in history, the memorization of names and dates should transition to discussions of ethics and historical cause-and-effect (p. 15).

Sayers likened the rhetoric-stage teenager to a "Poet": restless, imaginative, and expressive. She argued that the rhetoric stage is a time for maturing learners to synthesize their accumulated knowledge, and for educators to provide them the freedom to specialize in disciplines of their choosing, along with copious opportunities to hone their written and oral communication skills. To mark the formal end of rhetoric-stage training, Sayers recommended the presentation and public defense of a thesis (p. 18). At this point, she said, the "trained mind…[is] perfectly well equipped" to tackle new content on its own (p. 18), and the learner is

ready for the modern equivalent of university study. Sayers insisted that a proper trivium-based education can be completed by the age of 16.

Dorothy Sayers's Oxford speech was published in 1948 and made its way to the U.S. through a magazine called the *National Review* (Richardi, 2023). An evangelical pastor who supported her vision for trivium-based learning labeled her paradigm "classical education," a moniker being used contemporaneously by philosophers of education to describe traditional, normative learning paradigms (Richardi, 2023, p. 17). The name "classical" stuck. Classical schools in the states today are said to base their curriculum and instruction on Sayers's extraordinary framework and her belief in the power of an education grounded in the trivium (Bauer, 2016; Bortins, 2010; Clark & Jain, 2019; Garfield, 1996; Hart, 2006; Littlejohn & Evans, 2006; Perrin, 2004; Robinson, 2013; Spencer, 1996; Veith & Kern, 2015; Wilson, 1991).

Decades have passed since the inception of modern classical education, yet a true-to-life definition for this paradigm remains elusive, and the practical role played by the trivium in planning and delivering curriculum remains largely a mystery. Unfortunately, empirical sources on classical schooling are limited in both number and scope. Glimpses of classical teachers' perspectives on classical learning, of the trivium in action, or any curriculum-in-use within classical schools, are rare. To address the general lack of knowledge about classical, trivium-based education, this study was guided by the following research questions: How do faculty at a self-proclaimed "classical" school describe classical, trivium-based curriculum and instruction? What does a classical, trivium-based education look like in practice at such an institution?

3 CONCEPTUAL FRAMEWORK

The conceptual framework guiding this research has been derived from a series of preliminary reports (Goodlad, 1983; Goodlad et al., 1979; Klein et al., 1979) on the massive curriculum study which produced the influential text, *A Place Called School* (Goodlad, 1984). The research team conceived of school curriculum in three dimensions: perspectives, "commonplaces," and qualitative factors. Perspectives are the viewpoints of various stakeholders. This study examines curriculum from instructional (teachers') and operational (the observer's) perspectives (Klein et al., 1979). Commonplaces are curriculum variables common to all schools, but which differ in form and interaction (Goodlad et al., 1979, p. 174). Examples relevant to this study include curricular goals, lesson materials, content, teaching strategies, and student learning activities (Klein et al., 1979, p. 245). Qualitative factors, defined as contextual variables likely to exert influence on curriculum-in-use (Klein et al., 1979), will provide insights into the ways in which various contextual forces impact the implementation of a trivium-based learning program.

4 METHODS

A single-site, embedded case study design (Yin, 2003) was employed to address the research questions. Examining a single case in-depth provided a nuanced picture of trivium use, and an embedded design allowed for the consideration of more than one unit of analysis: in this case, faculty interviews, classroom observations, and curriculum documents. Combined, these units yielded information on the curricular perspectives, commonplaces, and qualitative factors which interact to produce a trivium-based curriculum-in-use at the chosen school site.

The site was selected because it serves students in grades K-12, reflecting all three trivium levels; it operates autonomously, implementing its own organic understanding of the trivium, free from the direct influence of classical organizations with a demonstrably conservative sociopolitical outlook; and it explicitly names and describes the trivium on a publicly accessible page of its website, reflecting at least a nominal commitment to classical, trivium-based curriculum. The site is a Title I-eligible urban school serving 1800-2000 students. To protect the site and participants, the school will henceforth be referred to simply as "Classical Academy" and the 16 teacher participants as Teachers A-P. Participants' experience at the school ranged from 1 year to 10, and they taught students from kindergarten through the twelfth grade across various disciplines. The researcher spent three days on the site, dividing time between elementary, middle, and upper-school interviews and observations. Data collected included interview transcripts, classroom observation notes, and curriculum documents (e.g., assignments, assessments, and samples of student work) in both print and digital formats.

The primary means of analysis was the qualitative coding of the researcher's observation notes, interview transcripts, and curriculum documents. The researcher used an eclectic coding procedure (Saldaña, 2015, p. 213) which included descriptive, in vivo, and process codes. Descriptive codes captured the basic contents of faculty interviews, with in vivo codes used sparingly to record unique or provocative opinions. Descriptive and process codes were applied to the researcher's observation notes and collected curriculum documents. Process codes denote action by utilizing gerunds to describe real or conceptual activities (Saldaña, 2015, p. 111) and were used to emphasize the goings-on in each classroom.

5 FINDINGS AND DISCUSSION

5.1 What Classical Education Is

When asked to describe classical curriculum and instruction, 12 of the 14 teachers interviewed described the trivium itself. As Teacher B put it: classical education *is* the trivium. Classical academy teachers claimed to actively utilize the trivium framework in their teaching; some indicated that trivium use is so well-engrained in their practice that they no longer need to expend effort to incorporate it. Faculty members referred to the disciplines of grammar, logic, and rhetoric as stages of learning and/or child development, a view originating with Dorothy Sayers in her 1947 speech advocating a return to trivium-based education.

In fact, participating teachers' interpretation of the trivium as a model for the developing mind resembled Sayers's in several important details. Faculty claimed that young children in the grammar stage of development are especially adept at absorbing and memorizing facts. Teachers A, C, and G described young children's brains as "sponges" for their capacity to soak up information. Logic-stage children were characterized as questioning, always asking, "why?" The rhetoric stage was described as a time for synthesizing knowledge, practicing self-expression, and specializing in desired subjects. Faculty also shared Sayers's view that effective curriculum and instruction must proceed, in order, through the three trivium stages. Teacher G likened a trivium-based education to building a house: "You don't start with the roofline, you know?"

Notably, faculty members who lauded Sayers's ideas were unfamiliar with the woman herself. Instead, they named classical homeschooling author Susan Wise Bauer as the primary source for their understanding of the trivium and classical learning more generally. Indeed, Wise Bauer's classical homeschooling guidebook, *The Well-Trained Mind* (2016)*,* written in partnership with her mother, educator Jessie Wise, is what inspired Classical Academy's founder to build the school in the first place. Middle school students at the academy even take a required course called "Well-Trained Mind." The book uses Dorothy Sayers's trivium-developmental framework to organize its detailed curricular recommendations, and it is through this book that Sayers's influence can be felt at the school.

Beyond the trivium, teachers at Classical Academy characterized classical curriculum as structured, grounded in consistent routines, and partial to repetition, recitation, and drills to promote memorization and automaticity. Teacher A remarked that the routine and structure of the classical paradigm is particularly suited to neurodivergent learners, such as those diagnosed with autism spectrum disorder. In teacher interviews, another shared value emerged: the importance of content and skills integration across grade levels and disciplines. One teacher described specific efforts to reinforce content in another subject within the same grade level; another mentioned working with instructors in higher grades to scaffold certain learning activities, such as note-taking. Teacher B explained that faculty at Classical Academy work closely to ensure that transitions from one grade to the next are smooth, and that content and learning strategies at one grade level are repeated to some extent in the next. The importance of integrating content across disciplines is another idea which originated with Dorothy Sayers but made its way into Classical Academy's curriculum and practice through Wise Bauer.

The repetitive looping of content and skills was found to be a core tenet of classical curriculum design at the academy. Teacher C asserted: "A key component to a classical education is that it cycles, or loops." Another instructor described the school's math program as "very spiral" (Teacher E); others mentioned content or skills repeatedly encountered across multiple grade levels, with students "go[ing] deeper each time" (Teacher K). All language arts and social studies teachers at the academy participate in a looping world history timeline, where students are repeatedly exposed to content relating to various historical periods (ancient, medieval, Renaissance, etc.). The source for this pattern is Wise Bauer. The practice of looping or spiralling curriculum is scarcely mentioned in the literature on classical education, nor is it specifically mentioned by Dorothy Sayers, thus its prominent role in curriculum design at Classical Academy was an unexpected finding.

Also unexpected was the sheer diversity of personal views on the meaning and purpose of a classical, trivium-based education. Teacher A described the classical paradigm as a philosophy focused on teaching the "whole child," and dedicated to "encircling…children with everything they're going to need" for successful entry into the "real world." Several others characterized classical learning as student-driven, or at least deferential to student interests, and favoring developmentally appropriate classroom activities. Teacher G, on the other hand, framed classical education as a "teacher-centered," "teacher-led" pedagogy aimed at "finding the pleasure in hard work." Other curricular goals mentioned include creating lifelong learners, preparing for college or career, molding well-rounded individuals, seeding an appreciation for classical art and literature, and fostering a desire to serve one's community. Learning for learning's sake did emerge as a

shared sentiment among five participants, with one noting of alumni: “They’re successful and they’re still working at Chick-fil-A, but that’s okay, because they’re readers and they’re learners” (Teacher G).

In discussions about contextual variables impacting curriculum and practice, Classical Academy faculty noted the need to adhere to state and College Board content standards, the introduction of new course materials or technologies, the integration of pedagogical best practices, and, for newer faculty, learning the unique expectations of teaching the trivium. Teacher G suggested that learning those expectations takes considerable training and practice; Teacher F, on the other hand, referred to classical instruction as natural and intuitive, a model that could easily be applied in any public school. While Teacher G drew a strong contrast between classical teaching and typical modern teaching practices, Teacher A stressed the ease with which it is possible to incorporate standard teacher training in a classical setting.

5.2 What Classical Education Looks Like

That standard teacher training did come across in classroom observations, which provided insight into what a classical, trivium-based education looks like in practice. Direct instruction is a popular teaching strategy subjected to decades of research (Muijs & Reynolds, 2017), and it was in use to varying degrees in every observed classroom. Teachers personalized their classroom spaces to promote learning and engagement, and school hallways were bedecked with positive messages to foster a sense of belonging, such as “You Belong Here” and “We Are Classical Academy.” All observed teachers integrated various technologies into their lessons, including interactive whiteboards, microphones, document cameras, and digital workbooks. They used standards-aligned curricula such as Shurley English™ and Saxon Math™.

In elementary school classrooms, children practiced counting and phonics. They sang and danced along with educational videos, listened to stories, and wrote in personal workbooks. They used the interactive whiteboard to answer pronunciation, spelling, and grammar questions. Their classrooms were bright and colorful, with student photos and artistic creations lining the walls and decking the hallways.

Students in the upper elementary grades were reading classic works of literature such as *Frankenstein*, *Beowulf*, and *Canterbury Tales.* As with the aforementioned looping historical timeline, students will loop back to these advanced titles in later grades to analyze their content at greater depth. Several teachers testified to the importance of reading “great books,” or “classics” of the Western canon, in the classical learning paradigm. Deference to this body of literature manifested itself in the school’s central hallway, which features a massive mural honoring recognized classics such a Harper Lee’s *To Kill a Mockingbird*, Homer’s *Odyssey*, *The Diary of Anne Frank*, and Agatha Christie’s *Murder on the Orient Express,* among others. Teacher L noted the challenging nature of the reading at a classical academy:

> I do think that’s the hardest part for students and parents…When they’re reading *Don Quixote* in the seventh grade, they struggle through the classical language in the book, and they want to know why they can’t just *read something*, and it’s like, “Well, we are a classic model.”

Upper elementary students were also observed participating in rigorous drill and recitation activities. As if on cue, standing as one now and then to sing a mnemonic jingle, or to chant answers in unison in a call-and-response activity. (The rehearsal of jingles is strongly emphasized in the Shurley English™ curriculum as a means to encode information.) Notably, children at Classical Academy are introduced to Latin in the third grade, and all middle schoolers are required to complete three consecutive years of Latin coursework on top of this early exposure. The inclusion mandatory Latin study is aligned with Dorothy Sayers’s conviction that Latin is the “best grounding for education” (Sayers, 1948, p. 11), a sentiment expressed with a bit less enthusiasm by Wise Bauer in *Well-Trained Mind*.

Middle-school learners were observed working through document-based questions, diagramming sentences, copying notes, taking a quiz, solving math problems, doing web quests, and conducting peer reviews of recently drafted essays. The essays were written on the topic of life in the medieval period, reflecting that cycling world timeline traced to Wise Bauer’s *Well-Trained Mind.* The middle-level teacher facilitating the peer review noted that students had recently participated in a Socratic Seminar, which she believed was one of their favorite activities.

In high school classrooms, students were observed analyzing documents on a gallery walk, taking notes, participating in guided and independent practice, and working in groups on long-term creative projects. Observed middle and high school teachers made a noticeable effort to provide a serene and comfortable classroom environment for their students. They used ambient lighting and calming scents, set up cozy reading nooks, and played quiet classical music to create a serene atmosphere conducive to learning.

Indeed, student needs, interests, and behaviors had a clearly discernible impact on the delivery and quality

of classical instruction at the school. Unsurprisingly, the need to redirect students' attention during class time occasionally slowed the pace of an observed lesson. Two faculty members mentioned to the researcher that student absences and late-year enrollments sometimes triggered a change of plans. Teacher C discussed the frequent need to pivot during a lesson in response to student questions or misconceptions; Teacher H mentioned the necessity of modifying curriculum to address specific pandemic-related learning gaps. Teacher A described her own practice of capitalizing on "teachable moments" and promoting "student-instigated" learning. Teacher L expressed concern for students' mental and physical wellbeing, and worked multiple wellnesses breaks into her lessons to ease students' stress and help them release pent-up energy. The researcher witnessed one such break, during which students were allowed to run freely on the campus grounds before participating in several aerobic and stretching exercises led by their teacher.

This demonstrated care for students was balanced by the high academic and behavioral expectations projected by academy faculty throughout the site visit. Teacher L described high expectations and academic rigor as given features of a classical education. Teacher J characterized faculty expectations as "super high," and stated confidently that students can and do meet those expectations. As a demonstration of their exceptional knowledge, one middle-level teacher asked her students to recite, from memory, the MLA formatting requirements for an essay or research paper submission. They did so with ease, and the researcher was indeed impressed by their powers of recollection. The excellent quality of student work provided to the researcher by faculty members also speaks to the lofty standards to which they hold their charges.

Cellphones are forbidden at Classical Academy, and none were visible to the researcher during the site visit (not even in the hallways or the lunchroom between classes). Academy students are not permitted to visit their lockers during class time, and must come to class prepared and with due assignments in hand. If they fail to do so, they fail the assignments. Teachers D and H spoke on the occasional necessity of assigning failing grades when students do not satisfy academic or behavioral requirements. The former expressed relief that Classical Academy trusts its teachers to assign appropriate grades: "This is the only school that I've taught at that actually lets you fail anybody." All in all, Classical faculty members felt empowered by school administration to employ their professional judgment in response to student lapses in conduct or academic performance.

Ultimately, though, teachers at Classical Academy expressed great faith in their students and believe their expectations are developmentally appropriate. On the topic of high expectations, Teacher C (an early elementary instructor) shared the following:

> That's just a big misconception—this whole, "You're so rigid." Rigid is not the word. We have high expectations, but I wouldn't call us rigid. We have lots of grace. We have lots of understanding for the fact that they are kids. But we do know that if we have a high expectation, they're capable of meeting it. I've heard so many parents say, "My kid could never [learn classically]. They just don't learn like that." Well, have you tried? They might! They might learn like that! It seems daunting. It sounds like a lot, but they're capable of a lot more than we give them credit for.

6 CONCLUSION

Data collected from Classical Academy and its faculty confirms that there is a strong conceptual link between the idea of a "classical" education and fidelity, in some form, to the trivium, a link suggested in the literature and dating back to the first foundation of a classical school in the United States in 1981. It may well be appropriate to define classical education as "trivium-based education" (Perrin, 2004, p. 7). What's more, the statements made by faculty members demonstrate that, within the classical paradigm, the trivium of grammar, logic, and rhetoric is not a set of disciplines to be learned, but a model for learning itself and the natural course of child development.

Most remarkable is the fact that this trivium-developmental framework is derived not from years of educational or psychological research, nor from the scientific community, but from the mind of a British mystery novelist. Dorothy Sayers is the origin of the "progressive retrogression" (1948, p. 10) to the trivium, and to the beliefs shared by Classical Academy faculty: beliefs about children, their proclivities, and their learning capacities; essentially, what is developmentally appropriate for them to learn and do. The conduit for this belief system was not Sayers's 1947 Oxford address, but Susan Wise Bauer's and Jessie Wise's *Well-Trained Mind* (2016). Indeed, another notable finding of this study is that a homeschooling guide such as the Wises' can be successfully adapted for use in a public school setting.

Despite the strong influence of Sayers and Wise Bauer, and a shared core belief in the trivium, in many ways, teaching and learning at Classical Academy resembled teaching and learning at any school that sets high expectations for students. Standardized curriculum, stringent academic and behavioral requirements,

and the use of direct instruction are standard fare in non-classical K-12 institutions. Additionally, teachers at the academy faced challenges to curriculum implementation that any public school teacher might face, such as the necessity to differentiate instruction to meet students' needs, or to properly adhere to state learning standards.

Classical Academy faculty spoke so earnestly about the trivium and the classical paradigm, but taught content and engaged in pedagogical practices that were, by and large, undistinguishable from those utilized in regular, non-classical schools. How can this be? This discrepancy suggests that classical education is neither a curriculum nor pedagogy, but rather a mindset or conceptual framework. And it is a malleable one at that, given the variety of views shared by faculty beyond their descriptions of the trivium. Is a classical education student-driven, or teacher-centered? Is it intended to foster a love of learning, a desire for service, or to prepare one for success in the real world? Is it difficult to teach classically, or does it come naturally? It may all depend on one's past experience and current perspective. However, the importance of maintaining high, developmentally appropriate expectations for students did come across quite strongly at the academy, in both teacher interviews and in classroom observations. Perhaps this is as central to the classical mindset as faith in the trivium as a model for learning and development.

This study has provided new insights into the ways in which classical educators define a classical, trivium-based learning paradigm, and what that paradigm looks like in practice, but it has hardly "cracked the case." Conclusions drawn from a single school site cannot be generalized to all classical schools, and it is not yet clear how the presence of a classical mindset directly influences the process of curriculum design or implementation. It is also not known how a classical outlook interacts with the conservative socio-political perspective exhibited by influential classical organizations involved in the funding and expansion of the movement. These are questions that need answering. Many thousands of children and teens across the United States are currently enrolled in so-called classical schools or live in states seeking to imbue their educational programs with classical influences. Future research is in order, not only to better define the classical model and the use of the trivium, but to investigate the efficacy of such an approach and its impact on students. Learning more about the classical mindset is an ethical imperative, and the author hopes that researchers in the field of education will heed this call to attention.

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