



THE ARCHITECTURE OF A ROEPER EDUCATION

by Karen Johnson
Upper School Director

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THE ARCHITECTURE OF A ROEPER EDUCATION



BOB BENYAS

Founders Annemarie and George Roeper

Our cultural history matters, for it gives both shape and meaning to the learning and teaching that have happened at Roeper for more than 75 years now.

I have a not-so-secret fascination with anthropology. To be sure, my training in the humanities and social sciences has inspired in me an everlasting curiosity about people — how we think, believe, form identities, behave, and sustain practices based on our social and cultural environments. The Roeper community is indeed an enchanting ecosystem of its own with George and Annemarie having granted to us the philosophical landscape and educational features which we continually aspire to hold in careful balance.

I have spent a not insignificant amount of time over the past 10 years searching for a way to articulate the cultural story that I have come to know for Roeper. Fortunately, having conversations this year with David Feldman, Leslie Hosey, and Brian Corley has been especially important in my own reflections and has also yielded a collaborative presentation that seems to capture and communicate the singular nature of a Roeper education. Our cultural history matters, for it gives both shape and meaning to the learning and teaching that have happened at Roeper for more than 75 years now.

I am reminded of an observation shared with me not long ago: if we don't tell our story, someone else will tell it for us. What follows is an abridged version of the presentation that we have built, auditioned, and shared over the course of this school year. It is one way to tell our own story. It represents a kind of ethnographic narrative collected from years of field notes and interviews and hopefully it does justice to the awesome legacy left to us by George and Annemarie.

PART ONE: GIFTEDNESS

In America today, there are as many definitions of gifted as there are states in the country. Giftedness is commonly regarded as a constellation of characteristics expressing themselves variously in school-age individuals. A study by McClain and Pfeiffer (2012) notes that about one-third of states include leadership in their definition and about half include creativity. The overwhelming majority of definitions, however, focus on intelligence and high achievement, something that is unsurprising given the prevailing popular notions of gifted students as bookish kids who easily attain high marks.

Most states will use an IQ score (and sometimes that alone) to identify kids for gifted programs, and very often this score is used in tandem with high achievement on standardized tests. Less frequently, public schools will rely on teacher nominations and rating scales as well as measures of creativity. Only two states consider a behavior checklist as a component for selection into gifted programs.

This all seems misguided, for an IQ score and performance on a standardized test reveal at best a high level of intellectual promise and a certain savvy with test-taking. Moreover, these means for determining giftedness are fixed upon measures that describe what gifted might look like from the outside and not at all what it is like to experience it from the inside — what appears to be a gift to others may in fact be a great personal struggle. Finally, it is inherent in such common notions of giftedness that once someone graduates from high school, they cease to be gifted; in other words, there is no meaningful sense of giftedness across the lifespan.

We know that George and Annemarie thought differently. Two quotes are of particular importance here:

The truly gifted person is one who is capable of revising what is known, exploring the unknown and constructing new forms. — G.A.R., "Changing Concepts of Giftedness," 1962.

In short, giftedness is a greater awareness, a greater sensitivity, and a greater ability to understand and transform perceptions into intellectual and emotional experiences. — A.M.R. "How the Gifted Cope with Their Emotions," 1982.

It is a striking departure from today's currents in gifted education to give such prominence to the inner experience of the individual, whether that be intellectual or emotional or some combination of both. The emphasis on creative thought is also conspicuous here. But perhaps most significantly, the Roepers promoted a causal model of giftedness that runs deep and seeks to explain how the gifted personality attempts to make sense of and build theories about the world around them.

Building on the work of the Roepers and including Annemarie herself, a group of psychologists and school professionals convened in the late 1980s to redefine giftedness in light of the inner experience of the gifted person. The cohort came to be known as The Columbus Group, and it published a definition of giftedness that maintains a close alliance with the scholarship and beliefs of our founders:

Giftedness is the asynchronous development in which advanced cognitive ability and heightened intensity combine to create an inner experience and awareness that are different from the norm.
— The Columbus Group, 1991.

Today, this definition has been promoted on the Roeper website and among those scholars and professionals who have sought to move away from the talent development model and achievement model of giftedness that still have a stronghold among the vast majority of gifted programs in the United States. Jim Delisle, former Roeper School Trustee and a prominent scholar on giftedness today, has expressed that “gifted is not what you do, it’s who you are.” The Columbus Group definition endures because it speaks to this notion — giftedness is not something that can be turned on and off; it is inherent to the nature of the individual.

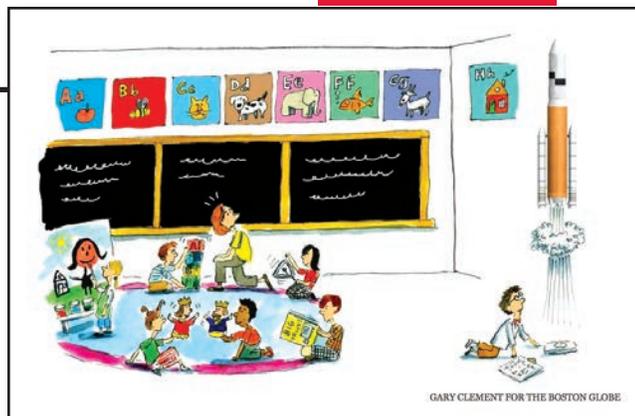
Over the last couple of years, we have had the privilege of bringing in and working with another prominent scholar on the topic of gifted education: Joyce VanTassel-Baska, Professor Emerita And Founding Director of the Center for Gifted Education at The College of William and Mary. During the first summer our faculty and staff had the chance to pick her brain, the question was raised about Joyce’s preference for explaining giftedness. Joyce was both candid and clear — giftedness can be largely defined by three distinct elements: precocity, complexity, and intensity. It is, to be sure, a somewhat different approach to giftedness, yet it dovetails nicely with the work of The Columbus Group.

Joyce is responsible for the genesis of the Integrated Curriculum Model (ICM) for gifted learners (1986). Applicable to any subject matter, it seeks to nurture the gifted individual’s desire for advanced content, create a framework for that content based on broad interdisciplinary themes, and develop

and refine the skills that are exercised with such content. This curricular model does well to accommodate for the asynchronous nature of the gifted intellect and it capitalizes on the ability of gifted learners to function at a highly abstract and complex level. The combination of these two elements — precocity and complexity — translates into a cognitive profile that is especially adept at making interdisciplinary connections, applying critical thinking skills (analysis, synthesis, evaluation), and coping with real-world problems. This is the kind of powerful mind that can change worlds: the capacity for generating creative, out-of-the-box solutions is precisely the resource that the Roepers believed could stave off humanitarian crises and catastrophes, like the one that they themselves experienced.

Inasmuch as the ICM expresses the same values that George and Annemarie held with regard to the intellectual needs of the gifted learner, it decidedly does not attend to the equally important dimension of intensity, which Annemarie in particular sought to understand. Here, her family’s passion and connection with the development of the personality school in psychology led her to study intimately the work of Kazimierz Dabrowski (Polish psychologist, 1902-1980). In Dabrowski’s theory of personality development, he describes a set of “overexcitabilities” (OEs) from various domains that are present in all individuals, but which can become particularly intense for gifted individuals. Whether it be a heightened ability to engage in pretense/imagination or overwhelming tendency to have strong and complex emotions, the gifted individual has concentrations of certain personality characteristics which result in intense responses to the environment.

One might even assert that these overexcitabilities, while they do tend to fall within the upper reaches of average human experience, can extend beyond and become disorderly. The jury is out as to whether gifted children are in fact more at-risk for psychological/emotional disorders (Neihart 2011), but one thing is clear: when a gifted child displays



“Gifted is not what you do, it’s who you are.”

— Jim Delisle

George and especially Annemarie understood that gifted children need an educational environment that respects their intensities for all that they are and does not seek to quiet them for the sake of normalizing such characteristics.

a certain level of intensity or overexcitability, it can be misunderstood and even pathologized because it does not fall within the average range of human experience. George and especially Annemarie understood that gifted children need an educational environment that respects their intensities for all that they are and does not seek to quiet them for the sake of normalizing such characteristics — just as these overexcitabilities could be seen as abnormal, they too could be seen as advantageous for divergent thinking and problem-solving.

When we take the characteristics of precocity, complexity, and intensity for gifted students and translate them into a curricular experience that capitalizes on their strengths and passion for learning, there are six main areas that can be the focus for educational practices: advanced content, higher-order thinking skills, conceptual and interdisciplinary learning, multicultural and multi-perspective approaches, expressions of creativity, and inquiry-based instruction. These are the pedagogical rafters that gird our gifted education program, and they are aligned well with the Integrated Curriculum Model that Joyce VanTassel-Baska has outlined in her research and scholarship. Our faculty is adept at working within these areas to bring the most meaningful and challenging experience to our students. A Roeper education does, however, go far beyond these best practices for gifted students — our philosophy provides added dimension and a scaffolding for our program that is unique among gifted schools in America today.

PART TWO: THE ROEPER PHILOSOPHY

It was not until 1956 that The Roeper School began to focus on gifted education. With the launch of Sputnik and a desire to be at the intellectual fore on the global stage, trends in American education at that time were aiming to tap into our nation's high-potential students. Annemarie and George were

keen to maintain the philosophical framework that was roughed out for The Roeper School in 1941. Constructed out of their personal and intellectual experiences, the Roeper philosophy provided and continues today to provide a unique scaffolding for gifted education. The Roeperes were concerned about the social and emotional toll on gifted children that came with the initiative to draw on the nation's intellectual resources. It was they who recognized the responsibility to maintain a humanistic orientation in an approach to education. The beliefs codified at the beginning of the 1981 Philosophy Statement — our core tenets — are those that capture the essence of this humanistic orientation.

To prepare this future generation to deal with the unknown

Further into the 1981 Philosophy Statement, George and Annemarie explain that this future should be regarded as that “which will not be anything like the future which is now our present and past and for which we were so woefully unprepared in many ways.” These are the words of witnesses to genocide and human complacency. Preparing each generation to negotiate the future is both a simple statement and a visionary one, and it can be interpreted along a couple of different dimensions. On the one hand, a preparation for the future will require a set of practical skills and real-world knowledge; on the other hand, preparing for the future also requires an emphasis on moral and ethical values that uphold humanistic principles.

Don Ambrose, Professor of Graduate Education at Rider University and current Editor of the *Roeper Review*, authored a comprehensive examination of the knowledge, skills, and dispositions needed for the 21st century, including: multimodal literacy, panoramic scanning, altruism and empathy, as well as interpersonal acumen. He further explains how many of these skills and mindsets are natural inclinations for gifted students — in particular, their creative, divergent, interdisciplinary, and nuanced critical thinking, and their capacity for solving fluid, emerging problems. In other words, gifted students are uniquely poised with a Roeper education to be amply prepared for the 21st century.

As much as practical and problem-solving skills can equip students for a satisfying and successful



life path, one can also interpret this philosophical tenet in terms of the humanistic orientation needed for a respectful and peaceful existence in this world — one that the Roepers watched go awry with the rise of Nazism in Germany. It is perhaps best summarized by George's own words shared at the Junior-Senior Dinner in 1981: "I hope you leave this school with a mission. Beware of the enemies of humanism. Try to defend this school and its philosophy as a fortress of humanism. Do not only defend it, but fight for it." For me, this suggests that when there are unknowns on the horizon, humanistic principles will give grounding; they will guide choices and help solve problems when the forecast is cloudy and uncertain.

To make equal human rights for all people a priority

The Universal Declaration of Human Rights (UDHR) by the United Nations was made in December of 1948 as a goal for all people everywhere. The first three articles of the UDHR state that: "All human beings are born free and equal in dignity and rights Everyone is entitled to all the rights and freedoms in this Declaration, without distinction of any kind Everyone has the right to life, liberty, and security of person." Annemarie and George indeed would agree with these inalienable rights. The balance of a community rests on its capacity for recognizing the inherent value of each individual within. Further on in the UDHR, Article 26 explains that everyone has the right to education and that "education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms." This was written as if channeling George and Annemarie, for it is easy to imagine

them describing how the ability to govern one's own thinking produces dignity and how all people have a right to access their own abilities through education.

A fundamental part of making equal human rights for all people a priority for the Roepers was their emphasis on making the school and its resources accessible to all children who would benefit from the program, regardless of circumstance. Their firm belief in the value of multiple perspectives permeated the whole community, such that the Roepers took both financial risks and risks to their reputation to hire on a diverse faculty and staff as well. Today, The Roeper School continues to promote diversity, equity, and inclusion in its practices and actively seeks out ways to increase access to historically under-represented populations in gifted education — the sizable portion of our annual budget dedicated to financial aid and scholarship is testimony to our commitment. Moreover, public-private partnerships — such as the one greatly facilitated by the 2018 award of the E.E. Ford Foundation Educational Leadership Grant to The Roeper Institute with the Detroit Public Community School District — are key measures to raise awareness around gifted students from diverse backgrounds and to develop the spectrum of best practices among a community of educators. Through such initiatives of the School and Institute, we remain faithful to this core tenet of the philosophy and fulfill the mission of our founders.

To commit to justice rather than power

Power differentials exist in virtually every human relationship — assessing the authority one has in a particular human interaction is a natural, if highly imperfect, way to negotiate the social world.

When we acknowledge, however, that what we bring to the table is a product of our experiences and status with all its biases and truths and/or when we deliberately construct a platform for equality in interaction, it is only then that we are committing to justice rather than power. School is precisely one of those constructed spaces. At Roeper, this core tenet pervades school culture and decision-making: from students and teachers on a first-name basis to discussions of fairness around who gets to sit on the homeroom couch. Whether it is characterized as student-teacher,

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms.

— UDHR, Article 26



One of the best and surest ways to prepare children for their destiny is to help them discover their capacity for performing or initiating action.

— Abraham Maslow

child-adult, or novice-expert, it is essential to be mindful of the flow of authority in the relationship and to keep it in check, when necessary.

In 1969, George and Annemarie noted that “in order to believe in justice, the child must be raised with justice.” This is a crucial practice for social activism that is alive and well today at Roeper. Justice, for many, is counterintuitive — it takes hard work, and one needs to be intentional about practicing it. By teaching children the value of justice from young ages, we are enculturating them into a world where change can happen more readily. Here the Roeperian sentiment comes to mind of educating students for the world as it should be. If we teach children that the world cannot change and that there is rarely justice, they will grow to believe this is the case. If, however, we teach kids that we can do and be more than the status quo, they will act upon this world to that end and for the better.

To be willing to allow children to participate in the shaping of their own destiny and to consciously prepare them for it

Abraham Maslow’s *Hierarchy of Needs* is a well-known paradigm in education and psychology circles. If physiological needs such as food, water, shelter (by no means guaranteed) are being met, then it is possible for a person to achieve self-actualization and achieve their full potential as human beings, provided that their affective needs are being met along the way. These include a sense of safety and security, a sense of belonging, and a positive sense of self. One of the best and surest ways to prepare children for their destiny is to help them discover their capacity for performing or initiating action — that is, their agency in this world. From there it becomes a matter of encouraging self-actualization by performing acts that satisfy each person’s own potential.

It is in those acts where school becomes especially important, for it is a rehearsal space. By giving kids a voice in how that space is constructed, we are in fact promoting self-advocacy and the process by which one learns how to learn. School is a playground, in the truest sense of the word, where one practices in safety and security the skill of self-advocacy needed to fulfill one’s potential. It



is a skill that has a recursive appearance: in Lower School, it might look like a child learning how to express their emotions; in Middle School, it could be learning how to seek assistance; and in Upper School, it manifests in the satisfying completion of a senior project, designed and executed fully by the student. When we allow students to participate in the shaping of their own education, we are helping to instill a self-image that includes active engagement and ownership that will carry them through life and bring them satisfaction.

Roeper teachers know this process well, and it is very much akin to learning that takes place within the “zone of proximal development,” as described by Russian psychologist Lev Vygotsky. This is the sweet spot in pedagogy, where an expert deftly positions a novice into a problem-solving space that is just within reach and stealthily guides them through achieving a new understanding. For a teacher, this is magical, and for a student, it can be sea-changing. For Annemarie, agency and self-advocacy became crucial elements in her Self-Actualization and Interdependence (SAI) model for education, seen in the later years of her scholarship. Elevating the interdependence piece to such prominence is especially notable for it acknowledges that one does not act in a vacuum and that the pursuit of one’s destiny requires balance with and compassion for the larger community.

To view the needs of each child independently

This foundational belief goes hand-in-hand with the previous, in that it is necessary to personalize education in order to promote agency, self-actualization, and self-advocacy. A positive, emotional attachment to learning must be forged, which comes from an individual’s personal interests and preferences. In Stage III, passion

projects are an excellent demonstration of this as a child learns for learning's sake and develops inner motivation. Or, it could be the Middle or Upper School student with such a tremendous verbal fluency and appreciation for language that they pursue independent study work in Egyptian hieroglyphics, Japanese, or Basque. Because children learn best when they are learning outwards from their strengths and taking risks from there into uncharted territory, George and Annemarie were keenly attuned to the affective needs in the pedagogical relationship and the role that personalizing the educational experience accelerates growth.

There may be, however, a more philosophical take on this core tenet. This concerns the ontology of independence: that is, being in state where one's needs are free from another's authority or control. When we accord this meaning to the notion of viewing each child's needs as independent, we provide for the child to become self-governing, in other words, autonomous. It is telling that the 1969 version of this core belief read, "to view the needs of each child independently of preconceived notions of educational methods" (emphasis mine). The Roeperes seem to say here that when the pedagogical scaffolding is peeled away, it is the autonomy of the learner that endures and sustains them.

At the end of the first year of Roeper as a gifted school in 1957, George addressed the PTA and explained:

The philosophy of the school will remain the same. We still try to see in every child the human being first as we always did. Personality education and the emphasis on human values still has priority above everything else because we know that also in gifted child education the adjustment to the realities of life itself is a greater determining factor for success than the talent or intelligence itself. The psychological understanding of children, gaining insight of the motivation of their behavior, is still paramount in our approach.

As much as currents in gifted education may shift and change, the Roeper philosophy remains the heart and soul of the school and our educational practices; we may sometimes need reminders to return to our roots, but the priority of the philosophy in a Roeper education cannot be denied.

PART THREE: PEDAGOGY

With the Roeperes' perspective of giftedness as well as their philosophy, our story of the architecture of a Roeper education looks complete: there is a visible infrastructure of humanistic principles supporting a canopy of best practices for gifted students. What we see less often, however, is the foundation for this edifice — the nature of The Roeper School's historical substructure contributes the vital ground-work needed to sustain the educational experience we offer today. We must travel back to the youth of George and Annemarie and immerse ourselves in the educational philosophy of her parents, Max and Gertrud Bondy, for it is in this context — and that of their school at Marienau in Germany — that we can experience the influence of the educational beliefs and practices of our historical past.

The history of education in America and Germany is strikingly similar in terms of the philosophy behind it, perhaps due in large measure to a Prussian influence. Under the Prussian Kingdom of the 18th century, free and compulsory primary education was introduced, and a system of schools began to populate the country. The goal was to provide basic skills instruction and character education. In the 19th century in America, Horace Mann brought the Prussian school model to Massachusetts and initiated the Common School movement. This movement also focused on basic skills and moral education; the former was to facilitate a workforce in an age of nascent industrialization, the latter was to produce an upright citizenry. It was about this time that the emergence of grade-levels by age and the delivery of direct instruction appeared, as they were means for the efficient schooling of a large number of students. Yet this kind of manufacturing of citizens, while noble in its pursuit, was seen as unsatisfying to many educators in terms of a child-centered approach.

The response to the Common School movement in America came in the form of a model for education, advocated by John Dewey, that blended the emotional and intellectual, the individual and society. As Dewey himself wrote in *My Pedagogical Creed* (1897),

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**— John
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In sum, I believe that the individual who is to be educated is a social individual, and that society is an organic union of individuals. If we eliminate the social factor from the child, we are left only with an abstraction; if we eliminate the individual factor from society, we are left only with an inert and lifeless mass. Education, therefore, must begin with a psychological insight into the child's capacities, interests, and habits.

Given the common ancestor of the Prussian Volksschule, it is not surprising that a similar movement was happening in education in Germany at the turn of the 20th century. This was the milieu in which Max and Gertrud Bondy began to develop their beliefs around a fulfilling education for children. Although the philosophy of Max and Gertrud Bondy might not technically be regarded as one of progressive education as Dewey's would be, both share a number of central tenets that did represent a departure from the traditional model of schooling that dominated their respective national landscapes.

For Max and Gertrud, their beliefs led them to become educators after the First World War. Beginning in 1920, they founded a series of schools where George and Annemarie enjoyed their youth. In 1929, they moved their school to Marienau, where many of their beliefs about the ideal education came to fruition. It is a notable coincidence that Max and Gertrud elevated on high the same kinds of democratic principles that John Dewey championed in his efforts to reform American education. In her memoir of Marienau, Annemarie writes:

The students truly owned the school. They participated in the decision-making, including whom to admit It was a real, working democracy. — Roeper and Mireau, 2012: 64

As one of foundational pieces of an education at Marienau, one can see how the emphasis on a democratic community shaped the philosophical beliefs that George and Annemarie would later use as a model for interactions and decision-making at The Roeper School.

In addition to promoting governance by the people, a focus on the psychological development of children characterized the approach of the Bondys as well as that of other progressive

educators in the early 20th century. For Gertrud, this meant the application of psychoanalytic techniques to foster the healthy emotional growth of children. Gertrud's training with Sigmund Freud himself inspired her to become an early adopter, as it were, of psychoanalysis in a developmental context. Moreover, with the emerging work of Swiss psychologist Jean Piaget (1896 – 1980) and Russian psychologist Lev Vygotsky (1896 – 1934), the cognitive and emotional needs of developing children came to have greater significance in educational settings. The importance of a child's emotional security was central to the developmental methods and educational practice of the Bondys: Gertrud was known to offer an unconditional love to students that Annemarie believed, "saved a whole generation of young people" (Roeper and Mireau 2012: 69).

Life and school were intertwined at Marienau. It was a holistic, or whole-child, environment that would later become an essential component of a Roeper education as well as an ingredient for other schools — such as Reggio Emilia, Montessori, Quaker, and Steiner — that also shared a progressive heritage. To be sure, a whole-child approach meant attending to the different needs of a learner — social, emotional, intellectual, physical, psychological. It also entailed an investment in the individual through a focus on "learning how to be yourself and developing your own identity" (Roeper and Mireau 2012: 63-4). A holistic education did not stop, however, with the fulfillment of one's individual path, but rather it was equally dependent on a child's sense of being part of a community — for Annemarie and George, the community at Marienau left a lasting impression that indeed nurtured a sense of belonging that they later sought to reproduce at their own school.

It is curious how Annemarie recalls that "despite my parents' radical educational methods and philosophy, the school curriculum at Marienau was in some ways very traditional — emphasizing reading, writing and, of course, arithmetic" (Roeper and Mireau 2012: 8). Even so, physical activity/athletics along with music, dance, and art were essential parts of a Bondy education. Although not nearly as robust as the integrated curricula of American progressive educator Francis Parker (1837 – 1902), the program at Marienau, through its "morning-talks" or "America evenings," undeniably fostered discussion and experiences that crossed



disciplines and sought a broader understanding of the world around. For the Bondys, and later for George and Annemarie, covering specific, discrete units of content was less important than instilling a love of learning that could tackle any subject matter: “the goal was to reach graduation, but it wasn’t the curriculum that made it different (Roeper and Mireau 2012: 67).”

Of all these progressive educational values, perhaps those with the greatest visibility and significance at Marienau were the merits of a child-centered and experiential approach. Even with Annemarie’s impressions of a traditional curriculum, Max and Gertrud departed from teacher-focused direct instruction by promoting collaborative learning and the benefit of one’s personal experiences, particularly in informal settings beyond the classroom.

It was really what happened after school that made Marienau truly unique. The school day ended at two o’clock, and after that there would be sports activities ... Then, everyone would be totally on one’s own. There was no tight supervision ... You could go anywhere and do anything you wanted as long as you came back by dinnertime ... I had a great deal of freedom ... — Roeper and Mireau 2012: 70

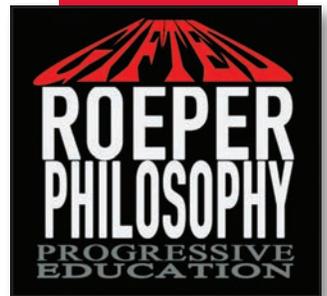
Being afforded the freedom to govern one’s own learning and experience plays a major role in the creation of a student’s inner motivation, and it is this autonomy that Annemarie recalled in her memoir over and above any one teacher or class.

EPILOGUE

This is the Roeper educational history as I have come to know it — a foundation of values that progressed beyond a traditional educational model; a humanistic philosophy for the scaffolding; and a program for gifted students as the roof. While there are many schools for gifted students out there, none share our philosophy or progressive roots. Likewise, the many progressive schools in existence lack a focus on gifted education or a humanistic orientation. The Roeper School is truly unique. While I never had the chance to meet George or Annemarie, my intellectual excursions into their personal and professional histories have only brought a deeper appreciation for their legacy. Their expectations and hopes for children were simple but hardly simplistic — to come to know one’s self and to understand one’s contributions to this world are enduring beliefs that continue to sustain our educational practices 75 years later. ♦

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*The
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unique.*

Karen Johnson
Upper School Director

In her previous career, Karen Johnson was an archaeologist researching children's development in the ancient world. She received her Ph.D. from the University of Michigan in 2007, and shortly thereafter came to Roper, where she has worked to make the study of Latin accessible, entertaining, and challenging for gifted students. During her nine years as the Latin teacher for Middle and Upper School students, Karen also served three terms as a Faculty/Staff Representative on the Roper Board of Trustees. As Karen came into her current role as Upper School Director, a collaborative presentation was created as an overview of a Roper education, which was the inspiration for this article.

To view the presentation, please visit:
<http://bit.ly/JOHNSONprezi>



Special thanks, also, for the considerable contributions of ...

David Feldman
Head of School



Leslie Hosey
Lower School Director



Brian Corley
Middle School Director



Marcia Ruff
School Historian



THE ROEPER SCHOOL

EDUCATING AND INSPIRING GIFTED STUDENTS
TO THINK AS INDIVIDUALS AND TO ENGAGE AS A COMMUNITY
WITH COMPASSION FOR EACH OTHER AND THIS WORLD

**41190 WOODWARD AVENUE
BLOOMFIELD HILLS, MICHIGAN 48304**

**WWW.ROEPER.ORG
248.203.7300**