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ABSTRACT

This publication contains selected articles reprinted from 1969-70 issues of The National Elementary Principal devoted to the theme that the school as an institution must operate on and reflect humanistic values. Content includes analysis of the crucial problems of dehumanizing aspects of schools, discussion of educational philosophy, exploration of learning process, student needs, and teacher role, and offers some directions and guidelines for change to make the schools not only academically excellent but more human places for children to learn and develop. The 41 articles are divided into two topics: 1) The Elementary School: Humanizing? Dehumanizing? and, 2) Dehumanizing Our Society--Through Education and With the Active Support of the Public. Authors include principals, superintendents, teachers, scholars and parents. (Author/JSB)

The Elementary School: Humanizing? Dehumanizing?

A reprint of selected articles from the 1969-70 issues of
THE NATIONAL ELEMENTARY PRINCIPAL

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THE ELEMENTARY SCHOOL: HUMANIZING? DEHUMANIZING?

Dehumanizing Our Society—Through Education and with the Active Support of the Public

FOREWORD

In every child who is born, under no matter what circumstances, and of no matter what parents, the potentiality of the human race is born again: and in him, too, once more, and of each of us, our terrific responsibility towards human life. . . .

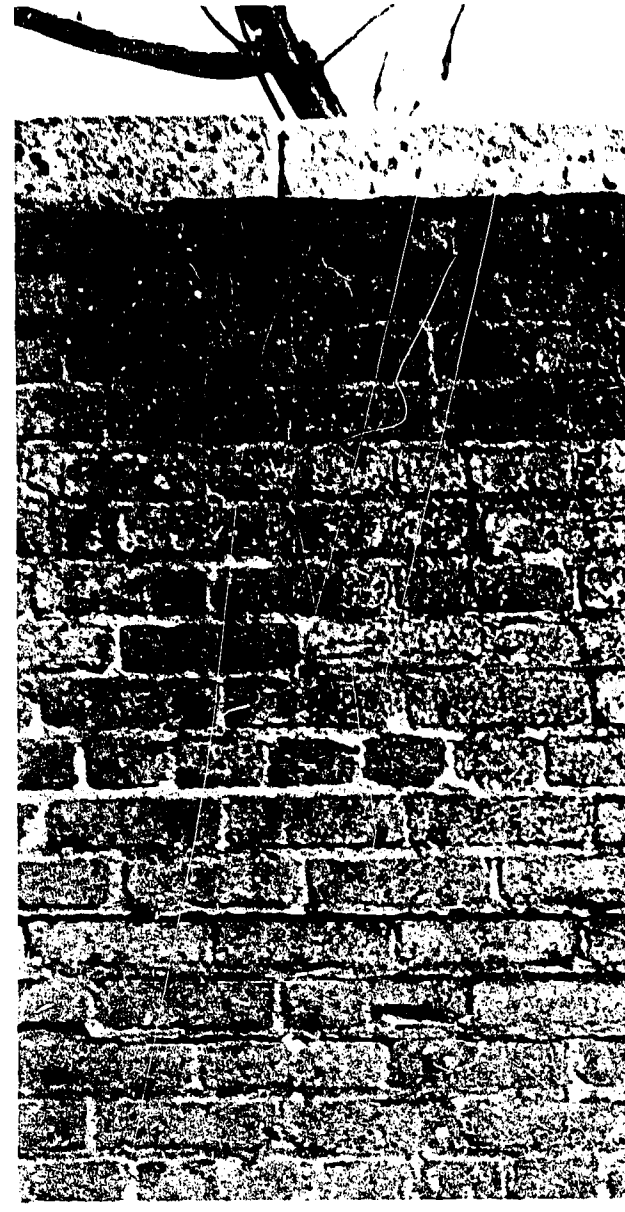
This statement, written by author James Agee, sums up well the awesome responsibility—and the enormous opportunity—the school has in our society today. It is a responsibility that not only extends to developing the child's intellectual and physical capabilities but also to helping him develop as a humane individual. After a period in which the schools emphasized intellectual prowess, this last function has recently become of increasing concern to the educational community and to the public.

The school, however, cannot hope to nurture humaneness unless as an institution it operates on and reflects humanistic values. It must place a high priority, indeed, on the development of fully realized human beings. Some critics have charged the schools with being joyless, mindless, and barren places. If we truly bring the spirit of humanism to the school, we shall open up the school and make it a place that is enjoyable and exciting; a place where teachers challenge students and are challenged by them; a place where students have some choice over their own destinies. The school at its most humanistic *can* help nurture a humaneness in its students; it can help them to become fully *human* beings, and that, we believe, must be its primary function.

During its 1969-70 publication year, the National Association of Elementary School Principals devoted six issues of its journal, *The National Elementary School Principal,* to exploring the topic of *Humanizing the Elementary School.* Principals, superintendents, teachers, scholars, and parents were asked to examine ways in which the schools could become more humane institutions and could help those they serve become more humane individuals. In the final issue of the series, we took a somewhat different approach to the theme of humanizing the elementary school and sought to emphasize its crucial importance by alerting readers to some of the dehumanizing aspects of our schools and the society in which they function.

The Elementary School: Humanizing? Dehumanizing? contains a selection from those six issues. And while it provides no easy answers, it will, we hope, offer some directions and guidelines for change—and above all spark a renewed commitment to make our schools not only academically excellent but more *human* places for children to learn and develop.

Paul L. Houts
Director of Publications



BY profession, I'm a psychiatrist. But I've become concerned and interested in education because I have had many contacts with educators. And many educators are complaining that they have a lot of kids in their schools who are hard to get along with. In desperation they will even ask a psychiatrist to come in and see if he can do anything about it. So I now consider myself a psychiatrist who is desperately trying to become a school teacher in order to help the school teachers who are trying to become psychiatrists.

Shortly after I completed my psychiatric residency, I went to the Ventura School for Girls, a California school for older adolescent, delinquent girls, where we worked to help them rehabilitate themselves. One thing these girls said frequently was: "Dr. Glasser, we always failed in school." And they *had* failed, starting very early. They said: "It was usually in elementary school that we began to feel we weren't really wanted by the people there. And we didn't do very well." They admitted quite honestly that they did lots of things that made the people in the school *not* want them. Nevertheless, their feeling about school was that it wasn't a very good place, that they weren't going to make it there, that the teachers didn't care much about them and they didn't care much about the teachers. They cut school frequently and felt that everybody was happier when they did.

When these girls came to the Ventura School they couldn't cut school any more. We also had another advantage. We could say honestly, "You can't flunk out of this school; there's no place we can send you. If you want to give us a hard time and make everybody miserable, you can, of course. But since we can't send you anywhere else, that's foolish. You will just be making life hard for yourself, too."

Sometimes the girls would say, "You know, this isn't a bad school." I would ask, "Why?" And they would say, "Well, you don't fail here. Whatever you do, whether you do well or do poorly, you don't fail. And if you do poorly, they give you time to catch up."

Gradually, I came into the public schools. And the first thing I noticed was that the situation in the public schools was a lot rougher than in the school for delinquent girls. There was no way you could keep your finger on some of these kids; they were vibrating all over the building. This was a really difficult situation and I became frightened. Like anyone else who is frightened and feels inadequate, I looked for excuses for why I couldn't be effective. One of the excuses I gave was this: "You've got some things, inherent in your school,

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This article contains excerpts from a much longer article which appeared in the September and November 1969 issues of *The National Elementary Principal* and was based on a speech given at the Association's Annual Meeting in Las Vegas in 1969. The full text of the article is available in a 24-page pamphlet. See page 9 for order information.

WILLIAM GLASSER, M.D.

that are doing very bad things to the kids. There are some things within the educational process itself that aren't very good."

School people don't like to hear this, and they kept asking, "What are they?" I said, "Well, you're giving these kids a very difficult time, and their reaction is quite normal. They don't know what to do so they start fighting back."

And then I would ask: "Why are you failing all these kids?" Every child they brought in to see me was failing in school. It did seem to me that the kids weren't really doing as much as they should. But they were labeled as failures, and they were behaving the way failures behave. At school we *really* label children failures. We throw a report card at a child and we say, "Kid, you flunked! Take this report home to your parents and let them verify what a miserable student you are."

This is a serious problem. Just think—in our elementary schools we have a lot of little kids who are convinced that they are failures, convinced by the time they are seven, eight, nine, ten, eleven years old. Who convinces them?

Let me tell you a story. A few years ago I was talking with a group of 30 teachers in the Los

Angeles city schools about the idea that maybe we shouldn't fail anyone. I could see that there were some skeptics in the group. Finally, one teacher couldn't contain herself any longer. "Dr. Glasser," she said, "you've got to fail a few kids." I said "What grade do you teach?" "First grade," she said. Those little beady-eyed kids, about two feet off the ground—she's teaching them and she says you've *got* to fail them!

I said, "Well, does it help the children to fail them?"

"No, oh, no, it makes them feel miserable."

So then I said, "You've got a principal, a real tough principal, who says 'Look, you've got to fail some kids to keep up the school's standards.' "

"No, my principal's not that way at all. It would be fine with him if I passed everyone."

"So you're doing it for their parents. They have the kind of parents who really want to know if they have a failure early in his life, so they can prepare for it." Six years old!

"No," she said, "the parents aren't like that."

By this time I had run out of reasons, so I said, "Well, you're doing it for America; you think it's good for the country."

She didn't understand this, and there wasn't anything more I could do then. She was convinced that if you have 30 children in a class, you fail three or four of them every semester. It's very, very hard on those who fail. Yet this is the philosophy that seems to prevail in our schools: that somehow or other we can teach children how to succeed by failing them.

It just doesn't work that way; all you learn from failing is how to fail. If a child has had four or five years of solid failure by the time he's ten or eleven years old, he has figured out his relationship to school and it isn't good. He says, in effect, "From what I understand of success in this school, I am not going to succeed. I am not going to have a *chance* to succeed."

This is what I am trying to counteract, and some of the basic concepts of Reality Therapy relate to the problem. One of these concepts is that identity is the basic human need. There is nothing complicated about this. It's *me* in distinction to *you*, and *you* in distinction to *me*. All of our lives we struggle to gain and to maintain for ourselves the feeling of being an identified person—the feeling that we are somebody.

The way we identify ourselves is critical. Some of us are able to gain and to maintain a successful identity. But others—many with whom you are concerned in your school—identify themselves quite differently: "I am not successful; I am failing; I am a failure."

Remember, the child has to have an identity; he has no choice. If he can't find a success identity, he will follow pathways that lead to a failure identity—he doesn't just flounder in the middle. To solidify his identity as a failure, he says, "I'm going to be antagonistic and go against the regulations of this school." He does this because he needs to fulfill his identity, to be able to say, "At least, I'm *someone;* at least, I'm a failure."

The students with whom you are having difficulty, the ones who act out in your schools, are doing this because of their basic identity of themselves. And you cannot stop this unless you can help them toward a successful identification. As long as they feel failure, they will continue to follow the pathway of delinquency or the pathway of withdrawal, which is the other optional route. Many children do not wish to be delinquent. They say, "I'll just quietly check out of this situation." And they withdraw. They play it cool and they have a tacit understanding with the teacher, "You don't hassle me; I won't hassle you." Most teachers are quite ready to accept this kind of agreement.

Now let us look further at what failure means to a child. When a child feels failure, he doesn't just feel failure here, there, or some place else; it pervades his whole system. Ask a child, and I've asked plenty of them in the schools where I work, "What happens when you get a low grade on your report card? What does it mean?" The kids say, "I'm a bad person." Invariably they say that. When you gave the grade, to you it was just a low grade; but to the child it means that he is a bad person—somebody who is no good. It means failure identity. We have to be very careful about this kind of label. Anything we do which makes a child feel failure causes him to further interpret that feeling of failure as, "I'm not only a failure in school; I'm a failure, period. I'm a bad person."

When we examine why some children succeed and others don't, we find one basic psychological difference. It is a very important difference, and it operates in school and everywhere else. Private patients who come to me in my office have the

same problem as the children who are failing in school. They are lonely.

The people who are succeeding in our world are able to become involved with other human beings in responsible relationships. They have human involvement in their lives; they have people. In contrast with those who are meaningfully involved with others in a good relationship—warm, friendly, learning together, caring for each other—we have large numbers of people in our world and many, many students in our schools whose basic psychological problem is that they are *lonely*.

You don't see "lonely" written in many psychology books; "lonely" is a gut word, and "lonely" can happen to you and it can happen to me. So the people who are in charge of things don't like to use this word. They like to use other words that are much less sensitizing to us, words like *alienated, isolated, culturally deprived, disadvantaged*. Well, anyone who is lonely *is* alienated, isolated, culturally deprived, disadvantaged, but his basic problem is that he is lonely and he needs to gain a relationship with somebody else. The person who is lonely is lonely because he can't figure out what to do that's different from being alone. We have little children—six, seven, eight, nine, ten, eleven years of age—in our schools who are terribly lonely. And many of the lonely students are failing, and many more will fail later.

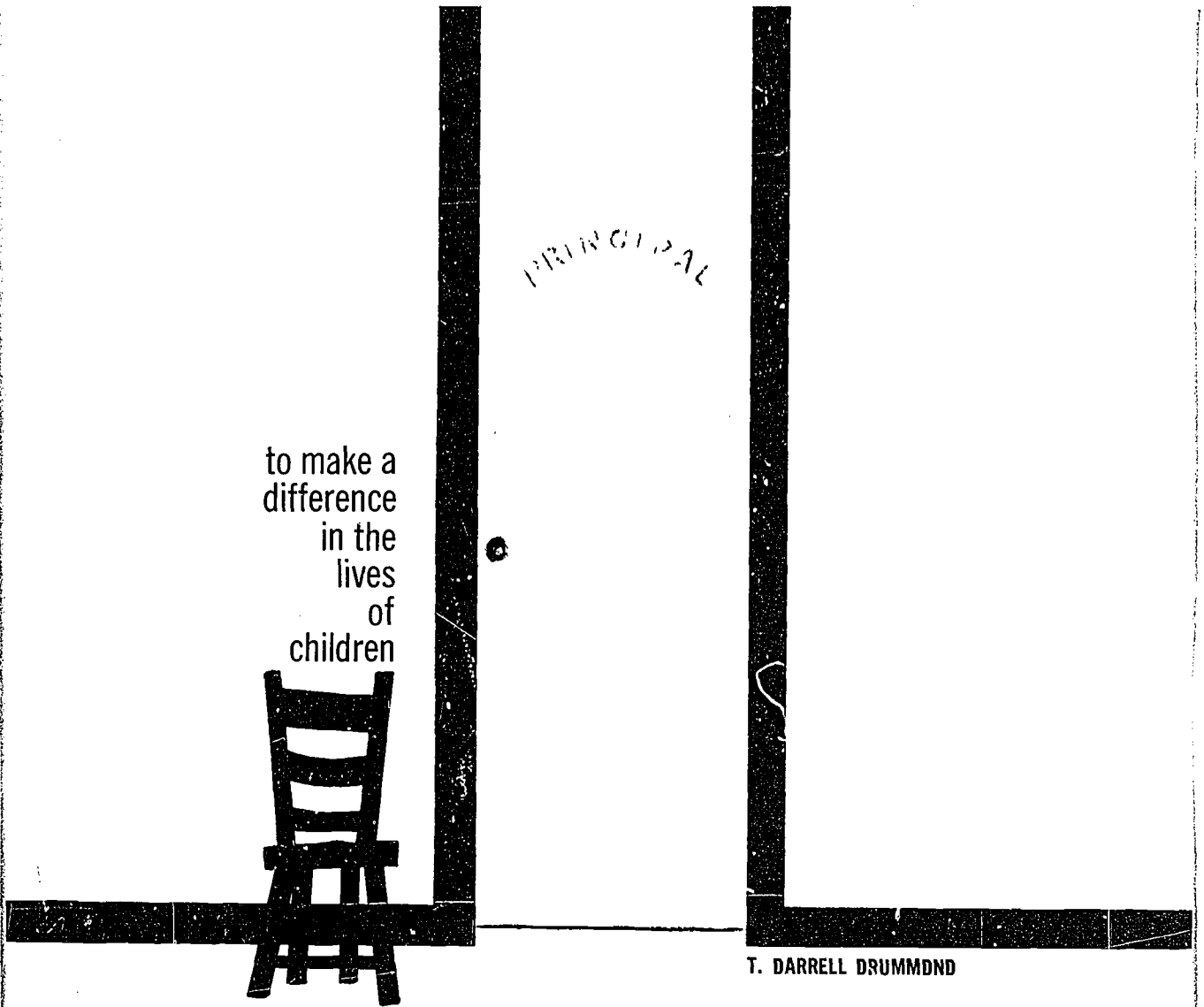
If we need each other this much, and we do, what steps can we take to get involved positively with other people? The first step, obviously, is to be warm and personal and friendly. You have to be willing to be emotionally involved with those with whom you work and those with whom you teach. This is a necessity. We have to become emotionally involved to some degree. Emotionally involved does not mean emotionally entangled; it doesn't mean we become so involved that we don't know whether we are working realistically or not. But the feeling that I care for you and you care for me has to be there, and it has to be there in school. When people say that a good teacher doesn't get emotionally involved with the students, they don't know what they are talking about. Don't listen to them. Teachers *have* to care for children, and they have to show that they care.

Basic, then, to the whole process of education is getting human involvement as a major part of the educational procedure. Without that, there isn't any education; without that, there has to be failure. The theory behind Reality Therapy is the absolute necessity to provide a warm and human environment in our schools, the kind of environment that makes a kid get up in the morning and say, "I want to go to school. I'm looking forward to it. I have a nice teacher. I care about that teacher, and she cares about me. And I like the other kids, and they care about me, too." If a child doesn't feel that way, we who run the educational establishments are failing him. And we *can* run schools that kids feel good about; it's not that hard to do. It doesn't even cost any more money. But it does require us to develop our capacities to deal with little children as human beings, not as vessels to be filled full of knowledge. They'll get plenty of knowledge if we are warm and friendly with them, if we see children as people who have to learn to relate with others. Our schools have to become reservoirs of social responsibility, where people care for each other.

The full text of the article from which the excerpts on this and the preceding pages have been taken is now available as a separate publication. The longer article contains a number of specific suggestions for working with teachers and children to develop "schools without failure."

The Cost of School Failure on the Life of a Child. 24 pages. 1 copy $1.00. Discounts on quantity orders: 2-9 copies, 10%; 10 or more copies, 20%. Order from the National Association of Elementary School Principals, NEA, 1201 Sixteenth Street, N.W., Washington, D. C. 20036.

to make a difference in the lives of children



T. DARRELL DRUMMDND

SOME years ago when I was at one of the way-stations of becoming an elementary school principal, I was working in the central office of a large school system. The frustrations of bureaucratic inertia began to get to me, and my efforts to try to cut through some of the red tape and bring about a needed change in the operation of our department led me to seek out my superior and present him with a plan of action. After patiently listening to me for some time, he offered the following advice: "You need not knock yourself out over this. Remember, we're all just passing through."

That bit of philosophy sustained me for all of two days. Then, as now, it seemed to me that we are educators because we want to make a difference. We should count for something in making a difference in the lives of children, the ultimate citizens. What effect we have on the lives of these future citizens can ultimately affect the future of our society. By implication, the role of the elementary school principal takes on considerable significance. Do we look toward a more open society or toward one that will become ever more restrictive? We need to look at both what is happening and what is not happening to the children.

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It seems such a short time ago that we were hearing about the "Challenge of the Sixties," and here it is the beginning of a new decade. We made it to the moon. But how did we make it in the schools? How much change has taken place? Nearly two generations of children have moved through our elementary schools in that span of time. What difference have we made in the lives of these children?

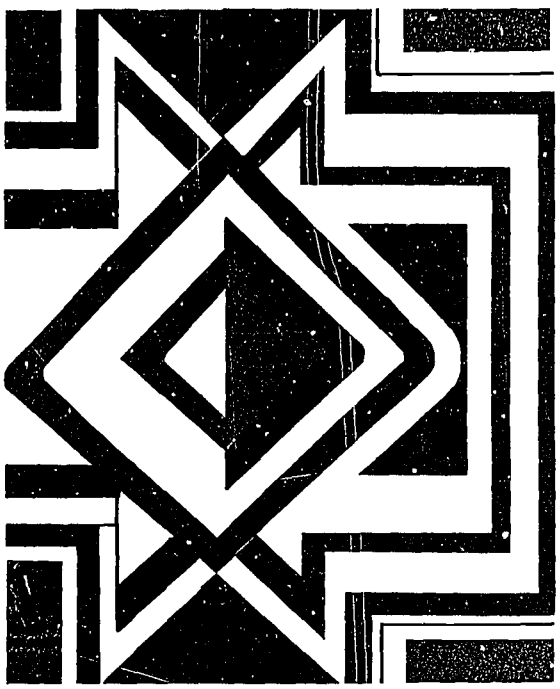
The literature of this decade has been the literature of concern for what is happening in our classrooms. The writings of Holt, Hentoff, Fantini and Weinstein, Dennison, Kohl, Anderson, Postman and Weingartner, Herndon, Kozol, Leonard, and Glasser span the breadth of education, from preschooler to graduate student, from inner-city black schools to lily-white suburbia. And they are being read. They are being read not only by the schoolman for whom their message is most pertinent, but their books are in the public libraries; they are sold in bookstores, in hardback or paperbound; they are reviewed in newspapers and in virtually every type of magazine. Their concern is for a *humane* education, and their concern is being heard and shared. Collectively, they are raising the issue of change.

Of these writers who would seek to have our schools become the setting for success for children, perhaps Dr. William Glasser best describes the syndrome of failure that stands in the way of humanizing the school. It is interesting that this man from the medical profession provides us with a prescription which seems to me to offer the most realistic program toward changing our schools into more accepting places for children. *Schools Without Failure* [1] goes into the details of his blueprint which he outlined in the September and November 1969 issues of *The National Elementary Principal*.[2, 3] There is not much more that one could add to his observations and recommendations. Indeed, it would be presumptive of me to attempt to do so. My purpose in this article is to share two discoveries I have made and to share some of the thoughts I have about the role of the elementary school principal in effecting change.

The most significant thing that I have found out as a principal is that, in operating in the role of change agent, the elementary principal can be the single most effective individual in the entire educational hierarchy. No one person in the educational structure has the opportunity to so directly bring about change as has the principal of an elementary school. No one stands between him and the teachers. Together with the school staff we have the opportunity to conceive, plan, and implement the kind of program in each of our schools that will make a difference in the lives of children. If we want to have a more humane education for children, one that can overcome the fear of failure and the threat of authority; if we want to create in their stead a climate for learning that builds upon the enthusiasm and spirit that children brought with them when they first entered school, we can do it.

The first step in this direction is to recognize that we, as elementary school principals, are the prime movers in improving our schools and in bringing about change. Any school superintendent worth his salary will tell you that he sees the principal as the educational leader of the school. This is our primary role.

What kinds of schools do we want to have? Should they be places where children find acceptance, respect, and success? Of course, they should. Should teachers be kind and loving and caring? Of course, they should. Should the principal be the chief innovator, the instructional leader, and a good person with whom to work? Of course, he should. Why these rhetorical questions? Well, is this the way it really is in our schools? Think about the children in your school for a minute. Is there a genuine feeling on their part of being accepted and cared about by the adults with whom they come in contact around the school? Do they speak well of their teachers? Do they speak to you at all? Do they show pleasure in your presence? Do they seek you out to tell you of their successes? How many children can you think of who show fear, mistrust, and resentment in their relationships with the school staff? How many? A handful? Many? Most? How much time does the staff spend on "discipline"? How many and how often are children "sent to the office"? How much and what nature of vandalism occurs in your school? Have you read the graffiti lately? These are the overt signs of unhappiness, of alienation, of mutual avoidance. We should be able to read them loud and clear. It may be that we can excuse some of this as stemming from inadequacies in the home or other outside influences. But we have these children for six or seven hours a day. We should make a difference.



As the primary agent of change, what can we do about it? The first thing we need to do is to begin to make known what it is we believe about the way a school should be. I say begin to make known because it doesn't happen just because we will it. Any effective change takes time, enormous time. And it takes more than time. Tolerance, patience, disappointments, frustration, even anguish, are part of the process of making change. But we need to start with a declaration of what it is we want.

If the school is to be a more humane place for children, we must tell the staff that this must be our goal. Take a stand. Make it clear that things could be, should be, better for children. Most teachers would prefer to know where the principal stands, what he believes in, and where he wants to go. True, any declaration for change will carry with it the implication that all is not as it should be, and this will create threat among the staff. I'll come back to this terribly important element of threat a little later. For the present, we have to accept the reality of the condition of our school and admit that the greatest responsibility for that condition lies with the principal. This is an admission that teachers must hear from their principal. Only the least secure—and perhaps the least adequate—will fail to respond with some empathy to the desire to make the school a better place for children. In the process, of course, it can become a better place for *all* who work there.

The single most significant aspect about the school that works toward developing a more human experience for children is its quality of *openness*.

Openness is best characterized by a climate for learning which endeavors to bring into focus the individual in the learning process. This is one of the most abused and hackneyed phrases in the educational lexicon. In fact, I can't recall ever reading an application for teaching that did not contain such a platitude in the section where the applicant is asked to write a brief statement of philosophy. I doubt if any principal fails to include it in his annual utterance to the PTA. Yet, we can visit almost any school and find in almost any classroom the rejection of the individual taking place. It takes place whenever a teacher uses a single lesson, a single textbook, a single homework assignment, a single test, a single standard. This last, a single standard, is the great bulwark of the teacher's convenience and the principal's image. As long as we take refuge behind it, we can write off all those children who cannot conform. And they are legion. If, on the other hand, we begin with the individual and work with him through his strengths and failings to the point where he can see his growth and progress, then, as Sir Alec Clegg has said (and he's not the first), "it begins and ends with the individual." [4] Sir Alec provides a good description of the physical setting and the styles of learning in the West Riding district schools. Here each child is treated as the unique individual that he is. For a more detailed examination of this open climate, the reader might look at what has happened in the Leicester schools as reported in the accounts by Featherstone,[5] Yeomans,[6] and Rogers.[7]

Openness is further evidenced by the visible differences of styles in learning and teaching. Emphasis is on process rather than product. Teachers are less judgmental in their relations with children. In their relations with children, they spend more time working *with* them than talking *at* them.

Not too long ago I was involved with a small group of teachers in planning the program for a new school. During the lengthy discussions we had, while attempting to find ways in which philosophy could become reality, one young

teacher phrased this quality of openness for us all: "A really good school ought to be a place where no child should have to apologize for himself." Such an attitude by the school staff can help children truly find acceptance within the educational setting.

Could we but have this attitude—acceptance, love, caring—within our schools, most of our other problems with children would be diminished. Indeed, many of the "problems" that children have in school would never occur. Is this a proposal for an impractical panacea or is there a realistic hope that our schools can acquire the qualities of openness? The experiences of the Leicester and Yorkshire schools and of a few schools in America will support the latter contention. Suppose, as principals, we could accept the fact that many of the things that happen to children in our schools are denigrating, non-involving, and identity-destroying experiences—in short, *dehumanizing* experiences. Suppose also, as principals, that we could accept the feasibility of developing a new climate of learning within our schools—an open, humane climate for children. If we can accept the supposition that it needs to be and can be done, then we may consider why it has not come about and, furthermore, what we as principals might do to bring it about.

Since the child in school spends most of his time in the classroom, the majority of the good experiences that he should have would quite naturally occur within the relationship he has with his teacher. What of these teachers? Are they able to express the qualities of openness—love, acceptance, and caring—toward the children with whom they work? Jack R. Frymier in an article in an earlier issue of this journal [8] cites two studies of teacher biases and perceptions. The data on his sample of 3,000 teachers showed that *these teachers hated kids.*

In reading the critics of our schools mentioned at the beginning of this article, one would probably have come to the same generalization as applying to many of the teachers in classrooms throughout the nation. By extension, this becomes a terrible hypothesis: that teachers are most responsible for dehumanizing the school experiences for children. Assuming that such an hypothesis were to be proved as only partly true, it would be a damning indictment. However, I am not prepared to say that the ultimate responsibility rests with the teachers. As in all aspects of the school situation, the ultimate responsibility rests with the principal, which brings me back to my first premise: The elementary principal, as an agent of change, can be the most effective individual in the educational system. In other words, he has the opportunity and the obligation to change the school.

This, then, is our choice. We can accept things as they are and find a multitude of reasons why little or nothing can be done: The community is apathetic (or too traditional, or too militant, or too something); the superintendent is out of touch; the supervisors would never understand; the board of education is only interested in test scores; the teachers are apathetic (or too traditional, or too militant, or too something); or we can just blame it on the children. James Herndon's little book summarizes this attitude of acceptance of the status quo in its title, *The Way It Spozed To Be.*[9] Or we can look at our school situation and decide that things can be better for children while they are in school. At the outset, this is goal enough to challenge us all. And who would deny its worth!

It has been said that the hardest things to change are the attitudes of others. However, this is precisely where we principals must begin if we want to move toward openness. It would be redundant to say that the principal's own attitude toward how he perceives the school and the experiences of children can have the greatest effect in influencing the attitudes of all others within the school who have contact with children. If we are to effect change, we begin by examining our own behavior. We must consider the ways in which we relate to adults and children. Do we consciously or covertly threaten those with whom we have contact? Are we ourselves threatened by those who would argue with our policies or break our rules? Or does anyone dare to argue with us at all?

As principals we have many occasions to be threatened. But we have also the opportunity to examine our own responses to threat. Dealing with threat to self is to deal with threat at the most excruciating level. If we can learn to handle threat to self—that is, to respond in non-defensive ways—then we can become more open in our relations with those about us. This is the hardest part, but it's the beginning. We can begin by becoming involved with the other members of the school staff, in examining their interactions with us

and with each other. This is where an open climate is created. We need to verbalize our commitment to what we stand for and what it is we want to do. We need to listen to how the staff responds. We can be non-defensive about this.

Would anyone among the school staff deny that every child should find acceptance of himself within the school? The child can find this acceptance only through his interactions with his peers, his teachers, his principal, and only when it is clear to him that they consider him a person of worth. This, too, is hard to disagree with. Nonetheless, if these truisms are verbalized by the educational leader of the school, then each of us will be forced to begin to look at his own behavior as he interacts with others. This introspection may be vicarious at first; that is, we will perceive some of the things we do to children as negative, demeaning, or alienating. We may not want to admit our recognition even to ourselves. We are not seeking a Russian confession. But we will have begun to think about our behavior toward others. Just thinking about it can, in itself, be threatening. Here, again, the principal might need to verbalize his own feelings about threat and how he thinks he is perceived. In this way, it can become a little easier for everyone else to deal with threat.

I make much of this element of threat, for I believe that it is teachers who are themselves threatened who, in turn, threaten children. We can help these teachers in other ways. If we seek to identify their strengths and openly tell them of their competencies, we tend to enhance their own images of self. For our part, by focusing on what is good, we will improve our own perceptions of those with whom we work. In other words, we will be more accepting. As teachers come to feel that they are persons of worth in the eyes of the principal, they can feel good about themselves. And surely a teacher who values himself will find it easier to value children. (An aside: I don't fool myself that this is a Pollyanna approach to the problems in our schools. I am fully aware that we have far too many teachers in our classrooms who frighten children—who hate children—and among these there will be some who cannot, who will not, change. These we must get out of the classroom and out of the profession. But that is another gut-level issue for the principal to wrestle with when the time comes. We are concerned here with how we can help those teachers who are able to respond to the needs of children.)

The development of good self-images of teachers tends to have a halo effect in their interactions with others of the school staff. The principal can help to build assurance here and reinforce positive attitudes. When a teacher comes to the principal for help—and the teacher who sees the principal as open and non-judgmental will do just that—the principal might call upon another teacher to offer the help requested. At least we have here the opportunity to build more personal and professional relationships among the staff. The principal has many occasions to seek advice and reactions from the staff. We might use these opportunities to show our trust in and value for the opinions of our colleagues. We would certainly learn more about how they perceive us. As we tend to increase the frequency of interactions between ourselves and the staff, we will tend to move away from a directoral approach and toward a consultative pattern of administration. This kind of involvement of staff in decision making is another characteristic of openness within the school.

Principals interacting with adult staff members is but half the job in bringing about change. Obviously, our relations with children must exemplify what we would ask of teachers. Beyond question the attitude of the principal toward children is the most significant factor in establishing or changing the climate in the school. Our every action regarding children comes under close scrutiny by all others within the school. In their relations with children, other staff members invariably take their cues from the overt actions of the principal. All of them—teachers, librarians, custodians, secretaries, cafeteria workers—attend to how we behave toward children and to how we speak about them. For better or worse, we are models.

As models, how are we perceived by those upon whose lives we should have an impact? McAulay's article in the January 1968 issue of *The National Elementary Principal* summarizes what similar studies have found.[10] Take, for example, his finding that in grades 4, 5, and 6 over half of the children sampled had spoken to the principal only when reprimanded. Among these same children 25 percent did not know the name of their principal. In the primary grades 63 percent did not know the principal's name and 86 percent had never spoken to him. The 14 percent who had had done so in a negative situation. Some impact!

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Every other study I have seen points to the fact that most children see their principals in a custodial function or as instruments of punishment. So our work is cut out for us. We need to have a great many more positive contacts with the children in our schools. These contacts can be supportive, informative, and happy experiences for pupil and principal. I have discovered something else in my tenure as a principal. It is possible to learn to like any child. Perhaps some little hellion comes to mind (remember "Leroy" in Glasser's article), and we ask ourselves how could anyone really like that child. We might look further and try to find out what makes him that way. Certainly, we can find a way to relate to him in a human, positive situation. There are many Leroys in our schools. These are the least likeable children. They are the most rejected. They need to be identified as real human beings of meaning and worth; they need to know they have identity. They need our support before all others. After all, they are not getting that support from their teachers. But from the principal, serving as a model in interacting in positive ways with these children, our teachers also seek and find the goodness in them.

One more point about the role of the principal in his relations with children: Like it or not, we are not perceived as a very positive influence around the school by a great many of the children. However we see ourselves, to the children we are only as they perceive us. Their limited and sometimes negative perceptions of us are transmitted back into the classrooms and out into the community. *Every day is report card day.* As we work toward helping children to grow in self-esteem and in feelings of worth, we help ourselves. Sometimes teachers are prone to use the principal as a threat. We can counter this abuse of our office if we honestly seek to find some good in each situation; where every child with whom we have contact comes away with a better feeling about himself. This is the stuff of attitudes. This is impact.

The new wave of educational literature expresses the surge of discontent with the schools. The outcry of these serious and knowledgeable educators and laymen is against the dehumanization of the educational system. I add my voice to this growing chorus. But I believe that we can move to bring about a new school experience for children—an experience built on trust, acceptance, success; an experience that fixes on the learner and his environment; an experience that leads the learner into ways of self-direction, independent action, responsibility, involvement, and critical thinking. And these are the ways of an educative process that lead the learner toward becoming a self-actualizing human being.

Too many proposals advanced for the improvement of education ignore the most basic aspect of the educative process—the meaningful interaction between teacher and child. The truly successful school, the school that has meaning and relevance for its children, the school that maintains or rebuilds the zest and élan for learning that children had when they first entered school, is characterized not by any one program or organizational pattern; it is characterized by an *attitude.* This is an attitude that can be built into a positive force, a *modus operandi* for teachers, administrators, and children. This is an attitude that makes us all learners together.

FOOTNOTES

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Toward in

EVEN though it is slightly implausible, it is quite right, in a way, that we should be meeting in Las Vegas to talk about the humanities. This place illustrates some of the humanities' central themes—sin, pride, the Greek idea of the tragic fate that befalls those who don't recognize their limits, the Christian idea that the faithful are always deserving of one more chance. I wish that the humanities in the country at large were in as good a condition as the activities for which this city is celebrated. Unfortunately, their situation is just the reverse. Many people talk against gaming and gaudy women, but that's because they recognize how tempting they are. I wish people talked against the humanities similarly. It would prove that at least they found the humanities tempting.

The fact is that many of those who claim to be defenders of the humanities are helping to kill them. They speak of them in solemn phrases that would lead any intelligent child to suppose that they have nothing to do with gaming and gaudy women. But of course they do—and with blood, death, passion, folly, and all the other things which, as someone once remarked, make life worth living. Listening to ponderous utterances such as that the humanities "teach values" and must be restored to their place in the schools because they help people learn how to live better, one would never guess that the Old Testament is full of stories of fratricide, sodomy, and fanatical warfare; that the *Odyssey* is the celebration of the triumphs of a villainously tricky and selfish hero; or that the Greek plays are accounts of demon-ridden men and women.

Stendhal, Lord Byron, Dostoevsky, Kafka, Joyce, Vladimir Nabokov—whatever these men teach, it isn't goodness in the ordinary genteel sense of the word. I don't say that the humanities do *not* teach values; I shall return to this point a

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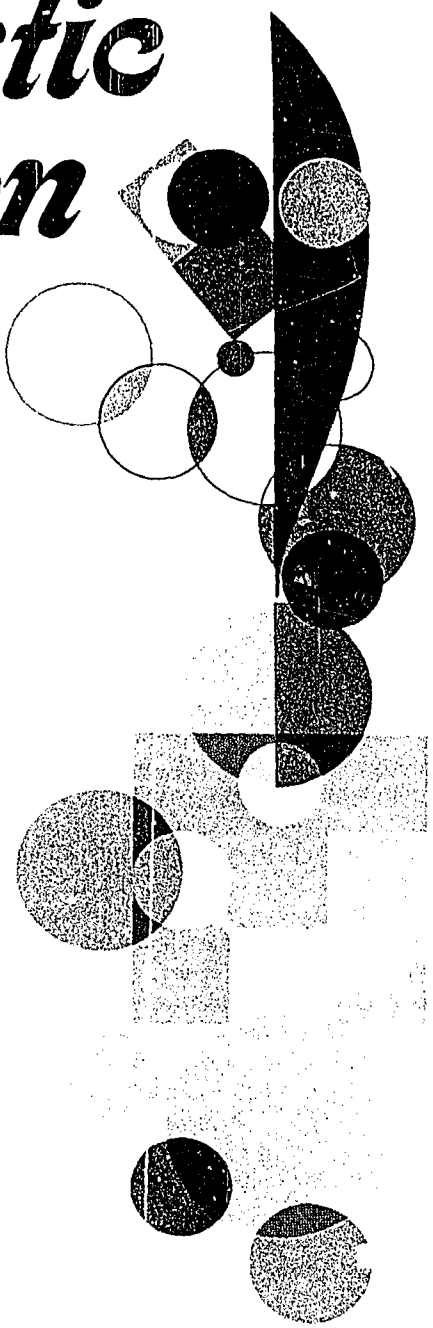
a humanistic revolution education

CHARLES FRANKEL



little later on. But if the humanities were as dull as the praises of them sung by those who say that it is their function to "teach values," they wouldn't have a chance to compete for human attention. Fortunately, they do compete, provided teachers don't take the life out of them, provided they don't expurgate and bowdlerize them so that they teach only the sweet and gentle truths which, according to tradition, are proper to the school room.

Very few of the great works of art or literature or history or philosophy which we call the humanities were written to be taught in school. The first humanistic revolution in the schools is to teach the humanities as though they told tales out of school which is, of course, what they actually do. In 1964, the Commission on the Humanities said, "Without major efforts in all the schools of every state the status and influence of the humanities in the schools will inevitably decline in the years ahead." They will decline, I am convinced, if we continue to treat them as we have treated them. They will decline if we take the humanity, the

human beings, out of them; if we try to break them down into bits of comforting politeness or little globules of safe, treasured wisdom passed on from age to age.

The humanities are the records of man's suffering and striving, of man's questioning of himself, of God, of the natural environment. They are joyous as well as tragic, unsettling much more than they are reassuring. When they are well taught they are always supremely relevant and supremely contemporary. And I would add one thing: The great books and the great works of art that grow on a person, and that mean most to him as he matures, have—most of them—a surface clarity, a simplicity, a directness, which make them at least partially intelligible to young people. The Bible is a great work of literature and it speaks to people at age 5—not perhaps as well as to people at 50, but it does speak to them—and so does Shakespeare if we let him speak. Jerome Bruner, in his book, *The Process of Education,* has said that you can teach any subject in an intellectually honest way to any student at any age, no matter what his ability. You cannot teach calculus as Newton understood it, but we have discovered that you can indeed teach the important ideas of mathematics to lower-school children as easily as, over the years, we have taught them arithmetic. The same thing is possible in the humanities, provided we recognize that the men and women who produced these great works were producing them not for children and not for teachers but for people who were willing to take a chance, who were willing to test their lives, who were willing to have rich experiences.

Why should there be a humanistic revolution in the schools? And what should be its character? I think the beginning of an answer to these questions is obviously to look at the present situation of American society and American culture. It's an astonishing situation. Now that it's here, all sorts of people are full of explanations about why it exists, but I'm not really sure that five or ten years ago many of us expected the country to be in quite the condition it is in today. Certainly one of the most striking features of our culture at the moment is the number of young people—bright, sensitive, articulate young people—who are uncertain about the meaning of their lives or of their parents' lives. Equally striking are the number of bright, articulate, sensitive young people who are dead certain about the wickedness of this society and the righteousness in their own souls.

It's too much, I suppose, to blame this generation on our schools. For one thing, a rather similar generation exists in many countries in the world. I do not think that the schools are responsible for having produced what we now see and hear—a generation whose noisiest spokesmen say they are no longer certain that moderation, individual rights, human decency are ways to get anything valuable done. Indeed it may be that my old employer, the Government of the United States, and, in particular, some of my former colleagues in the Department of State, have as much or more responsibility for this present situation as do the schools. At the same time it does seem to me very plain that our schools, beginning at the elementary level and going through to the colleges and graduate schools, have failed to initiate this generation into values, into an etiquette, into principles of conduct which for a hundred and fifty years most civilized men in this country took for granted.

Why is this so? Let me try to list some of the larger reasons which to my mind describe the present condition of our society and culture.

The first of these is a fact that I have already mentioned: When we talk about culture or the humanities or the arts or human values, we do two things to them. First of all, we tend to put them in a very special, polite little compartment. They are the kinds of things one deals with in leisure time; they are the kinds of things one permits on Sunday after church. They're one-day-a-week affairs or at best two-day-a-week affairs. The second day you sandwich them between bowling and the ball game. We treat "culture" as a separate compartment of life.

The second thing we do to "culture," to the arts, to the humanities, is to dilute them, to sugarcoat them, to turn them into genteel things. But our students aren't genteel. Young people are intensely curious to know about the nature of their environment, to find out what it is. Outside of school they try to tell it, in the current expression, "like it is." But in the school room they don't get it "like it is." They don't get it "like it is" if, for example, one of the most popular books still on the reading list in American schools, after all these years, is George Eliot's *Silas Marner.* How can one, if he's bright and young and eager, look on the school with re-

spect if that's the kind of thing that the school presents as vital and exciting? That isn't the culture of Homer; that isn't Plato; that isn't Saint Augustine; that certainly isn't Rabelais or Erasmus or Voltaire or Fielding. The producers of the great, the troublemaking, works in the humanities were tough men. The producers of the great books did tell it like it is—and a great deal better than tabloid writers and demogogues tell it today. There is only one protection we can give our students against the false realism and the false cynicism that surrounds them now, and that is the sober, considered, digested realism of men who have been willing to think about the human condition really hard. One of the facts about our society, then, is that we carefully treat culture as an ethereal, unreal thing to which we pay lip service but which we do not take seriously.

A second fact about our society has to do with our history. For nearly 250 years, until roughly the beginning of the present century, the main business of America was *business*. The main business of this country, in addition to settling a continent, was making the thing pay off. Our cities were built with the interests of business at the center. Our cities are thoroughfares, not public squares. They are places through which transportation, freight, cargo, people, can move quickly. They are not places where people can collect together, talk together, look at the sky together. The business of this country, I repeat, has been business. The humanities which treat of the ends of life, of its goals and purposes and dilemmas, have been systematically neglected. And so today, having come to our full maturity, we find ourselves in a paradoxical situation.

We live in a remorselessly busy culture that knows it is wasting a good deal of time. We live in a society in which most people who have "made it" simply don't have the time to do the things they think they ought to do and want to do. We live in a society that is as successful, I suppose, as any that has ever existed. And yet this successful society is one which is being rejected by its children because they don't like its conception of success.

Those of you who have seen the film, *The Graduate,* will know what I mean. It is the story of a young man who graduates from college, and the best advice his father's friend can give him is expressed in one word, "plastics." "Go into plastics." Strangely enough, this culture of ours has, over the last 10 or 15 years, witnessed an immense explosion of interest in the arts, in music, and the like. All through our country, people are playing and singing in music groups and combos. More people participate in painting and in music in our country than anywhere else in the world. People spend quantities of money on records. A reasonable amount is spent on books—good books. And yet, despite these things, we have a society where public ugliness runs riot, a society that has already destroyed the extraordinary beauty of a large part of this continent and seems intent on destroying the rest. We live in cities as sophisticated as any the world has ever seen, but it is necessary for city dwellers to walk through these cities with their eyes turned inwards so as not to see the ugliness. We live in a society so wealthy that for most of us the great nagging problem is not to eat too much—and yet in this society we have inexcusable and avoidable poverty. These are matters which disturb our young men and women, and if these products of our schools were to emerge undisturbed by such phenomena, I would, indeed, worry about our schools.

In this society, we have a curious system of cost accounting. When I served as Assistant Secretary of State, one of the great gimmicks in the government—and it was more than a gimmick, it was a good idea—was Mr. McNamara's idea of cost-benefit analysis. It had been his idea that before a policy is adopted or a military weapon introduced, you should try to determine its purpose and measure that purpose against the cost. Mr. McNamara's idea was a very good one, and some of us in other sections of the government thought it might be a good idea elsewhere, too—in the Department of Health, Education, and Welfare, for example, and in foreign policy. Determine what the benefits are and measure them against the costs before you introduce a policy.

The Administration of President Johnson tried to introduce such scientific methods fairly widely in the government. This cost-benefit analysis was an effort to give the people of the United States a slightly more rational method of determining and assessing public policy. But paradoxically, this same administration which was committed to rational cost-benefit analysis took us step-by-step into a war of hideously mounting costs and increasingly indiscernible benefits. The ultimate

decisions made by the Administration did not seem to me and to many other Americans to have had the quality of rationality that its talk about cost-benefit analysis might have suggested.

Let me take another example. We make a big to-do about our Gross National Product. We know we are well-off. How do we know? The statisticians tell us. And we believe them. We believe we are well-off, though the streams in which we want to fish are polluted, though the air we breathe is poisonous, though there aren't enough beds in hospitals for the ill, though there are dreadfully unresolved problems with regard to racial injustice. Still we keep telling ourselves we are well-off—and the reason is a statistic, the Gross National Product that keeps going up and up and up. I don't want to talk down about Gross National Product or material well-being.

I often tell my students that they are just a little lofty about material comfort. They didn't live through the Depression; they don't remember unemployment; they didn't have to get through some of the things my generation got through. But just the same, when the economists measure the Gross National Product, do they measure its costs? What is the psychic wear and tear of steady advertising pressure? Of the pressure to emulate, to imitate? What is the physical tension that comes from impossible commuting conditions? What are the tensions, the pains, the sacrifices to the ego that come from the still existing humiliations to which 10 to 12 percent of our population is subjected? These may not figure on an economist's or a statistician's chart, but they are human costs.

We have not yet gotten around to measuring human cost against a rational system of priorities. For example, about a year ago, some three or four months after I left my position as Assistant Secretary of State, Congress cut one of the budgets for which I was responsible—the budget for exchanges of students and scholars with the rest of the world. The cut was very deep, so deep in fact that we may have to close up our scholarship programs in many parts of the world. The amount saved was equal to the cost of perhaps *two to four hours* of the war in Vietnam. This is the kind of absurdity to which all of us have become so accustomed that we take it for granted. What I am saying, fellow teachers, is that we are still living in a society of which it is true to say, as Ralph Waldo Emerson said in his own time, "Things are in the saddle."

Things *are* in the saddle. We in this country are justly proud of our power. We take pride in our mastery over nature. We can put a man on the moon, but it's apparently much harder for us to bring him home comfortably from his office in an hour. Despite our mastery over nature, most of us are asking where it is all leading. We do not feel in control of our machinery; we feel dominated by it. And finally, although we are a society rich and powerful and full of responsibilities with regard to the condition of the world, we do not quite know how to act with respect to these responsibilities. Some of us are tired and want to stop the world, at least long enough for this country to get off it. Others are still clinging to the idea that this society can build a world in our image, or at least prevent other countries from developing their own independent images of what man and human society are all about. We still have a parochial culture, although we have international obligations.

I must of course qualify this somber picture. The picture is not entirely somber. Indeed, if there is one thing that I myself have learned from having grown up in the humanistic tradition, it is that the man who tells you apocalyptically that the end of the world is about to come is almost always wrong. Things are rarely either as bad as they look, or as good as their defenders say. They are usually in between. Our society, in its foreign policy over the 30 years since its entrance into World War II, has given in to generosity and humanity more than to hysteria and paranoia. We have had outbursts of both but I think we have followed, on the whole, an enlightened foreign policy. And though I am impatient about the tragic delays in giving men the rights that any citizen should have, and my black fellow citizens are naturally even more impatient, the fact is that the movement began only during the last 20 years.

Our present discontents are in part the product, as they should be, of the progress that has been made. No other society with so large a racial minority has ever tried the solution of racial equality. It isn't easy. And while we need not be satisfied and should not be satisfied—indeed we should be grievously dissatisfied with what has happened—it is necessary that we keep our balance and recognize that it's still true to say of this

country what Scott Fitzgerald once said of it: "America is a willingness of the heart." That is one side of our tradition—its best side. And it precludes a foolish and spineless pessimism. Although I find myself indignant, for example, at the behavior of some college students these days, at any rate when I think that they are imposing their own moral self-righteousness on others without regard to the rights of these others—nevertheless, I am pleased that so many people of this rising generation can look at our society and say that while it is technologically successful, as a human achievement, as a habitation for human beings, it can be much better, and is in many ways an absurdity.

And so the problem is what can the schools and, in particular, what can the elementary schools do to cope with this situation? The situation I have described is essentially a situation in which we have not brought means and ends together. It's a situation in which we know all about how to do a thousand and one things, but we haven't quite yet decided what things are worth doing. What is our machinery for? What can the elementary schools do to deal with this problem? Obviously, they can't change the state of this country by themselves. Education is sometimes treated as the wastebasket of society. Whenever there are problems and no one knows the answers, there are people who say: "It's the schools' problem; let the schools handle it." I don't think the schools can solve the problems we have. They can make a contribution, but that's all. I do think, however, that teachers and principals can try to do something that is simple and direct. They can try to give students in their formative years what the students will need in order to live in a world of the kind I've described.

What do the students need? What do the humanities teach them which, to my mind, they do need? Let me list them. First of all, when we say that the humanities teach values I would suggest that it is just as much their function to *unteach* values. Why should we say, with no qualification, that the humanities teach values? What values? Whose values? Plato's or Aristotle's? John Bunyan's or Beaudelaire's? Voltaire's or D. H. Lawrence's? Literature, philosophy, history do, indeed, expose students to a wide variety of human perspectives. But they teach no single lesson, and they exemplify not a consensus on values but rather great disagreement.

Indeed, if there is any single thing that a reasonably based study of the humanities teaches, it is that each man's native version of humanity—the view with which he grew up of the nature of man and the possibilities of human life—each of these is parochial, is sectarian, is limited. From some other point of view, it seems quite strange. Those of you who travel outside our country must have had the same experience I have had. I hear the little Spanish kids chirping away in Spanish, and my first reaction is to think how intelligent they are—so young, and to be speaking a foreign language so well!

If the humanities teach values, I suggest it is just as true to say that they unteach them in the sense that they acquaint children with things other than things they know, and so make them aware that what they know may be only what they think they know, and not so fixed and certain as it seems. The humanities are protections against the parochial view that any single intellectual or cultural dispensation catches all the possibilities of the human imagination. They loosen people's moorings to their native environment, teaching them that something else exists and that something else is worth existing. That is the first thing the humanities teach and it is not, I would emphasize, a purely negative teaching.

To the children growing up today, change—accelerating change—variety, heterogeneity, mobility, these are going to be the everyday facts of life for them as they are becoming increasingly facts of life for us. The world in which they are going to live will be a world in which values are "loose." The point, therefore, the moral point, is to develop in our students the kind of urbanity that can allow them to live in such a world, put up with it, make sense of it. They have to have a willingness to recognize and to like their own native accent while recognizing and sympathizing with the accents of others. I know of no better way to do this than through the humanities.

What is the second thing the humanities teach? I think the humanities teach the necessity for choice. The very fact that there are so many great artists and writers who have held radically different views of the world teaches one lesson—you can't be everything, you can't do everything. Every choice you make has a price and involves rejecting something else. I have never cottoned to the

Puritans. I have always had some sympathy with H. L. Mencken's definition of a Puritan—a man who has a sinking feeling that somebody somewhere is having fun. But just the same the Puritan has one very great moral insight. That insight is that the satisfactory life is an athletic life. It's a life lived on a regimen. It's a life in which a decision to be or do something is implemented by a refusal to be or do many other things.

Third, the humanities teach the value of time. They teach human mortality. I've often thought that most of the studies of what TV does to the young are somewhat beside the point. I myself rather suspect that TV has a most evil effect on young people, although there are those who would argue with me. But beyond its effects—violence, cigarette-smoking, what have you—there is one simple way in which TV, beyond argument, does damage. The modern college student in America is coming to college having spent an average of 25,000 to 50,000 hours of his life looking at TV. I can't prove, perhaps, that it's *hurt* him—but he certainly has wasted time. That's a lot of days in a person's life. A lot of absolutely forgettable things have passed in front of his eyes.

Now what do the humanities do? They give you good books, first-rate music, great debates over the ideas that define the purposes of human life. They give you an excitement that stays with you, that you live with, and live on. They give you something you can collect and recollect and go back to. That's time well spent; it's emotional capital in the bank. The humanities are harder; of course, they're harder. They take more time and more investment of personal energy. Things which are noblest and most valuable are always most arduous. But what the humanities can teach is the sense of the value of time, and the value of discrimination.

Fourth, the humanities teach continuity. In a world of whirling changes, they give the individual a sense that he has a base, a sense that these things have happened before, to other people. He is not, after all, the first. Antigone and Creon fought out some of the issues that are being fought out today and which are taken to indicate the existence of an unprecedented "generation gap." When I went back to Columbia last fall after an absence of three years, I offered a new course called "Philosophy and Public Affairs." Its content was contemporary, but the reading that provided a framework to the whole course was Plato's *Protagoras*. And I think by the end of the course most of the students thought that all the propaganda being handed out by the warring factions on the Columbia campus was a lot more "irrelevant" than Plato. What they got from reading him was at the very least a sense of proportion and a sense of humor. What's most disturbing about some of the present generation, and what seems to me to make their politics dangerous, is that they do lack a sense of proportion and a sense of humor. Perhaps it comes from having stared too hard and too long at the boob tube.

Still another thing that the humanities teach is that there is a man behind the symbol, a man behind the machine. This is a world of mass movements, of distant political events, of great social phenomena that most of us don't quite understand. And so human history becomes depersonalized. We talk about the system, the Establishment, the power structure, sometimes "those characters in Washington." Well, I served with people in Washington and saw history up fairly close. It was much harder to take that way for I had to work day after day with people I knew well, people I suffered with, and people I respected and liked. And yet these were people who I thought were responsible for a hideous blunder, the most hideous blunder in our history. That kind of ambiguity of feeling wasn't easy to take. The people on the outside who could be impersonal about the event could actually take it a little more easily.

Now that I am on the outside I find that most people can hardly believe that there are real living men behind the symbols. But there are. If you want to know what happened in Washington over the last four years, read Shakespeare's *Macbeth* and read Tolstoy's *War and Peace*. Shakespeare's *Macbeth* is a study of vanity and rectitude and their interrelations. Tolstoys *War and Peace* is a study of the irony by which great leaders who think they understand history are its victims, and don't know what it is they are doing. But if you can see this, you can become just a little more human in your politics and just a little more rational.

The next thing that I think the humanities teach—and we mustn't be too solemn about them—is the remarkable contrast between man's spirit and his material nature. George Santayana sum-

marized Aristotle's philosophy by saying, "In Aristotle everything ideal has a natural basis and everything natural has an ideal fulfillment." That, I think, is the theme on which the greatest humanistic literature always plays. Comedy usually takes a man who has lost himself in some image or dream and runs him down to earth. Tragedy, on the other hand, is usually the story of men and women who nobly have tried to triumph over a human limitation. All of us need this tragic-comic sense of human life to sustain us. The churches don't have the power they once did; the neighborhood community doesn't. The schools have to lean now on this immense treasure of human experience to help sustain youngsters.

But, finally, what is it the humanities teach? What they teach, I think, is activity. It's the joy of taking on what's difficult and arduous. If young people can be excited about our astronauts, as they should be, they certainly ought to be excited by those who have voyaged in the vast spaces of the human spirit. It's hard work, but that work is the joy. In the end, indeed, I think the humanities do *not* teach, really. They do something deeper. They exercise our emotions, they discipline them, they give us patterns of excellence against which we can measure our own achievements. They do not teach except in the deepest sense of teaching. They ask questions.

I belong to a discipline—philosophy—which has existed for 2,500 years. The questions were first asked by Plato. Very few of them have been answered to the satisfaction of philosophers in the 2,500 years since. That doesn't make the discipline a failure; it makes it a success. It explains its rapture, its excitement. It explains why men keep coming back to it. We come back to it because we don't only want answers. We want to know the liberating questions. We want to look beyond the answers to the mysteries. And that sense of mystery, of something unfulfilled, is what I think we can transmit to the young. Indeed, they are full of it themselves if only we build upon it.

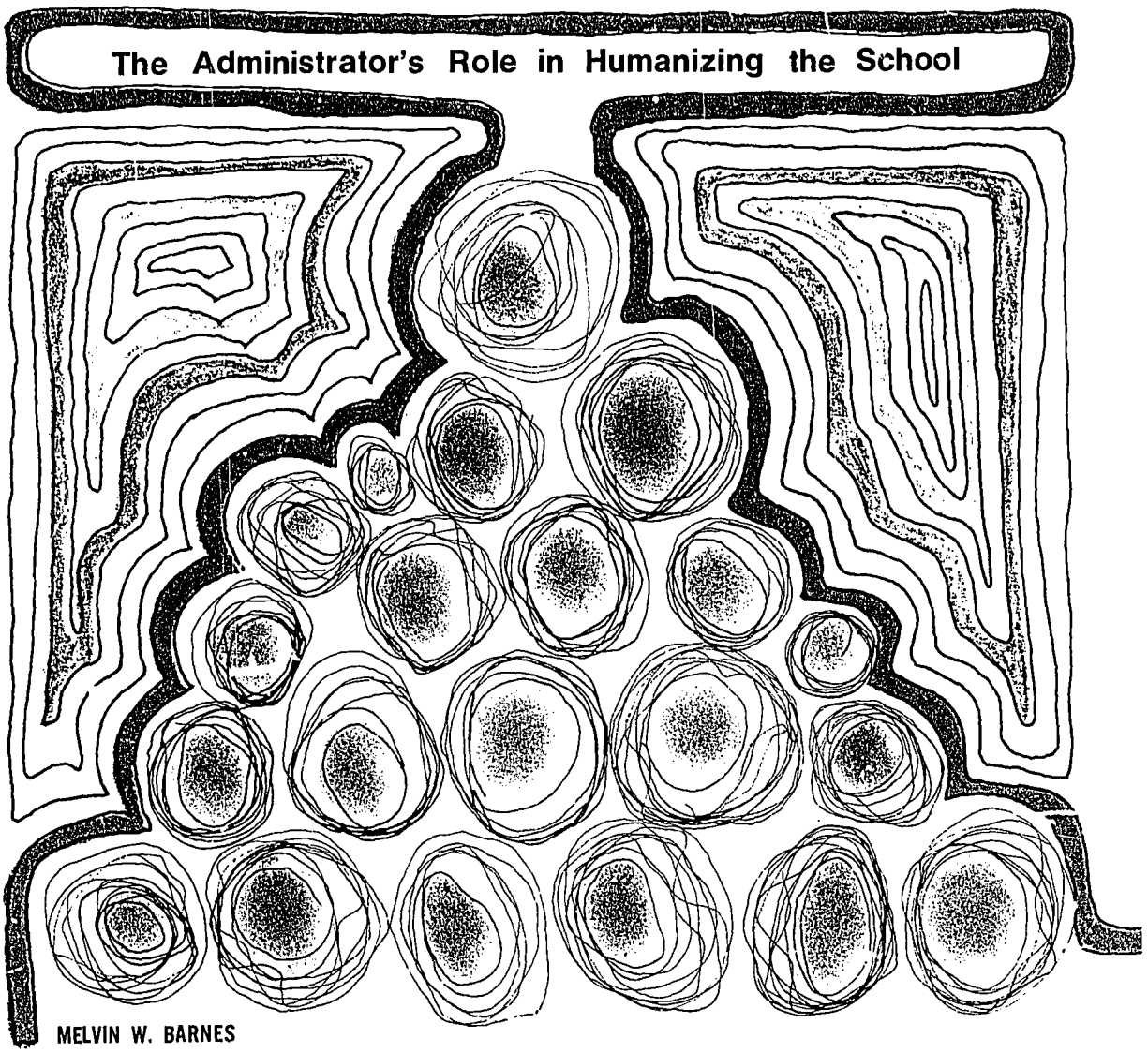
And so I would call upon school principals to talk about a humanistic revolution in the elementary schools. We need it badly. But I would offer just one word of warning about it. Humanism, to be sure, does consist in increasing the amount of time given to the study of literature and fine arts, music, history and philosophy. But the humanities are just as much *a way of teaching any subject* as they are *the teaching of a specific subject*. The sciences can be humanities. They are achievements, constructions of the human mind; they are achievements of particular people in history. And they can be taught humanistically.

Newton saw an apple fall from a tree and his mind leaped like a poet's in a metaphor. He asked whether the laws that explain the motion of the apple's falling are the same as the motions that keep the heavenly bodies circling the earth. To move from an apple to the stars is quite a leap. We don't have to make this leap for ourselves because it was done for us by the poetry of science; but you can help students to see the poetry in science. And you can teach mathematics in a humanistic way, and grammar, too. What is the subjunctive mood? It expresses a mood, a human emotion, a way of looking at the world. We can teach words in a humanistic way. "What is the matter?" we ask. But matter and mater and mother all have the same roots. Use your dictionaries. Recall your Latin. Teach your own language in terms of its human roots. Every word comes suffused with historical associations and with human emotions.

Even the new technology has a place in the humanistic revolution. Programed learning, for example, makes it possible for children to be less passive in the learning process. And it frees the teacher to surround the facts the students learn with their human context, with the questions that ought to be asked.

From this point of view, I would recommend to principals that they make every effort to produce better integrated faculties, to see to it that the teachers meet together often and talk—not just about students and not even about their schools but about the humanities, talk about specific works of art, specific works of literature. The biggest problem in creating a humanistic revolution is, of course, to revolutionize the teachers, and that, in turn, depends upon revolutionizing the principals. Jerome Bruner said, "Any subject can be taught effectively in some intellectually honest form to any child in any stage of development." But he left out one big presupposition. Can a subject be taught effectively to any *adult*, even school teachers and school principals, at any stage of development? Whether our country will recover its educational soul depends very much on how our educators value the humanities, or can learn to value them.

The Administrator's Role in Humanizing the School



MELVIN W. BARNES

WHAT resources in the administrator's repertoire can be brought to bear on the task of humanizing the school? True, they are considerable but the obstacles the administrator faces, alas, grow more formidable with each passing year. Today's administrator may find his options severely narrowed by changes such as those occurring in the school setting, teacher-administrator-board relationships, and his own image.

When a school is torn by community dispute, its human qualities are the first casualty. We live in times when anybody can close down a school but when nobody has yet discovered the magic formula for resolving conflict so as to build a bridge from confrontation to consensus. Many see the administrative and supervisory personnel who presumably run the Establishment as a stifling superstructure on education's house. To them, the administrator has become a symbol of bureaucracy, callous to community protest and lacking in empathy for children. Someone summed up this

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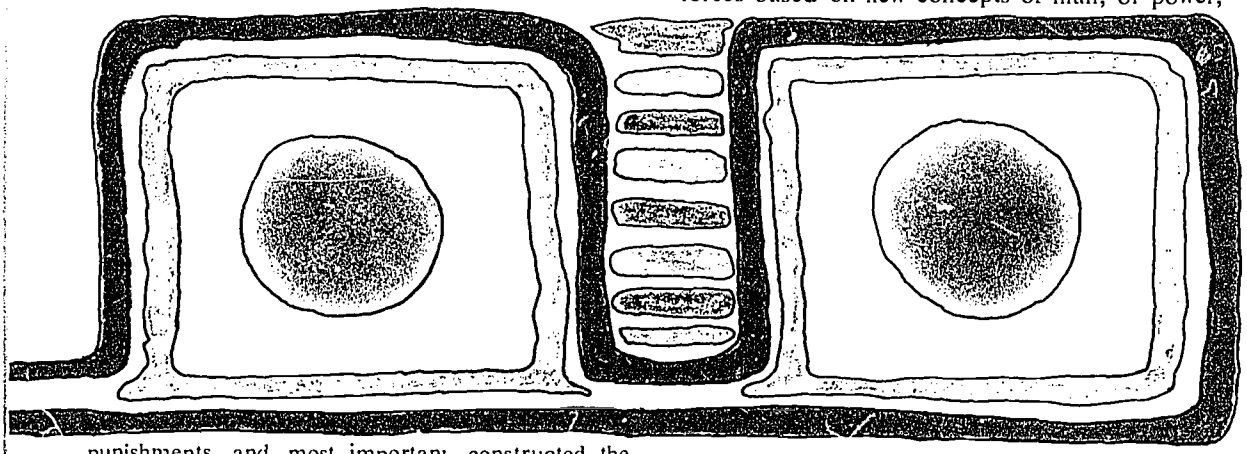
cynical image: "Administrators are like tonsils—really unnecessary, but capable when irritated or inflamed of infecting the whole system" or "Teachers, or teachers and parents, should run schools, not specialists in school administration." [1]

Conflict, cynicism, and criticism aside, the growing groundswell of concern for humanizing the schools points directly to the administrator. Without question, education's response to the demands of the times depends in important ways on what administrators do. In the first place, teachers find it all but impossible to teach at all without strong administrative support. Teachers recognize this, as research shows, and to quote one study:

> To an overwhelming majority of working teachers, the school principal was the single most important person. More than anyone else, teachers seemed to feel the principal created the climate in which they taught; he set the limits, handed out rewards and punishments, and, most important, constructed the invisible value and power structures of the school.[2]



Investigations of what really counts as far as children and teachers are concerned consistently highlight the role of the principal. To get significant leverage on any change in schools, it will be necessary for the principal to be deeply involved. But the principal also operates in an organizational pattern and one of his most important relationships concerns the superintendent. The relationship between the superintendent who sits at the center of the administrative network and the principal who is in charge of a single school represents a key link in the structure.

We know that system-wide administrative policy and organization strongly affect the principal's performance. For example, researchers have found that: 1) the higher the degree of school district bureaucratization, the lower the measure of autonomy exercised in a school; 2) the stronger the superintendent's approval of a principal's introducing educational change, the stronger the principal's professional leadership; 3) the larger the district, the less the local school's autonomy.

Organization can be either the servant or the master of the humanizing goal. The organizational pattern we call "bureaucratic" is basically a chain of command resembling a pyramid to which is added a system of rules and procedures for coping with all contingencies. It features tight control and impersonal human relations. It works in its own way, but it honors precision and order at the expense of humanistic-democratic values.

Students of organizational forms and managerial behavior are predicting that bureaucracy is doomed and will be supplanted by patterns of task forces based on new concepts of man, of power, and of organizational values. They are stressing the "human side of enterprise," rejecting the mechanistic concept of authority, and calling for more "authentic" human relationships. As Bennis says:

> The real push for these changes stems from the need, not only to humanize the organization, but to use it as a crucible of personal growth and the development of self-realization.[3]

At the moment, nationally, no topic in education, except possibly sex education, is getting more attention than decentralization and local control. Larger districts are splitting into areas for the sake of more responsive, sensitive administration. Typically each area is supervised by a director

whose office is in his area—where the schools, the children, the teachers, the parents, and the problems are. Decentralization works. Area directors become the right arm of the superintendent, and the principal's main support, in implementing policies and in conducting a continual stream of facts and data right out of the real world of the school and the community. Responsiveness and accountability to local citizens are enhanced.

In addition, effective ways must be found to engage citizens in the conduct of their schools. This must come. For one reason, if, as is widely believed, the children of the ghetto reject schooling because the home sets a low value on education, some of the inertia of the home can most likely be overcome by offering parents meaningful ways to participate in educational processes. In fact, some schools have been singularly successful in the warm, school-home relations developed in Head Start programs.

The organization of a school can also be an instrument for change. It is well-known that a "flat" plan that encourages decision making at the operational level is more successful, especially with professional people, than the authoritarian, pyramidal model. The organizational pattern known as the multi-unit school is a subject of research at the Center for the Advanced Study of Educational Administration at the University of Oregon. The Center's dominant concern is the relationship of organization to classroom activity and bears directly upon the quality of climate and human interaction. In collaboration with the Research and Development Center at the University of Wisconsin, the Oregon staff is examining changes in the roles of the principal, the unit leader (a new post), and the teachers within a unit (usually four to seven in number).

Analysis of the organizational life of a school leads to staff training of a new order—"organizational training." Departing from heavy attention to the personal world of the individual (prominent in T-group and sensitivity training), organizational training focuses on professional roles using the organization as its own laboratory.[4]

As a teacher working as a member of a team said: "There's so much room for failure, that's the beauty of it." It is first-order business for a principal to give teachers security to do their best. This means, in part, clearly stated goals. When teachers are asked, they express a strong liking for verbalized policy. They want to receive unambiguous signals from their principal. In order to be effective, they need a clear view of what the principal really values and what he expects of them. Teachers who move from one school to another report that their teaching styles change in response to the new administrative atmosphere as much as they do to the new children.

Particularly noticeable and important to teachers is a principal's consistency between what he preaches and what he practices. Ideally his behavior will mirror his stated policy. But all that he does—actions, questions, decisions—are clues to his own self-awareness and directly responsible for teacher and pupil behavior. Administrators who are unclear as to their goals often cherish inflexible procedures. According to Matthew Miles: "Goal ambiguity and procedural rigidity may well turn out to be closely connected."[5]

A few years ago we heard a lot about "action research," the kind of study that is planned and carried out by persons who want information about their own work for their own self-improvement. A social psychologist maintains: "There is no tonic for the morale of a group like giving them a chance to participate in decisions that affect them."

Action research carries a built-in likelihood that the inquiry will be relevant to real interests and that the findings will be put to use. Such investigation is a natural for exploring the quality of human relations in a school or a classroom. For guidance, one can go to the literature of the National Training Laboratories (NTL). For more than 20 years NTL has been fostering the study and practice of skills in human interaction. A school staff or a class will find that even the use of a simple evaluation sheet to identify attitudes and feelings can bring prompt improvement, especially if they discuss the findings in an open, honest atmosphere.

Despite the many agencies whose main *raison d'être* is to aid schools to change—research and development centers, regional laboratories, state departments, private foundations, and consultants—a school staff may find it difficult to use outside help. One alternative is to resort to local bootstraps. A famous psychologist once told a group of principals that a good principal can "work wonders with a mediocre staff." The staff of a single school, relying on local leadership to create and maintain momentum, can produce minor

miracles all by itself. Necessary conditions are: 1) the will to improve, and 2) the faith that teachers have it within themselves to set goals and to bring plans to fruition.

Schools have it within themselves to solve their own problems, but they must learn how to listen and respond to teachers. Many of today's new teachers are moved by strong social service motives. They have a warm, accepting attitude toward pupils, and a will to build healthy self-esteem in the classroom. They deserve like-minded administrators who can reinforce their zeal.

A principal might well institute a search in his own school for people and practices that produce a climate that supports the school's humanity. Elusive as they are, educational outcomes are not invisible and not impossible to measure. School visitors sense variations in climates as they move from school to school. Teachers know the difference, and children do also.

A school worth its salt will try constructively to influence each pupil's behavior and will not concern itself merely with what he knows. As educators we must keep an eye peeled for what children know *how* to do; what children *like* to do; and what they *actually* do. Often the marginal learnings are the most valuable. The Coleman Report, although it dealt with achievement, led to the conclusion that you improve a school by stressing "self-concepts," by providing "more pupil success and less failure," and by cultivating the "spirit of the school." Humane teaching will assist each child in his "becoming" as a person, his learning to be free, and his growing in the courage to be a more confident, autonomous human being. Humane teaching will assume that the child needs to be listened to and heard; to be sustained in his immaturity as he gathers his resources and gets his bearings; to be encouraged to investigate alternatives and explore options; and to be supported as he takes the risks that life demands.

The essence of teaching is to fit the instructional experience to the individual client in the classroom. Mass teaching is usually poor teaching. Watch a teacher at work—how he makes assignments, how he relates to the class, how he evaluates pupil progress, how he adapts to differences in situations—and you can judge the degree that teaching and learning are being individualized.

If a school really wants to minister to the individual learner, it can broaden his learning opportunities. It can expand the pupil's options for reading—for example, with classroom magazines, an individualized reading program, and book clubs —which will carry the learner beyond the ordinary textbook. A rich supply of reading is one of the best ways to respect the pupil's individuality.

The administrator can create structures that enable pupils to learn from one another and from their community. Assistant teachers or student tutors—for example, sixth graders who teach first graders—can heighten the *human* qualities that facilitate learning and build wholesome self-images and human relations skills. The rapid growth of cooperative pupil teaching and learning is a heartening development.

A naturalist once said, "Nature never makes jumps." Education does not either. There are no genuine "breakthroughs," only slow, steady progress. In the foreseeable future, schools can be expected to move ahead at a pace something like they have in the past. As John Goodlad puts it:

> The most important task for our schools during the next few years—and for many generations to come—is their daily practice and demonstration of those qualities of compassion, sensitivity, sound judgment, flexibility, adaptability, humility, self-renewal—and many more that we have long claimed to be seeking in the human products of education. In effect, *this task is to infuse the means of education with the values we have hitherto espoused in defining the ends.*[6]

FOOTNOTES

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3. Bennis, Warren G. "The Coming Death of Bureaucracy." *Think* 32: 33; November-December 1966.
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HUMANIZING THE ROLE OF THE ELEMENTARY SCHOOL PRINCIPAL

RALOY E. BROWN

WITH each new decade, there appears a new theme for elementary education. One of the major themes for the 1970's seems to be "Humanizing the Elementary School." Certainly, it is a worthy and beautiful sounding theme. However, whether or not it shall become a theme of implementation or one of verbalization shall depend largely on the role of the elementary school principal.

Perhaps the first step in the process of humanizing the elementary school is to humanize the role of the elementary school principal. How does the superintendent define the role of the elementary principal? How does the elementary principal define his own role? These two questions are most pertinent if we intend to change elementary education in the 1970's.

I shall never forget one of my first experiences as an elementary school principal. The superintendent had handed me a so-called job description, which contained a list of 30 general responsibilities. Most of the items pertained to "keeping house"—administrative trivia. But it was the last item that represented the "insurance clause" for the superintendent. It read: "You are to carry out any responsibility requested by the superintendent." Quite obviously, it offered great protection for the superintendent in case he forgot to list a responsibility. But after reading over the list, I began to wonder why the last item was not the only one. It was then that I first realized the name of the game was to be mimeograph paper and ink, at least if one wanted to convey an attitude of importance and authority. The message was clear: Run a tight ship. Needless to say, the "tight ship" philosophy has been punctured full of holes during the past few years. Teacher militancy, new parental pressures, pupil protests, rapid changes created by technology and science, and new research in the field of early childhood learning are only a few of the many forces that are sinking the "tight ship" philosophy. It is very unlikely that an elementary principal can survive in the 1970's within the traditional role given to him by the superintendent. If humanization is to take place in the elementary school, district policies and attitudes must create a new role for the elementary principal.

Research in early childhood learning strongly suggests that the most important years for learning are the earliest school years. If we are to take this seriously, it is imperative that we employ the most competent talents and resources available at the elementary school level. It becomes vital that superintendents reevaluate their priorities if change is to be effected. According to Samuel Sava, ". . . research on the learning process suggests that early childhood education may be both more important and more demanding than any instruction that follows. The United States, like every other 'advanced' nation, may have its priorities upside down." [1]

The primary responsibility of the elementary principal in the 1970's must be one of an educational leader. He must be able to implement new

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ideas. During the 1960's, schools were bombarded with new ideas, but research shows that very little change took place. As John I. Goodlad has noted:

> The education reform movement of the past decade has been productive of ideas. It has not been so productive of educational change. This is as true of the suburban environment as it is of the ghetto.[2]

If the elementary principal is to take on a new role for the 1970's, he will need help. Robert Anderson, in his article, *How Organization Can Make the School More Humanistic,* observes:

> . . . Now, if we are going to do all these things, we are going to need at the elementary school level more of the kinds of person-oriented specialists—guidance counselors, and so forth—that have been customarily hired only for secondary schools. These person-oriented experts must be made available to teachers of the very young.[3]

In the past, we have aspired to the philosophy that the higher a pupil goes in his public education, the greater the cost. Clearly, this philosophy is in need of revision if we are sincere about change in education for the 1970's. Even more important, attitudes concerning the importance of the elementary school years and the role of the elementary principal must be altered. Should we continue to neglect the early school years for learning, we can hope to do no more than increase the need for more compensatory education.

What about the principal himself? If he is to survive in the next decade, he must reject the concept that his primary role is one of "keeping school." He must become the educational leader of his faculty and staff, and to succeed he must develop a good working relationship with them. The days of "telling" the faculty and staff are in the past. The new role brings with it a new philosophy. The principal now works *with* his teachers; they do not work *for* him.

The principal in the 1970's must also be extremely knowledgeable about early childhood learning theories and be able to implement these theories into a relevant curriculum for children. He needs to reevaluate his priorities and must be in a constant state of self-education and inservice. His faculty, parents, and students will look to him for more leadership than they ever have before. The demands will be different.

There is a revolution taking place in public education and the elementary principal cannot escape much longer. His teachers will be more demanding, for they want to be a part of the action. The alert principal, however, can lead teacher militancy toward positive goals. By permitting teachers to be a part of the decision making, he shares the load of responsibilities. He can then say that *we* have made this decision rather than just *I* have decided this or that. Such joint effort is much more meaningful with parents and board members.

Parents are becoming far more knowledgeable about public education, especially in the field of elementary education. Popular parent magazines constantly feature articles about early childhood learning theories. Again it becomes increasingly important that the principal be well informed. Demands for a new and different curriculum in the early school years can be expected. Not only parents but children will be demanding a more relevant curriculum. Young children are well informed about the world before they begin kindergarten:

> Johnny has been personally present at many great historical events. He has seen the launching of astronauts, the funeral ceremonies of Kennedy and Churchill, battles in Vietnam, peace marchers, and race riots. After all, through television and the press of a button, he can see the world from his own living room. He need not wait to learn about it from parents and teachers. In this age of most media, the mountain comes to Mohammed.[4]

True, the new role of the elementary school principal can be exciting and challenging. Only two questions remain: *Will* the role of the elementary principal change? And if it does change, what will the elementary principal *do* in his new role? Perhaps the answer is best summed up by the words so frequently used by the late Senator Robert Kennedy:

> *Some men see things as they are and say "Why?"*
>
> *I dream things that never were and say "Why not?"*

FOOTNOTES

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2. Goodlad, John I. "What the Experts Say." *Education News,* September 23, 1968.
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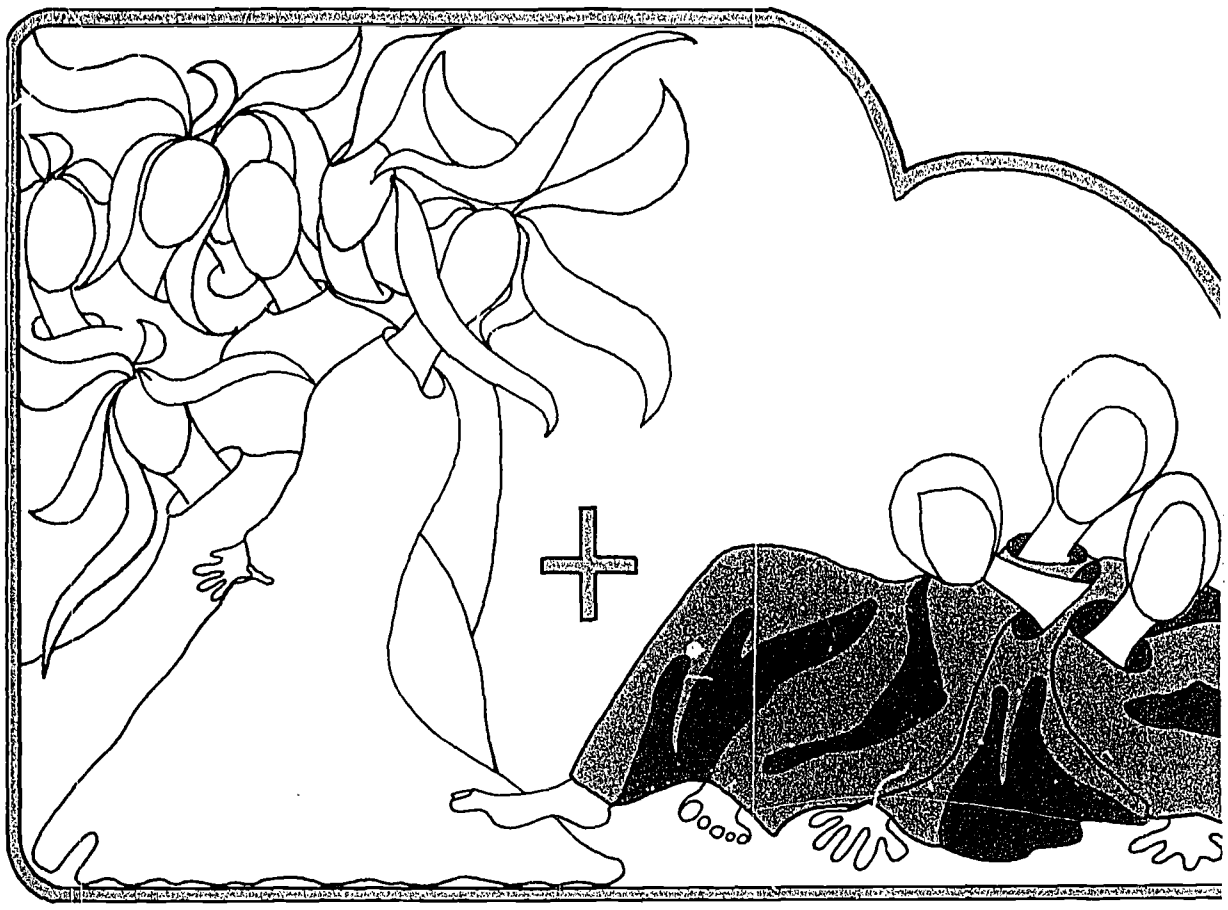
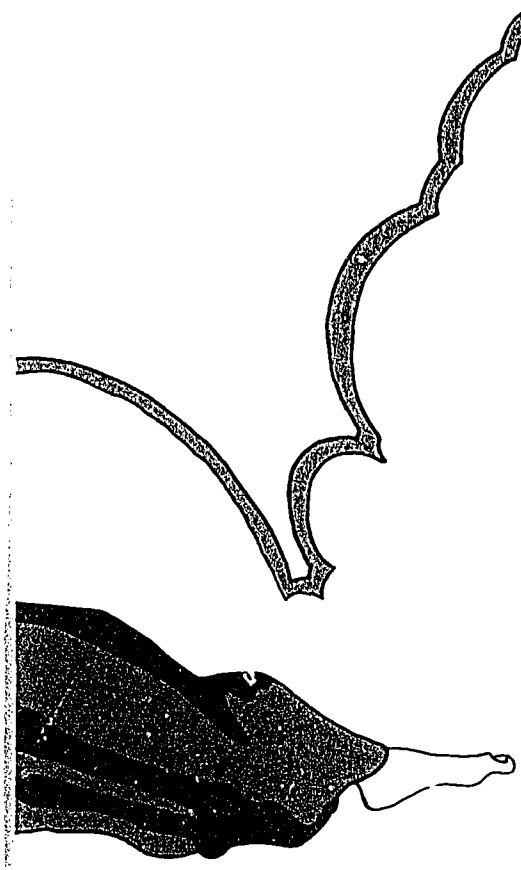


WHAT do we mean when we speak of the "humanities"? Not so long ago the scholars in our older universities used the term to mean the study of Latin and Greek, but obviously it no longer bears this meaning. Sometimes the "humanities" are thought to refer to what human beings do and have done in the past, and the term is then tied to history and geography. But this won't do either. More recently it has come to have a vague connection with the way people behave, with humanity and with humaneness. However, as soon as we accept this meaning and try to work it out in terms of the elementary school curriculum we get into deep water, for the curriculum is almost always thought of as what children must know and is not connected with the way they behave. Yet many eminent thinkers have taken precisely this latter view. Was it not John Ruskin who said that the purpose of education is not to make people know what they do not know but to make them behave as they do not behave?

If this is the purpose of education, then surely in our time it is failing almost spectacularly. In most of the Western world it seems, for instance, that crime of all kinds is on the increase and notoriously so. Much else that is deplorable is also getting worse; more parents are separating and getting divorced, leaving more children short of love—a commodity that is as important to their spirit as food is to their bodies; and what I mean by "spirit" is the whole complex of their fears, their hates, their ambitions, their enthusiasms. More children are being born illegitimate; more are being abandoned, and again it is love of which the child is starved. How serious is this?

Recently a very thorough report was produced on the English primary school, and one of the things that the investigators did was to analyze over 100 factors which might contribute materially to the effectiveness of a child's education. Their



What is a Humanizing Curriculum?

SIR ALEC CLEGG

conclusion was summed up in this sentence: "Variation in parental attitudes can account for more of the variation in children's school achievement than either the variation in home circumstances or the variation in schools."

Now if this is true, and I have no doubt that it is, then conditions are worsening not only for children who are obviously deprived and who are easy to isolate but also for a very high proportion of all children, and for two reasons. In the first place the generality of children no longer receive the essential care that they used to get, and in the second place the adult world sets them a worse example than it used to do. The generality of children are less well treated because values are not what they were. The child has to compete in importance with the television set or the car or whatever status symbol happens to prevail at the moment, and on the whole it is probably true to say that the child is talked to, sung to, and cared for, and, in the best sense of the word, disciplined less than his grandparents were when they were children. His parents to salve their conscience give him indulgence when he needs love. As for their example, they have created a world for him to be brought up in in which violence, sexual depravity, and false values of all kinds abound.

But it is one of our oldest and most respected doctrines which in the long run is the most sinister and the most damaging. I refer to the doctrine which affirms the twin beliefs that he who works hardest will get to the top (and by this we generally mean he will achieve affluence) and that he who gets to the top is the most deserving. Such vast numbers of our youngsters are handicapped by their mental endowment, their social environment, their domestic circumstances, or their color that to assert that hard work will get them to the

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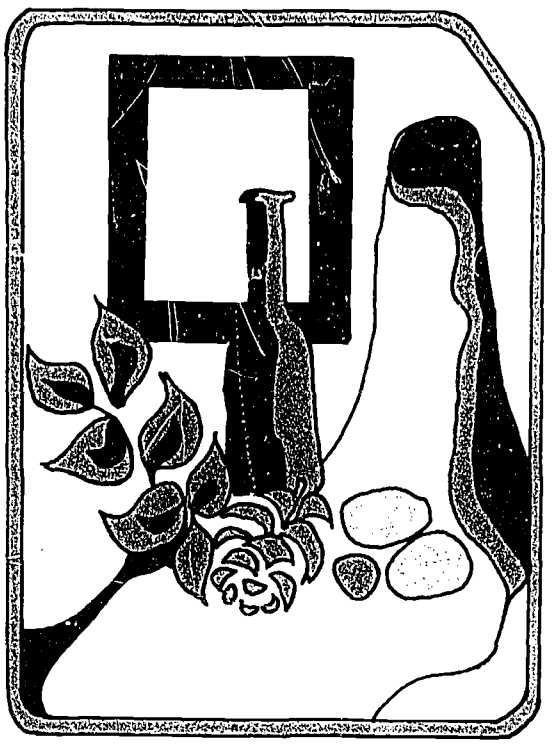


top is like saying that if the cripple or the arthritic will only train he will win the race. Even worse is the inference that he who gets to the top is the most deserving, for not only is the inference often false but it carries the monstrous implication that those who do not rise are without merit—an imputation which is, partly at least, responsible for that rejection of whole sectors of our society in ways that give rise to ever-increasing and ominous social unrest.

All this creates immense problems for the schools, and these are not problems of what children know but of how children behave. How can changes in curriculum help in so vast a problem? How can they bring about changes in behavior? Our beliefs in matters of this kind have often been, and to some extent still are, pathetic.

Our great grandfathers believed, for instance, that if one taught arithmetic from the Bible, somehow or other it would produce a moral in addition to a mathematical effect. The result was that children were asked such questions as: *"There were 12 patriarchs, 12 apostles, and 12 evangelists. Add the patriarchs and the evangelists together and subtract the apostles, and what is the remainder?"* Or perhaps better still (and this is a genuine example), *"Solomon had 700 wives and 300 concubines. Add the concubines to the wives and state the result."*

In order to make sure of producing the moral effect, we punished with the cane in England or the tawse in Scotland, and in many schools we still do. In England, also, our understanding of what causes bad behavior in a child diminishes as the child grows older. The teacher who teaches a six-year-old and finds him difficult knows the home must be wrong and says, "What a pity." When the same child is 10, his teacher inflicts a penalty. When he is 15, the teacher sees him as an incorrigible layabout. Yet all that has happened is that adverse pressures have worked on him for 10 years, and the facts with which the teacher has filled him have done little to help.

But there are schools which, in fact, not only manage to lay a sound foundation for the child's learning but are virtually without behavior problems, and such schools are to be found in the most drab and dreary and adverse of social backgrounds. What are their characteristics? As one who once taught on the principle, "this is what you have to do; this is how you have to do it; and I'll mark it to see if it is right," I find the new approach almost a miracle. I can only describe it as I see it daily in classes of 35 to 40 children; I cannot say by what magic it is done.

The appearance of the classrooms is interesting. They almost always include displays, either of natural materials carefully collected and beautifully laid out or of fabrics and man-made objects—bottles, vases, and the like—which reveal texture and color and shape. This latter kind of display is not there merely to compensate for what the children lack in their homes but to make them care for and cherish the school room which is theirs. To this same end their work, often carefully mounted by the teacher, is displayed on the walls with particular prominence given not to those children whose work is "best," not to those whose work is most deserving, but to the work of those who at that moment in time most stand in need of praise and encouragement. Attitudes have changed. The teacher's place in the front of the class has gone. He will spend most of his time amongst his pupils, acting as a consultant. Where once he was afraid to admit that he didn't know, he tends now to conceal the fact that he does know

in order that children may find out for themselves. They find out for themselves because knowledge discovered is so much less likely to be sterile than knowledge that is conveyed, as is of course true of knowledge that comes from practical expression by comparison with knowledge gleaned from books or from the chalkboard. There is a conviction amongst teachers these days that children forget what they hear, remember what they see, and understand what they do.

But what of the curriculum? Reading, writing, and arithmetic are, of course, still the tools. Arithmetic has never been really steady. It used to be called cyphering; it then became arithmetic; and recently it changed from arithmetic to number; and from number to mathematics. But at least we have now accepted the principle that doing—that is, counting, measuring, and weighing—must come before abstractions and that problems are better not posed by the teacher but when they arise from doing. The result is, of course, initiative and interest, both staunch enemies of bad behavior.

The university folk have taken hold of reading and are, alas, making us a little self-conscious about it. Reading used to be something that most children took in their stride; two-thirds of them had mastered it by the time they were 7½; most of the rest were well and truly away by the time they were 9, leaving perhaps 5 percent who caused us anxiety after the age of 10. We are becoming a little neurotic about this 5 percent, but if we can stop the university folk from making an abstruse cult out of what has hitherto been a fairly simple skill, we shan't have much to worry about. The important thing is what the children read, and it is of vital importance that they be given not only material that is appropriate to their age but which is neither trivial nor lacking in taste or fun. They must also be given the urge to find out.

We know how to make children write copiously. They must be excited into writing, and once this has happened we rapidly realize that there may be very little connection between a low IQ, bad caligraphy, and bad spelling on the one hand and sensitive expression on the other. Consider these three examples by a 9-year-old boy:

"The gerees is wet and silver and the fog is gost disappearing in the sun lit an huw wald is cumming cowed are on the fens and engs it is lik pet and heh owiwt and silet."

The grass is wet and silver and the fog is just disappearing in the sunlight. A new world is coming. Cobwebs are on the fences and hedges. It feels dead quiet and silent.

"The fog is glomey liyck black smorg. Lamps glering throw the smorg. invisible figers futing like elicoters. thro the dirock and glome fog it glisens laye the golbnfleys it movs impasele past."

The fog is gloomy like black smoke. Lamps glaring through the smoke. Invisible figures floating like helicopters through the dark and gloomy fog. It glistens like the golden fleece. It moves impatiently past.

"The wint is saying the wimter is cumeing and all the squirrels abawt thrling with friyt the trees get rid of theer onley bytey the niyt lovs impasele across its glomey medows winters coming cots and scars the old wold is come dacto use the winte movs sloley pist snow flos liy fether of an engel."

The wind is saying the winter is coming and all the squirrels scattering about with fright. The trees get rid of their only beauty. The night moves impatiently across its gloomy meadows. Winter is coming. Coats and scarves. The old world has come back to us. Winter moves slowly past. Snow falls like the feathers of an eagle.

The thing that always impresses me most forcibly in the good schools that I see is the fact that their children want to read and want to write and that the urge has somehow or other been provided by the teacher. Almost all teachers now know that giving a title is just not enough and that the urge to write and draw and paint and find out is best provided by a positive experience: a visit to the canal lock or the station or the brickworks or the farm.

What about the rest of the curriculum? The old bogey of the body of knowledge still rears its stupid head from time to time. This is extremely odd when we know that the sum of knowledge is doubling every few years and that it is thus becoming more and more difficult to identify which knowledge is to constitute the "body" that every child should possess. Furthermore, how do we vary this body to meet the varying abilities of the child? Must he know that Paris is the capital of France and Ottawa of Canada? If so, must he also know the capital of Botswana? Must he know where Botswana is? Must he know equally about

George Washington and King John and Hitler? Or whether Milan is north or south of New York? It is because this is such obvious nonsense that subjects and lessons as we used to know them seem to have disappeared from those schools that have most successfully resolved their behavior problems. How, then, do they decide what children do? What is the basis of the curriculum?

Children must succeed and one of the purposes of the curriculum is to give them activities in which they can succeed. The bright child will succeed anyhow; he is usually no problem. But what can be done for the less and the least bright? Some will paint or draw or work with clay or with all manner of waste materials and if the urge is sufficiently intense, if they have been caused to *want* to create, some success will be assured, and once even a modest success has been achieved it can be built on. Moreover, if they are working on their own or in a small group on something that they have chosen and that is different from what others are doing, the basis of comparison between what they and others are doing has gone and their likelihood of failure will be reduced. The task of the teacher, therefore, is to provide the experience, to ask the questions which stimulate close observation, and to get the children so engrossed in their experience that they want to communicate it in speech, writing, paint, or clay, that they want to find out more about it in books, and want further to explore its principles by simple experiment.

The problem of educating in this way is that it demands a high quality of teaching and when the quality is not there the school is bad. Such a school may make a fetish of "activity"; there will be few children quietly at their books or pursuing work which demands calculations; children will find it difficult to concentrate for more than 15 minutes at a time; and there will be much mopping up of paint and clay. The teachers may well be sentimental: "We are not a show school. We are a muck and muddle school but we are all happy."

This is to be compared, of course, with the bad formal school where children work from fear, where sensitive children withdraw in the hope, often realized, of being ignored, where the least able are of no account, where memorization masquerades as learning, where only "the best" is on show, and where the pat-on-the-back is given to the brightest child who needs it least and is denied to the weakest who needs it most.

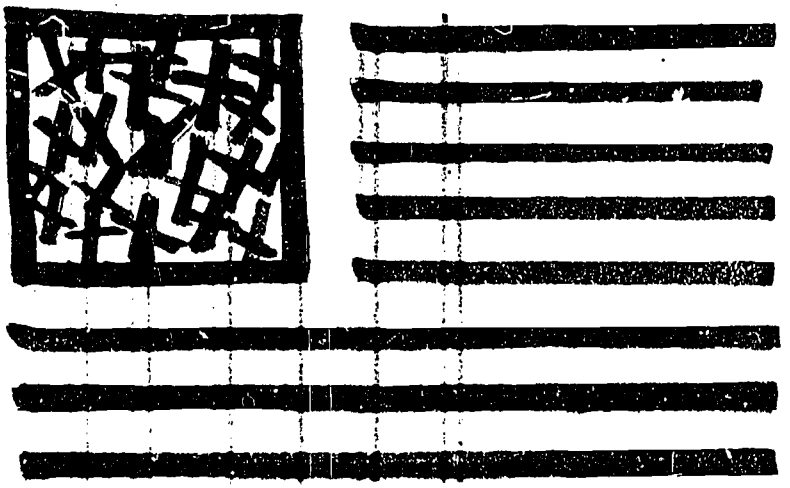
It is perhaps more interesting and more profitable to compare the best formal school with the best informal school. In handwriting, that is to say in actual caligraphy, as in spelling there may be nothing to choose between them, but in the powers of expression the informal school gains every time as it does with all the other expressive activities—painting, clay modeling, and dramatic work. In the mechanical manipulation of figures, there may again be little difference but in tackling a mathematical problem the informal school will be superior. In the memorization of information, the formal school may "have the edge" but in assessing a problem and in finding a solution to it whichever the field, the children in the informal school are likely to be well ahead.

To come back to the original problem, which school is the more humane?

If humane means the ability to memorize facts, to respond at once to a drill or instruction, to do as others do, to accept that some are successful and others are failures, and to behave well under supervision, then the formal schools are more humane. But if humane means the ability to think for oneself, to initiate, to imagine, to work without supervision, to be sensitive to the needs of others, and to conduct oneself with concern and compassion for others whether supervised or not, then the informal schools are more humane.

"Mrs. Crossley has not come this morning but you needn't worry, we have settled down and are getting on" was the telephone message that the Education Officer received one morning from an "informal" one-teacher village school up in the Dales.

There is one further point. To set out a program of separate subjects and teach them through the day in 40-minute lessons in such a way that the skills are mechanically acquired and facts are memorized and reproduced on demand, particularly by the ablest children, is barely a professional task. But to introduce a child to a variety of materials, to get him to understand their limitations, and to use them to produce his own ideas rather than to reproduce the ideas of others, to excite him so that he wants to find out the facts of a simple phenomenon and relate his discovery to others, and to be able to exploit success and failure so that the least able child has the satisfaction of achievement—all these require professional skill of a very high order.



THE BLACK CONTRIBUTION TO THE AMERICAN EXPERIENCE

SAMUEL D. PROCTOR

THERE is a way of looking at this nation of ours, I believe—looking beyond the skyscrapers of the big cities, looking beyond the endless flow of gleaming cars on our network of expressways, the sprawling fields of grain, our magnificent mountains, our expansive beaches, looking beyond our wealth and our power, our technology, our institutions. There is a way of looking at the nation as a people flung against the broad backdrop of man's sojourn from the cave to the spaceship. In that light, America is an experience, an event of gigantic proportions in history. I see it as an effort to create a political and economic community with the authority in the hands of the people. America began without traditions to guide her, without a blood aristocracy, without a royal family, and without a Magna Charta, but she had men of will, men of courage, men of intelligence who met in Philadelphia and drafted a social contract. Limited only by their vision and by the accumulated knowledge of the human race, they drew upon Roman legal traditions, upon Greek logic, upon Renaissance inventiveness, upon seventeenth century British social thinking, and upon the noble surmise of the Judeo-Christian heritage that God had made man and had breathed into him the breath of life. The basic assumption of the republic was that men were endowed intrinsically by their Creator with an unalienable right to life, liberty, and the pursuit of happiness. In pursuit of this goal, in the struggle to make this promise good, we see the circuitous course of events from 1776 to 1969 that can be called the American experience. Our history is not just a set of file cards flashing on a screen, nor is it a cosmic filmstrip of cowboys, farmers, politicians, movie stars, and industrial magnates doing their

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This article is based on Dr. Proctor's speech delivered at the DESP Annual Meeting in Las Vegas, Nevada.

thing. It is, rather, a kind of human laboratory, testing constantly the validity of our major hypothesis, and testing our fidelity to that hypothesis.

The black man, brought to these shores chained in the holds of slow-moving vessels, caught in storm after storm, finally was led ashore at Jamestown in 1619. Ever since that day he has been the grand incongruity, the blatant contradiction to the total American theme. The presence of the black population, its high visibility, its proximity, its inescapable nearness, and its promise of permanence has put the democratic idea to a severe and a constant test. By 1790, the time of the first census in America, the blacks were a full one-fifth of America's population. One out of every five persons was black. Most of the black people were enslaved, compelling the Christian conscience and the rational mind to stay uneasy, to engage in hypocritical rationalization, to stay limp with moral fatigue, and to buy time until that awful war brought the whole conflict to a new level of challenge.

The first contribution of the blacks to America was to provide the labor and to endure the toil of converting these bountiful God-given natural resources into a nascent industrial empire—an empire that now towers over the world in wealth and in prosperity. They provided the simple creature comforts of cooking the food, minding the children, and taking the tedium out of life. They did the work that most humans don't like to do. But more than that, they made the fields to yield, laid the ties for the railroads, and unloaded the ships that tirelessly plied the seas. All the while, America sought to refine her democratic ideal, postponing consideration of her blinding problem, as de Tocqueville observed—four million black people who would one day assert their desire for freedom.

Meanwhile the blacks made their first and their lasting contribution to the humanistic and the aesthetic life of our culture. Our culture, our fine arts represent a blend of many cultures. But one of the most truly authentic ingredients is the essence that was distilled from the slave experience. In order to anesthetize themselves from the pains of bondage, the slaves created songs and dances, jokes and fables, music and gestures that became the origin of the minstrel show and vaudeville. This apparent gaiety and abandonment of soul, of self—an analgesic for agony—paradoxically became a source of fun and laughter for America for generations.

Next, the capacity to internalize long-term social embitterment, cruel human abuse, and institutionalized humiliation is a unique invention of the black man in America. While under the lash of slavery, there were many insurrections—most of them abortive, of course—but the dominant mood was to put history into the hands of the God of Abraham, Isaac, and Jacob. The slaves laid hold of the white man's Bible and sifted out of its timeless message those truths that applied to their situations. They saw themselves as the Israelites under Pharaoh's yoke. They saw their leaders as the Moses and the Joshuas; their condition as the den where Daniel tamed the lions; their suffering as the furnace that refused to burn Shadrach, Meshach, and Abednego. And the city foursquare spoken of in the Book of Revelation, with no night, with trees that had leaves of healing, where milk and honey flowed and in whose midst sat the lamb of God—they saw this as their freedom, enfolded in history, eventually to become real. They sang about crossing over Jordan into Canaan land, laying down their heavy loads and weeping no more. As a consequence, one of the lasting contributions of the black man is the Negro spiritual, an authentic art form born in the souls of a suffering people, singing a song of hope.

But the minstrel and the spiritual are not the only products of slavery. James Brewer, a professor at North Carolina College in Durham, has done a Ph.D. dissertation on the antebellum fancy ironwork and plastering found in Charleston and Savannah and throughout the slave South. Much of what he has discovered was done by illiterate black men.

Many of the old Southern recipes were concocted by slave cooks whose loyalty to their masters drove them to anticipate their appetites and tastes and to find satisfaction in culinary achievements. Soul food is hundreds of years old.

Many autobiographies of fugitive slaves have now been reproduced by the Arno Press and *The New York Times*. These will make great reading for students today, students who particularly demand to have the gut responses to life exposed to them, rather than to have vapid reproductions by anthologists and by professional pablumizers.

As slavery gave way to reconstruction and to

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the post-reconstruction era, the communication of his grief, his aspiration, his hope, and his faith to a majority—a majority with the volume turned down—became another unique achievement of the American black man. The orations of Frederick Douglass and others became a new type of American literature. It was a combination of moral exhortation and political protest. It appealed to the authority of religion and to the implicit ideal of political democracy. Black men in the Congress and in the state legislatures, with no solid constituency and with the tenuous presence of the Union army as the only power base, created a style of oratory that has crept into American life and remains as a part of the equipment of most charismatic political leaders. This type of speech, filled with metaphors and similitudes alluding to the Bible and to nature, rolling sonorously with melodic intonation, made the rythmic tides, the trailing seasons, the birds in flight, the star-studded night, and the dawn of day the tools of unrelenting logic. This became an indelible aspect of public speaking in America. We all heard it and applauded it at its zenith when Martin Luther King told of the dream that obsessed him during the March on Washington.

Apart from this oratory and its wide appeal to every moral authority known, the black man communicated with the majority in other ways peculiar to his experience. A life of tight segregation in the black bottoms of the urban South compelled the origination of new art forms to capture the mood that prevailed there. The blues came out of Memphis and New Orleans, so did bumpy foot patting, ragtime, and the truly novel trick of departing from a melody into improvised ad-libbing—all very common today in popular music groups. America has responded to the black jazz musician pouring his innermost feelings into a trumpet, a trombone, or a clarinet more readily than to any other black except perhaps the black athlete. There are two reasons for this. First, an entertainer poses no threat to social change. He is regarded as a tolerable appendage to the status quo. Second, the jazz musician spoke to something basic in life; he moved people from the tiring cerebrating processes of life to relaxing, emotional releases. His drums, his soulful trombone, his wailing trumpet, and his lyrical clarinet delivered people into the easy world of feeling. But the blues did more than that. Since

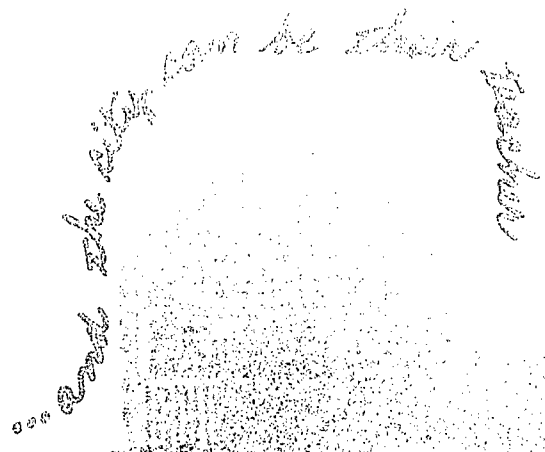
the black man had known no privacy and since his life had been laid bare for centuries, it was easy for him to expose his suffering and his disgust in his love life. The blues represent that exposure of life's solitude life's privacy. They snatch the covers off our hidden feelings. And because so many people feel the same way about love and its vicissitudes, the blues became a ready medium of expression for all people. It wailed about a lover gone, a long night alone, a torrid moment of gratification, or a faithless husband. Everyone knew these moments, and the blues became a kind of extracurricular catharsis. The late Nat King Cole, Ethel Waters, Johnny Mathis, James Brown, and others have institutionalized the blues in American life.

So much for the past. Today is a different day. His persistence in demanding that America make good her promises is perhaps the black man's finest contribution in the redemption of the conscience of this great nation. It is one thing to talk of the various art forms created out of escapism (and most of what we know about the aesthetic life of the black people has to do with some kind of a release from human suffering, some kind of an escape); it is another thing to see meaning in the raw and shocking messages of a playwright like LeRoi Jones or the autobiographers of Eldridge Cleaver or Malcolm X. All art comes out of experience—someone's experience. The black experience has begotten its own art forms; it flows out of the black experience. And today this experience bespeaks protest, impatience, resentment, and urgency. At the turn of the century, W. E. B. Du Bois published his *Soul of Black Folk* as a kind of reply to Booker T. Washington's *Up From Slavery*. The two men were interested in the same goal—an American response to black aspirations. But Washington's position evolved out of his life in Virginia and in Alabama, and Du Bois' position out of his rearing in Massachusetts. Booker T. Washington went to Hampton Institute; Du Bois went to Fisk and Harvard. In this exchange there was the beginning of the vast body of black writing that leaves no stone unturned in making America aware. One may trace this progression in a very helpful book called *The Negro Caravan* by Arthur Davis and others, or in a small Mentor paperback by Margaret Just Butcher called *The Negro in American Culture*. The polemical writings are in greatest abundance and they are increasing. But the story is vividly told on stage and through such brilliant representations as Lorraine Hansberry's *A Raisin in the Sun*.

Now we come to the main issue today. The black man has inched his way from slavery to the threshold of real freedom—economic, political, and social. Should he seek to hold on to his identity? Should he seek to revive this culture and to nurture it? Should he hold on to the black experience and the black art form tenaciously and resist being swallowed up in white Americana? Or should he hasten to forget his own black experience and join the mainstream? This is not a new debate. There have always been black artists who have sought to prove their eligibility for full humanity by renouncing their ethnic symbols. There was a time when blacks refused to sing spirituals with the Negro dialect. Many black singers have perfected their skill in handling German, Italian, and French works. The issue is sharpened by the young black who bids for acceptance on his own terms, not as a vulcanized white man. He asks to be himself, to stand body-deep in his own heritage, to know it, to love it.

The fact is that the young black comes on the scene after the civil rights movement and he hasn't seen enough change to convince him that he has a place in the center of American life. He is frustrated by the reluctance of the nation to accept him as he is. He is frustrated by the slow pace of change in enlarging educational opportunities, and he is also frustrated by his inability to cause change to be accelerated. And what *really* worries him is that he sees the nation get excited only in response to violence and the threat of violence. As this frustration deepens, his rage increases. He feels lost between two worlds—the black world that he is losing and the white world that is reluctant to admit him.

I think that we have but one real alternative in the face of this. Let the black man saturate himself in his own background. Let him hear from his past and learn who he is. Let him search out the African roots of the American black community. Let him overcome his alienation and his identity crisis. Then let us say to him, "All right, it's time now for all the Americans to bring their own peculiar gifts to the enrichment of the whole society. Go on and be yourself. But remember that part of yourself lies in the fact that this is *your* country. Come now and help to make it great."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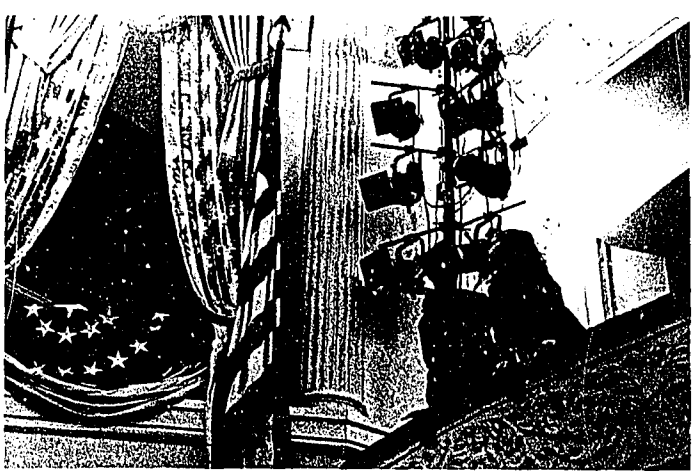

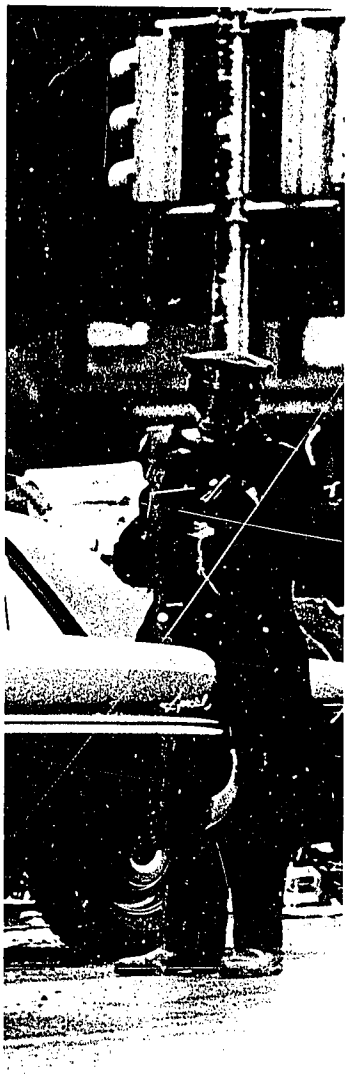

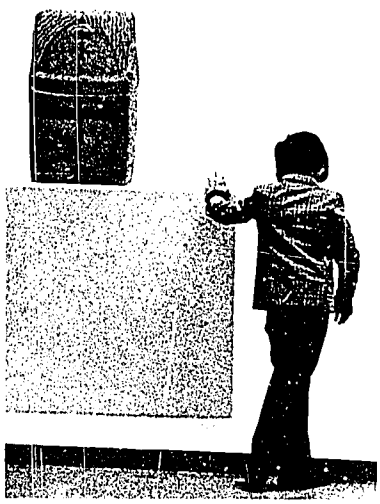

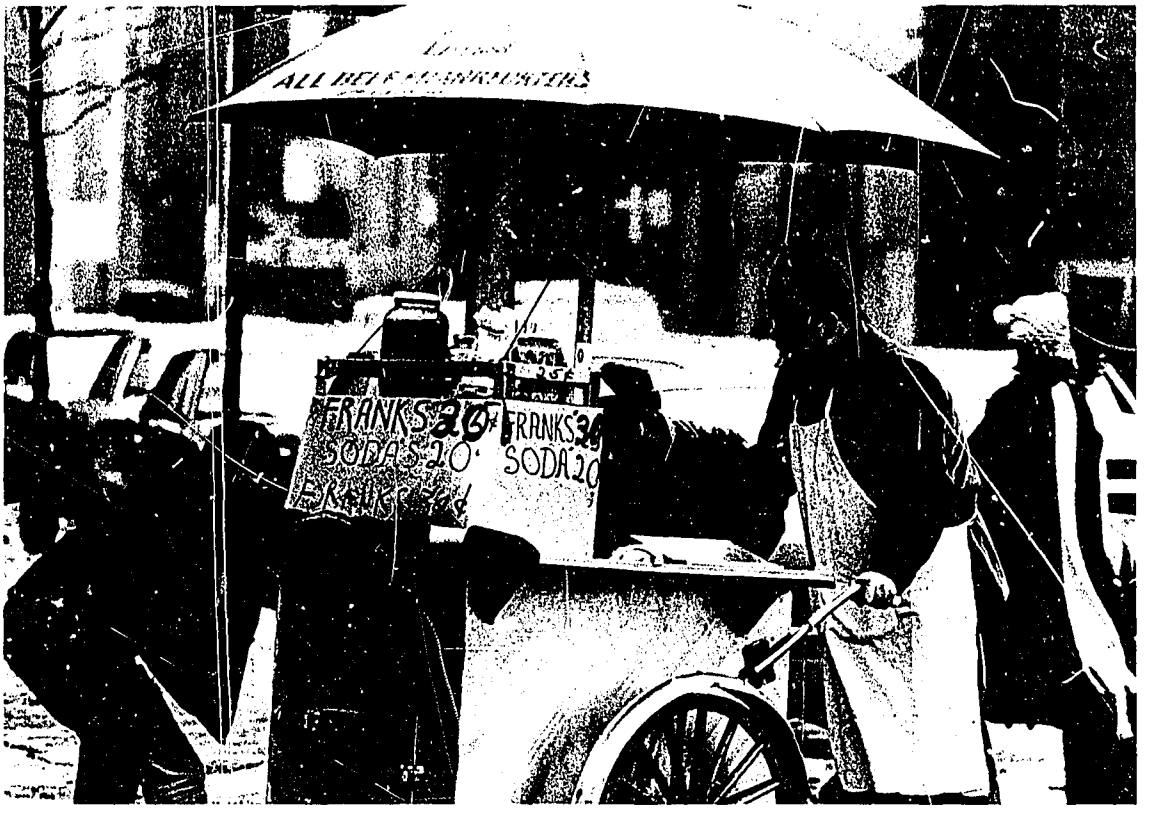
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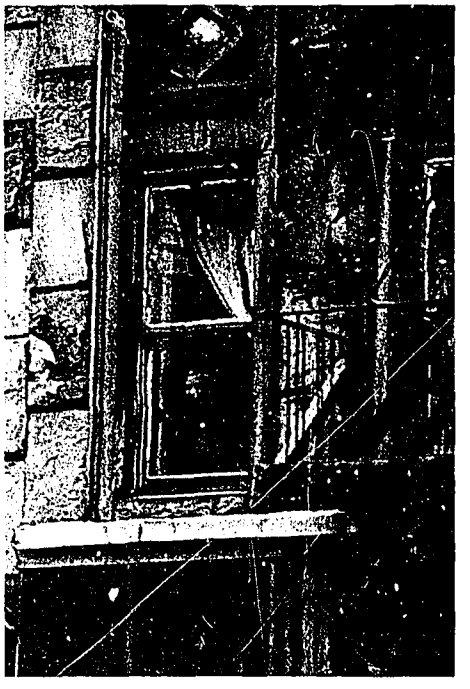


MAN

Humanizing the Elementary School

A DETERRENT TO STUDENT UNREST

Gerald DeWitt

LAST year, a *Chicago Tribune* reporter, Sara Jane Goodyear, wrote an article, "Inner City—Teacher's Roughest Test." * This comprehensive description of one teacher, Doris Jenkins of the Howland Elementary School in Chicago highlighted the many roles of a teacher in a ghetto school. Beyond the administrative functions of collecting milk money, policing recess, and arranging for supplies, Mrs. Jenkins, who is in her fourth year of teaching, was described as a teacher attempting "to keep order, to teach, and to kindle even a tiny spark of intellectual curiosity in children who, in most cases, must learn to love knowledge at school if at all."

The article went on to describe the nature of school and the nature of the ghetto movement—a way of life, resulting in a movement for better housing, better employment—a movement to achieve some of the basic needs of all people. Mrs. Jenkins was quoted as saying, "These children need basic arithmetic, basic reading, basic everything." Her final statement left the reader with a bleak outlook for the future of many of these children: "There are some who do quite good work. Others simply haven't started working yet—they may get to the fifth or sixth grade and suddenly blossom. And then there will be some who never get started. I guess they'll go until they finally become high school dropouts."

The article by Miss Goodyear was more than a description of an inner-city ghetto school. It was rather a description of an existing environment where the beginnings of student unrest could easily emerge when we consider that basic needs of students go beyond arithmetic and reading and include the need for dignity and respect. Early in life, at the elementary school level, the child is faced with what may seem to be a helpless situation: He is required to do many things but he has

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* See the March 2, 1969, issue of the *Chicago Tribune*.

neither a sense of involvement nor a sense of power in his school life. What applies to the children in Mrs. Jenkins' classroom and to their needs is true of most children in our elementary school systems, be they in the inner city or in middle-class suburbia. When the child is very young, he may feel happy about authority and exist in peace with the so-called power structure. At first, he may even want to get good grades and may view this achievement as "good." In the beginning, he is willing to accept the paternalistic relationship of the teacher, a relationship which enables him to see that the school has some relevance to his future. Gradually, however, not only in ghetto schools but also in most non-ghetto schools, he begins to question whether the school is really helping him. He may not really be aware of his dilemma, but he asks the question, "Does this school give me anything that I need which will help me in my future?" Too often the answer is "No." And so quite early in his school life he comes to perceive the school in a negative light. He views as his enemy the teacher who fails to have understanding, compassion, and hope, and he senses a powerlessness and an alienation from the school and its authority.

In addition, he may have watched his parents and his older brothers and sisters become involved in one form or another of dissent or protest. He has seen them attract attention by their actions. In this way, the seeds of protest and dissent are planted early in his life.

Because in the past decade our schools and universities have become a battleground for social change and often the center for protest, the child may quite naturally begin to view the school as the enemy and these feelings will extend to the teacher as an employee of the school. As he grows older, he becomes more sophisticated and may eventually involve himself in a political organization to protest. However, teachers like Mrs. Jenkins are the barriers to prevent such organizations from forming. These teachers involve themselves with students. They humanize the school. Through their interaction and their feeling, they encourage curiosity, the right of the student to challenge, to ask questions, and to begin some sensible "negotiation or bargaining." Mrs. Jenkins is pictured as a teacher who sits down with her students, who talks, listens, and interacts with them. The student in her class is permitted to disagree, to participate in decision making, to develop a sense of trust or a bond between himself and her. Such a relationship is dynamic, and personal. It humanizes and it opens legitimate channels to protest early in the life of the student rather than devising some channel later that is destructive. Most important, it offers dignity to the student.

We need to encourage student teachers not to feel threatened or insecure if elementary school children want to discuss or disagree. They must not consider inquiry as a presumptuous challenge or as hostility or as insubordination. They must have the skills to direct discussion so that the student feels secure in the fact that he is permitted to disagree and to participate in decision making.

Research points out that student protest occurs because of lack of trust, lack of involvement in decision making, poor communication, and irrelevant curricula. It is very possible that the roots of protest are at the elementary level. The administrator has the challenge of assisting teachers in coping with their own prejudices and biases, particularly against the lower social, economic level student and against the black student. Recent research demonstrates that these students *do* get lower grades and *are* disciplined differently. Not infrequently do we hear of teachers who wash their hands after they have touched a black child. Very early in life these students feel a loss of dignity and a loss of the teacher's respect toward them. Nevertheless, indignities are not solely reserved for the ghetto child, though they are apt to be more overt, more flagrant. There are limitless subtle and sometimes unconscious ways we can damage children, strip them of their dignity, shatter their feelings of self-worth. And such practices have no economic or racial boundaries. They can happen in any school that has failed to develop a humane climate and humane attitudes toward children.

At all grade levels, in the past, we have emphasized that students should respect the teacher; now there is an equally obvious need for the teacher to show respect for the child. It is not possible for a child to feel positive about his school or his teacher if, in turn, either one shows disrespect for him and subjects him to a loss of dignity.

An important factor to the administrator in handling communication problems is to avoid a tendency to view these problems as being racial rather than seeing them as they really are—that is, as

problems of a general educational nature. As an example, "involvement" is not a racial issue. Young people, whatever their race or color or economic background, need to be involved in school affairs. At an early age, student government needs to be significant. As administrators, we often have the tendency to find long-range educational solutions and to "clamp the lid on" or to make some quick and easy decision that has neither a lasting effect nor gets to the basis of the real problem. One of our favorite tricks is to say that "age and wisdom bring better judgment." What we really mean when we say this is that whatever the child contributes it has no real relevance to school problems. We are guilty, too, of dismissing discrimination as being a "red herring." In our schools, "we are all equal," so we pontificate. Such a view frequently denies obvious facts, and beyond that it forms a basis for a lack of solutions and for recurring problems.

The following are some specific needs of *all* elementary schools, whether in the ghetto area or in the suburbs:

1. Teachers must challenge young people, even in the first grade, to be more responsible for their own learning. They must build flexible experiences into their so-called routine of life.

2. The school must provide children early in life with the freedom and opportunity to participate in discussions of controversial topics at their own level. This should not be something that is delayed until high school age.

3. Even though there is some risk involved and although we may think elementary school students are too young, we should begin to delegate responsibility to them so that some students may conduct a number of their own affairs. So often at the elementary level a pseudo-student government exists that needs to be examined for relevance.

4. Educators need to analyze continually the instructional activity in elementary schools so that what occurs is relevant to the real world of children. Although there is considerable improvement in this area, instruction still occurs that is less meaningful in relation to the background of the students being taught.

5. We should introduce seminar discussion opportunities for capable and willing students at a young age.

6. "Listening" must become a key mode of action for teachers at all grade levels. By really listening to students, the teacher can better sympathize with the child's beliefs and determine what it is that annoys him and what might be alienating him.

7. Dissent and protest have become a reality of life, and so, early in the child's life, the channels for legitimate dissent need to be explained and defined. This will plant the seed for appropriate development of the right to dissent and the correct methods to use.

8. We need to continue our research in order to gain a better understanding of children's behavior, their feelings, their hostilities, and their problems which later contribute to their part in student activism. This may also contribute to narrowing the so-called "generation gap" in the future.

9. Schools need to provide for the very young to have closer relationships with adults. The elementary teacher who cannot help the child to eliminate his shallowness and ineffectiveness (in his search for his own identity) has failed. This may also involve more extensive employment of quality counselors at the elementary level, counselors who can be deterrents to mistrust, poor communication, and lack of understanding.

10. Teachers must undertake continued review of the responsible relationships that children should have toward authority; and they must impress on children that they are accountable for their acts, particularly those that are flagrant. This is necessary—from kindergarten through the upper grades.

In summary, the marks left on children by some teachers who are psychologically brutal, insulting, and intimidating cannot be erased when they enter high school. It's too late. Students must be exposed at an early age to teachers who expect them to succeed. Students must be able to envision a teacher as a friend who is dynamically interested in them, not merely a person interested in keeping them quiet. The teacher must be seen as one who not only expects respect but who is willing to give respect and dignity to students. Mrs. Jenkins exemplifies a teacher who has feeling, who makes her teaching relevant and sees her total job as more than merely giving out information. She sees herself as being a companion, a mother, an advisor, a friend, and an educator.

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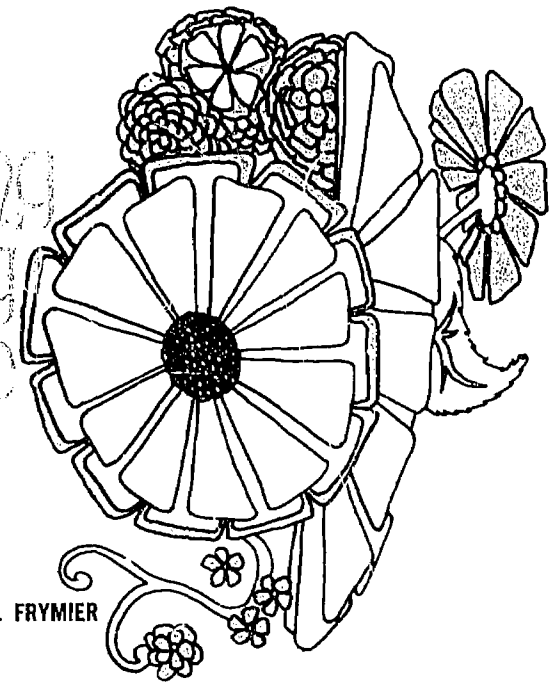
Teaching the young to love



JACK R. FRYMIER

DURING my time as a soldier, I became skilled, as did many others of my generation, in the business of destroying lives. I was, in my day, a very proficient killer of men. I am not proud of that. Like everyone else, I participated in World War II because I felt this country had a cause to fight for. Indeed, if there ever was a war that had to be fought, it was the Second World War. Since that time, there has not been a single war declared, although there have been more than 160 undeclared wars throughout the world, and there have been literally millions and millions of lives lost throughout these hostilities. *The Violent Peace* [1] by the Mydans documents, illustrates, and underscores this tragic situation. In addition, former Secretary of Defense McNamara cites these same data in his recent book, *The Essence of Security: Reflections in Office*.[2] In that book, he points out clearly and unequivocally that the essence of security is education. In fact, two chapters of the nine are devoted to education. Most important, Mr. McNamara, a man whom many regard as one of the most intelligent, articulate, and talented men to have held office in that branch of our government which deals closely with the various methods of destroying life, has made a very cogent case that man must find ways to live with his fellowmen in positive, creative, and helpful ways.

We cannot for a minute question the urgency of finding such ways. We have now developed a nerve gas, one gallon of which is enough to kill eight billion people—more than twice the present world population. The Congress of the United States is showing some concern because we are transporting this lethal gas by rail and, as we know, there are occasional railroad accidents. Congress is "worried" about this possibility, but the level of thought it is devoting to this serious problem is unbelievable.

A recent issue of *Esquire* [3] magazine tells us how we can build our own atom bomb—as if any more were needed! We now have over 53,000 atom bombs, each one hundreds of times more powerful than those dropped over Japan at the end of World War II. Even if we were to drop one of these bombs a day, it would take 145 years just to use up the existing supply. To underscore the point still further, the experts in the field have told us that if as many as a dozen of the cobalt bombs we have were detonated simultaneously at one point on the globe, the explosion

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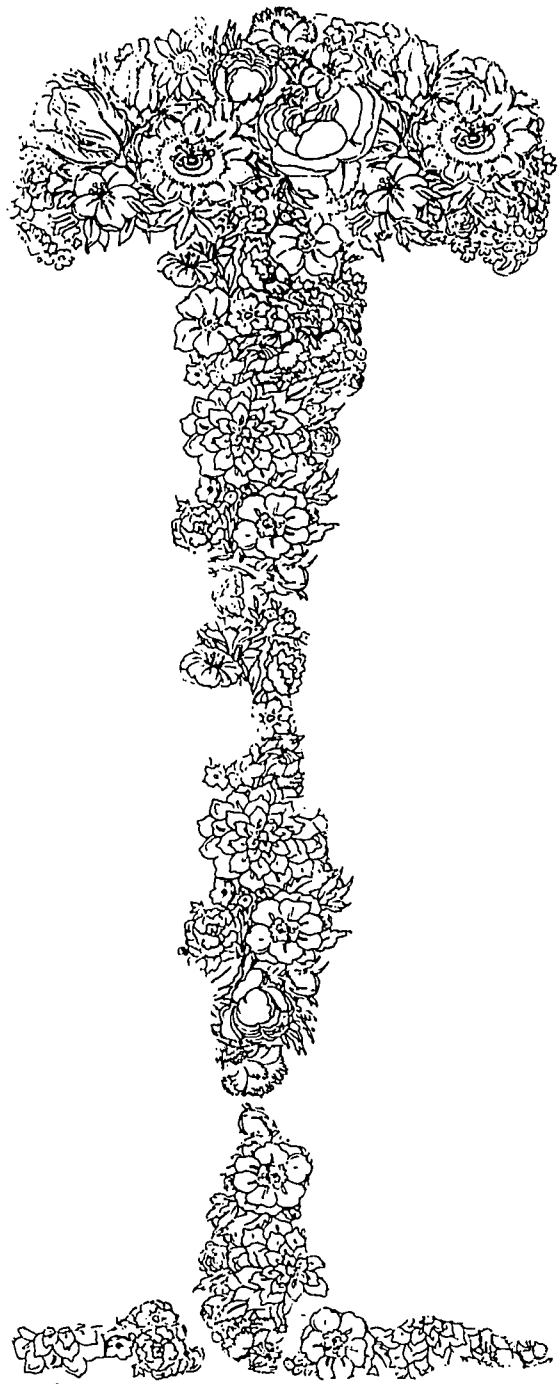
This article is based on Dr. Frymier's speech delivered at the DESP Annual Meeting in Las Vegas, Nevada.



would blow the earth right out of its orbit and destroy that very delicate balance between the earth and the sun which causes life, as we know it, to continue to exist. Clearly, with such powers at hand, the word "over-kill" is more than a clever military phrase.

In such a world as this, the need for teaching young people to love transcends anything else. It goes far, far beyond teaching young people to add and subtract and to read and write. It goes far, far beyond most of the substantive things we teach in school today. It should not be necessary to substantiate that argument, but as educators we do not seem to talk in those kinds of terms. We seem willing to deal at tremendous length with the cognitive aspects of education. However, when we talk about feelings, attitudes, values, or relationships, we are uncomfortable. We don't deal directly with them. We don't organize the educational effort necessary to achieve goals in the affective domain. And yet we must. We must teach young people to behave in positive, loving ways. There was a time, perhaps, when it didn't make too much difference, a time when only a few people might be hurt or killed. That time is now gone and we all know it. The young people in this world today seem to know it and feel it more than the older generation does. They represent the only generation that has grown up completely within the parameter of awesome destruction and thermo-nuclear holocaust as a possibility. Right now, they are protesting the teaching of killing, and I refer to ROTC. ROTC is organized instruction in teaching man to kill. Many of us have been a part of ROTC and a part of war and killing. But the time has come for us to move in a different direction.

How can education teach young people to love? Let me cite a few things that I think are pertinent. Young people on college campuses these days are striking out, striking back, striking down. At root is their concern for our negative attitude. Whether they see this negative attitude represented in the form of a contract to build death-dealing devices or in the form of a university's arrangement with the government to teach ROTC or in the form of the rigid, insensitive, and inhumane institutions they feel exist in this country, they protest such negativism. Moreover, they are protesting it in drastic ways—ways that upset, discourage, and even frighten us. But whatever the

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form of the message, they are trying to say to us, "Can't you provide an education that does not teach us to have negative feelings toward our fellowmen, an education that does not teach us to be proficient in destroying life?" What they are demanding is an education that teaches them to be humane, to engage in those things that are life supporting and life creating. Education *can* teach them such positive ways of living, and I think there are some concepts in particular that can help us accomplish the task.

I am intrigued, for example, by some major developments in the field of social psychology. In the past 30 or 40 years, we have seen a tremendous amount of research in the field of human relationships, prejudice, social interaction, and so forth. One such study is Gordon W. Allport's, *The Nature of Prejudice*.[4] The book is a classic study of the idea that prejudice is the opposite of love. Prejudice means relating to people in negative ways rather than positive ways. In his book, Allport points out that there are five levels of rejective behavior, five degrees of prejudice, if you please. He goes on to say that these levels of rejective behavior are interrelated; that they are sequentially organized in such a way that one has to precede the other. In other words, number five, which is the most serious, cannot manifest itself until the first four have occurred, and number four cannot appear until the first three have, and so forth. According to Allport, these five levels of rejective behavior are as follows:

1. *Anti-locution behavior.* The mildest form of rejection is speaking out against other people, saying things about them which are harmful or degrading. It is, however, the preliminary step in what may ultimately become much more dangerous behavior

2. *Avoidance.* The second level of rejective behavior is represented by avoiding people, staying away from them, not having contact with them.

3. *Discrimination.* When a person discriminates, he subjects another person to an unpleasant or undesirable experience that he, himself, would be unwilling to endure.

4. *Physical attack.* When we strike out against another person, physically harm him, we have reached the fourth level of rejective behavior.

5. *Extermination.* The fifth and most serious form of rejective behavior has been reached when one man kills another.

These five levels of rejective behavior constitute a theory of prejudice in Allport's terms. They constitute what I would call one-half of a continuum about the way in which we relate to other people. But there is another half—another five levels—of that continuum which is aimed in a positive direction. To discover what these levels are, we need simply to mirror Allport's five levels of rejective behavior and view the five levels of accepting behavior. Perhaps these other five levels will help us understand what the notion of love is and help us also to teach the young to love.

1. If the first level of rejective behavior is speaking out against another person, then we might view the first level of accepting or loving behavior as speaking out in favor of another person.

2. If the second level of rejective behavior is avoidance, then the second level of accepting behavior is to seek out other people, to approach them, to deliberately have interaction with them in a positive way.

3. Discrimination is the third level of rejective behavior. The third level of loving behavior might then become altruism—doing positive things for other people, giving of yourself.

4. In contrast to the rejective behavior of physical attack, the fourth level of loving behavior might be touching, caressing, hugging, behaving in positive ways in a physical sense toward other persons. We all recognize these physical actions as being indications to others that we feel they are good, worthwhile, important; that they are loved.

5. If the fifth level of rejective behavior is destruction of life, then, at least theoretically, the fifth level of loving behavior would be the creation of life. Obviously, that is what the sexual act is—the ultimate intimate relationship between man and woman. It represents the epitome of loving behavior.

Why can't we use these ten aspects of behavior, ranging as they do from the very negative to the very positive, as a handle that we can take hold of and talk about when we try to teach the young to love? By utilizing such ideas as Allport's, we can teach students cognitively to understand the concept of love.

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Allport's book is a classic in the field. However, over the course of the past 15 years, a vast amount of other literature has appeared exploring the concepts of prejudice. This literature can also aid us. It is not literature that is at all appropriate for elementary school children. But it *is* literature that will help us educate ourselves. Help us understand what loving behavior might be like, help us understand what life can be like without it.

One of these books is entitled *Treblinka*,[5] and I mention it here because it illustrates powerfully what can happen to people who are able to act merely rationally and not humanely. It shows us what can occur if we teach children to think in a highly rational way, and yet fail to direct those thoughts in a positive, loving direction.

Treblinka was a German concentration camp located in Poland during the Second World War. The book is the story of the people who were confined to that camp; it is also the story of their captors. If we study what the Germans did to the Jews during that period, we cannot fail to be impressed by their absolute rationality as they went about destroying life. Indeed, it was possibly the most highly rational behavior that has ever been accomplished by man up to that point. It was also possibly the cruelest, the most inhumane.

But this incredible behavior was "rational" and it was "methodical." The Germans in charge of the camp were so "rational," so "methodical," even so "brilliant," that they were able to make the prisoners become willing participants in their own deaths. By carefully arranging information, organization, content, relationships, and environment in camps such as Treblinka, the Nazis were so able to crush the human spirit in their prisoners and to eliminate the inability to think and act that the Jews would willingly walk right up to the door of the gas chamber, stripped of all their clothing, all their dignity, and stand naked before their captors, and from there walk unprotestingly into the gas chamber to die.

At Treblinka, the Germans were so proficient in the art of extermination that it took no more than 45 minutes from the time the Jews arrived by train at the camp until their bodies were being removed from the gas ovens. Treblinka could "process" 12 trains of 20 cars each—or 24,000 persons, in 6 hours and 15 minutes.

Incredible how rational, how well-thought-out, it was—and how thoroughly inhuman! It is unbe-

lievable, we say. But it happened, and it happened to a vital and intelligent people.

"Brainwashing" is a term we all use, often casually. But we seldom realize just how fantastic is man's capability for influencing the thoughts of another human being. Certainly teaching young people to think is important. However, we often become so obsessed with rationality in the schools that we forget that we must teach young people positive rather than negative ways to behave toward their fellowmen. Such behavior just doesn't happen automatically in school or in church or in the home. It must be taught.

What kind of substantive material, then, is most appropriate? I suppose we would automatically tend to say the humanities are. However, while I believe they are appropriate, I am also very conscious that many of the people who deal in the realm of the humanities, at least at the college and secondary levels, are not very humanistic. Actually, I believe there are many kinds of subject matter that might help people achieve these goals. The humanities represent merely one area; they are not the entire answer. For example, I have already cited some appropriate material from the area of social psychology. Obviously the loving relationship is an interaction, and an interaction can be portrayed mathematically. It can also be portrayed in chemical or biological ways. The answer, then, is that we must search all substantive areas to see what ideas, what examples, what content, what illustrations, what experiences will be most helpful in teaching young people to love. Curriculum is a *means* to an end. It is not an end in itself. There is nothing sacred about any idea or about any subject matter or about any content field. Man is the end.

In the last ten years, we have spent a tremendous amount of time dealing with the substantive aspect of education. This shows up in a great many curriculum reform efforts to improve the subject matter, to reorganize it differently, to identify the structure of the discipline, to examine conceptual bases, to organize the ways young people experience, and so forth. *Unfortunately, we forget that if we start with subject matter as the basis for our goals, we must also end up there.* For example, one of the problems with much of the work done in behavioral objectives is that it started with subject matter. These efforts imply there is something inherently sacred and worthwhile about subject matter. I believe the disciplines are the wrong place to look for the ends of education. Again, man is the end.

Many of those in elementary education will say that is where we have always looked—to man. I do not believe this is true. People in elementary education have tended to reject the disciplines as ends, but they have also tended to look for the ends in the nature of society rather than in the nature of the individual. So much that goes on in the schools is group concern, group control, group norms. We have tended to look for our purposes and objectives in our concerns for things that grow out of the group. Instead, we need to state our objectives and purposes in human terms—not substantive terms nor social terms.

Most psychologists maintain that before a person can have positive feelings toward another person, he must have positive feelings toward himself. The concept of others, they maintain, is related in a direct way to the concept of self. If this is correct, then educators need to concern themselves with the kind of self-image a student has. If we can help him develop a positive self-concept, then he can relate to others in a positive way.

Now, what do we know about teacher-pupil interaction that will give us suggestions or hints about how we might develop or promote this type of self-concept? First, there are a number of excellent studies such as those by Flanders, Jackson, and Hough. These studies are by people who have looked carefully at what goes on in the classroom. They give us data about the teacher-pupil relationship which relates to the concept of teaching other people to have a positive image of self. For example, Philip Jackson points out that during the course of a given day the teacher interacts with his class somewhere between 650 and 1,100 times. The exact figures are not important. What is important is that the teacher interacts with his class hundreds of times a day. And yet almost none of these interactions are rational.

The teacher is, of course, a very thoughtful, deliberate person as he plans what he is going to do and collects the appropriate materials. He is also very thoughtful, very rational, at the end of the day as he reflects upon how things went, what he is going to do next, what inferences he can

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make about the students' responses. All during the day, however, he is "bouncing" off the class in an irrational, non-deliberate, non-thoughtful, non-premeditated way—"Do this, Johnny. Do that. Open your book. Go to the blackboard. Why do you want to do that? Why did you say that?"

Some teachers have a basic style of bouncing that is positive—"atta boy, keep it up." Hundreds of times a day they feed back data to the children that tell them they are important, that they are good, that they have value. Other teachers have a basic style of bouncing that is negative. These teachers scowl; they frown; they discourage. They feed back data hundreds of times a day that cause students to develop a negative image of self. These youngsters acquire a flabby ego and come to view themselves as worthless and unimportant and incapable kinds of human beings. And they learn this in school. No one is born with a negative or a positive image of himself. Self-image is learned behavior, and it is learned at home and in school and on the playground and elsewhere. It is learned on the basis of the type of feedback which one experiences, and during the course of a given day teachers provide feedback to their students by the kinds of bouncing style they have. We must, therefore, become far more conscious of the various ways in which we behave in school situations.

For example, Raymond Adams at the University of Missouri has made a study based on observations of many teachers in different kinds of classroom situations. He points out that teachers have a tremendous number of unconscious biases at work in the ways in which they relate to their students. One set of statistics illustrates this point particularly well. It tells us that boys volunteer, hold up their hands, try to get involved in classroom discussion eight times as often as girls. And yet, teachers call on girls ten times as often as on boys. In other words, the girls are getting far more attention from teachers than the boys are getting. Moreover, none of this is conscious behavior on the teachers' part, although they are in fact favoring youngsters according to sex.

Other studies also indicate that youngsters who come from lower-income homes receive less physical attention, less eye-to-eye contact, less verbal attention from their teachers than do youngsters who come from advantaged homes.

It is this kind of knowledge that can help us. We know enough in the field of instruction to tell us that much that goes on in the classroom is negative and undesirable. But we have not been sure where these negative aspects are or what the direct results of them are. Substantive information is one thing; procedures are another. Both are important.

Let me cite another example. Several months ago I had an opportunity to engage in a study of several thousand teachers in one large school district. We collected all kinds of data on these teachers. We interviewed hundreds of them. We studied their past achievements, found out where they went to school, how old they were, how many children they had, how far they lived from their school. We tested them to find out how much they knew about teaching youngsters in urban situations. We also tested their attitudes, their values, their perceptions.

One aspect of this study involved collecting data from more than 3,000 teachers about the way in which they viewed education—all the specific aspects of education: how they viewed their principal; how they viewed their students, the parents, the superintendent; the instructional materials they used; how they viewed the way the school was organized, the policies on grading, and so forth. There were 54 items on this particular instrument, and we asked the teachers to respond to these items on a five-point scale: *one* being a very positive perception, *five* being a very negative perception, *three* being an average perception. We then analyzed the responses of these several thousand teachers to each of the 54 items individually. Theoretically the average response should have been 3.00. Actually, the response was 3.001. I make that point only to demonstrate that the range of responses was statistically normal.

Some teachers responded in a very positive way, some responded very negatively, and some responded right on the button in terms of the statistical average. We didn't score the whole instrument, but we did look at the responses to each of the particular items in many different ways. We wanted to see what meaning we could make out of them. Ultimately, we listed all 54 items in rank order, those at the top being those items which reflected the most positive perception, those at the bottom being the items which re-

flected the most negative perception. The items in the middle were those which were perceived in an average way.

By looking at these responses in a hierarchical fashion, we were able to make inferences about what these teachers perceive in positive ways and what they perceive in negative ways. Of the 27 items above the median—that is, those viewed most positively by more than 3,000 teachers—13 referred directly to superintendents or principals or school board members. Of the items below the median—that is, those which were perceived most negatively—12 pertained to children or parents or supervisors. There was not a single item about children which was above the mid-point, and there was not a single item about administrators or school board members which was below the mid-point.

That's a very depressing bit of data for me because it describes exactly the kind of teacher mentality that I don't like to believe exists. It is the kind of mentality that reflects a belief that those who are "above" are better and stronger and more capable. Conversely, it believes that those who are "below" are worse than, weaker than, and less capable. It places a positive value connotation upon those who have greater legal power and a negative value connotation upon those who have the least legal power. This discourages me no end. Nevertheless, here was a group of several thousand teachers whose perceptions of children's achievement, motivation, and behavior were all negative, but whose perceptions of administrators were positive in every way. To put it in extreme terms, these teachers hated kids. I don't like to say it that way, but that is what the data showed.

Research in anthropology and social psychology makes one point very clear: Children tend to become the kinds of people their teachers are. Of course, their "teachers" may be their parents or their peers or their school teachers. Nonetheless, it remains true no matter who their teachers are. If I, as a teacher, behave in negative ways, then my students tend to become negative kinds of people. Or, if I behave in positive ways, they tend to become positive kinds of people. Actually, the implications are more far-reaching than that because if it is true that children tend to become the kinds of people their teachers are, it is also true that children can become the kinds of people they perceive, the kinds of people they experience. Psychologically, I become what I perceive. Man is built out of his own perception. Just as the food that I eat, the air that I breathe become physical "me," so do the sights that I see and the sounds that I hear become psychological "me." I am built out of perceptual stuff.

The interesting thing about that concept in terms of teaching is that man has a good deal of control over his perceptual stuff. If I destroy you, then I consume you psychologically, and I fail to nourish me. It is as if I had an apple, sprinkled poison on it, ate it, and then was surprised that I got sick. Man becomes what he perceives, but other people are the basic substance of his perceptions. When he destroys other people, he destroys himself because he feeds on rotten stuff. Conversely, when he behaves positively toward his fellowman, he feeds on good stuff, and he becomes a better man as a result.

Quite obviously that is the Golden Rule. I believe the Golden Rule is right—not because Christ said so 20 centuries ago but because the best empirical data we have today in anthropology and social psychology show that what we do to our fellowman is what happens to us inside. As teachers or principals we must intellectually understand that idea. We must understand that when we destroy another person, we destroy the essence of ourselves.

Obviously, we cannot control all the kinds of stimuli a child encounters, nor do we have the ultimate control in maintaining what gets inside his psychological or his nervous system. However, we do have control over some things, and the one thing we have the greatest control over is ourselves. We must use ourselves in positive, creative ways to provide the kind of image, the kind of stimulus, the kind of feedback that helps young people become the type of people we want them to become. We must use ourselves to help young people learn to love.

FOOTNOTES

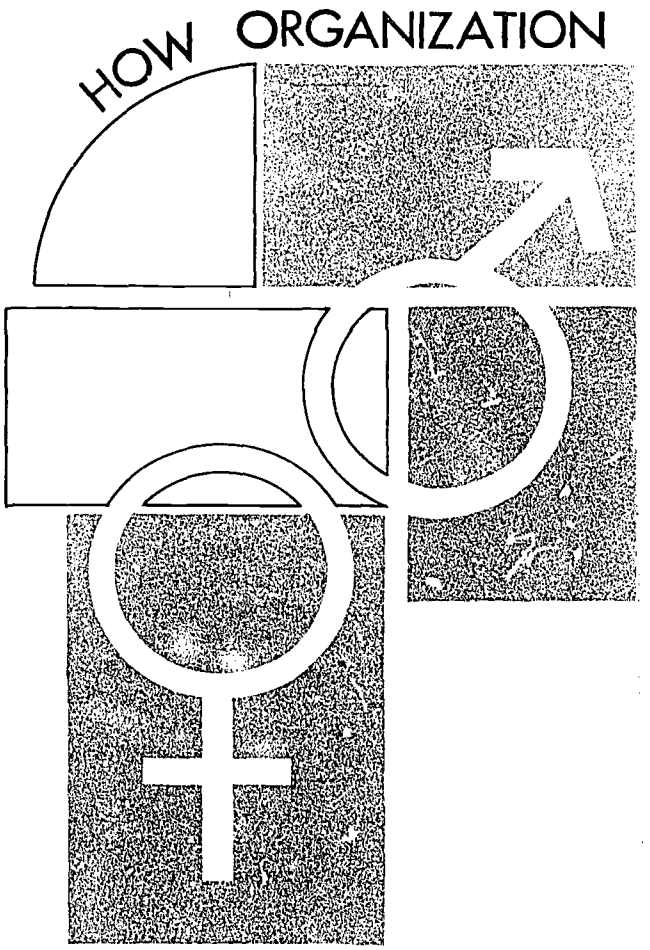
1. Mydans, Carl, and Mydans, Shelley. *The Violent Peace*. New York: Atheneum, 1968.
2. McNamara, Robert S. *The Essence of Security: Reflections in Office*. New York: Harper & Row, 1968.
3. Adelson, Alan M. "Please Don't Steal the Atomic Bomb." *Esquire* 71: 130-33, 144; May 1969.
4. Allport, Gordon W. *The Nature of Prejudice*. Cambridge: Addison-Wesley, 1954.
5. Steiner, Jean Francois. *Treblinka*. New York: Simon & Schuster, 1967.

IT is my assignment here to discuss school organization, perhaps the least substantive dimension of the theme, "Humanizing the Elementary School." I do not want to duck this assignment; I will indeed discuss organization and share some of the convictions and tentative hypotheses that have been accumulating in my own mind and heart over the last ten or fifteen years. However, I also hope to insert along the way a number of references to the human dimensions within the school organization pattern, for I firmly believe that it is not the organization itself with which we should be concerned. Rather we should be concerned with organization only as it facilitates the emotional and intellectual experiences that the child has within the setting of the school. Often, we hear the phrase, "Organization is the *servant* of function." It is in that essentially modest frame of reference that I approach this assignment.

We are all living, of course, in a very perplexing and exciting world. It is perplexing because, although we live in the most enlightened period of history, in many ways we are going through turmoil and agony within our society and around the world generally, confronted as we are by the evidences of poverty and war and injustice that in the past escaped our attention.

It is also an exciting world, and from an educator's point of view, this is an unusually exciting time because of the benefits to us of all kinds of research—not only educational research but research that is being done in the sciences and even in the military. For example, the space program —which I usually lament as a waste of our energy when we have so many other problems—has given us a considerable amount of information and technology that can be put to use in a school setting.

Consider, for instance, that when the astronauts went to the moon there was someone in Houston watching the dials and able to determine from them whether Astronaut No. 1 had a stomachache or not. In the foreseeable future, it may be possible for us to wire up the children when they are taking tests so that we can tell which child has a stomachache or is not functioning well physically during the test. This is only a small fantasy. The point is that with many of the insights that we now have into the ways children grow and develop, insights into the kinds of motivation that prompt people to behave in the ways they do, we are in a better position to make intelligent decisions about the things we should do in our schools. In fact, we are in a better position than has ever been possible before. We are the first generation of educators in all recorded history to have available to us an essentially authentic and truly useful understanding of the way human beings are. Obviously, we are still a long way from the millennium. Obviously, too, many new insights will be generated over the next ten or fifteen or thirty years.



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This article is based on Dr. Anderson's speech delivered at the 1969 DESP Annual Meeting in Las Vegas, Nevada.

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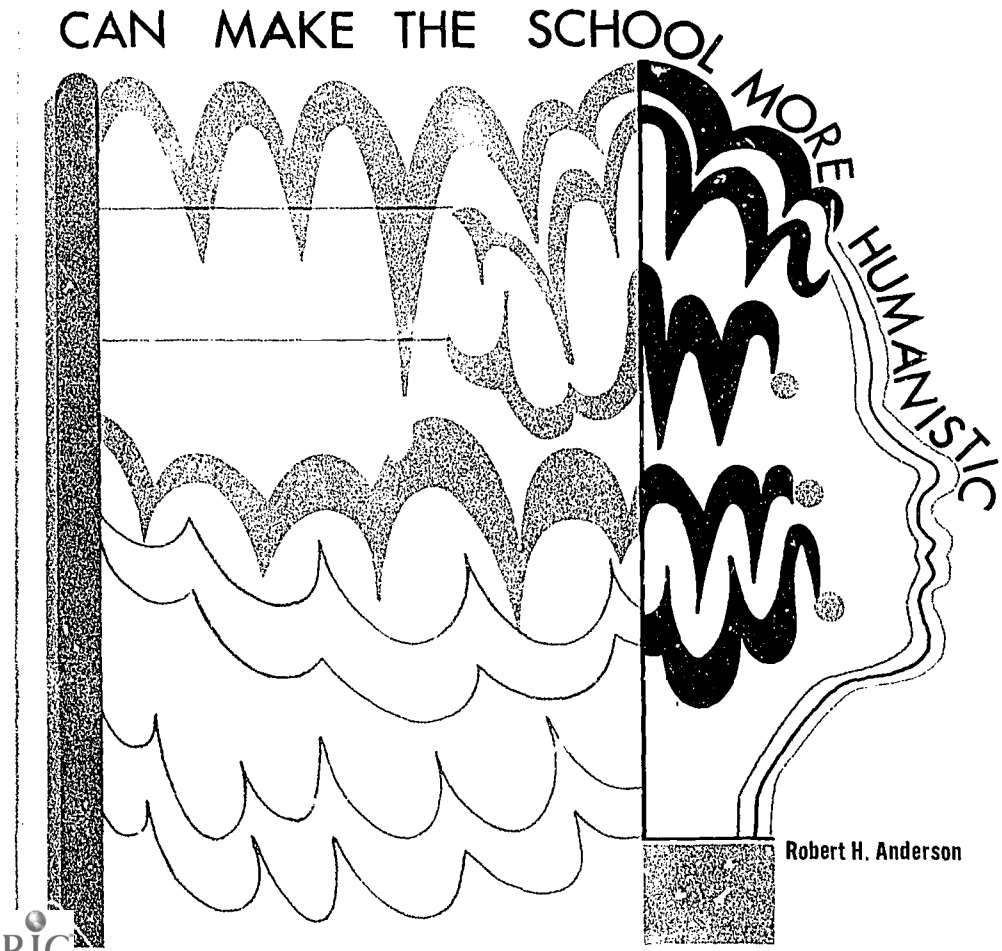
Yet, to continue doing some of the foolish, some of the *dangerous,* things we do to children in the face of this recent knowledge about them is a terrible disservice, not only to the children we serve but also to the society we are trying to create.

The current knowledge explosion creates not only opportunities for us but also very real challenges. For example, it is extremely difficult to defend obsolete items in the curriculum like *Silas Marner* when there are so many more important things that ought to be part of a child's experience. Similarly, the knowledge explosion has included information about the way children react to the various organizational structures that we now know to be possible. At this point, I would like to discuss briefly some of these elements and then launch into some other, related ideas.

Over the past several years, my position with reference to the elements of cooperative teaching, of what we call nongrading, of heterogeneous and homogeneous pupil grouping, and so forth, has if anything hardened. As I see it, the ideal organizational pattern should comprise at least three essential components: First and foremost, there should be an absence of gradedness. Incidentally, more and more I am inclined to eschew the term "nongraded." It is a rather ridiculous word because it doesn't say what it is; it says what it is not. However, perhaps the time is now here when gradedness has so few remaining believers that we ought to think of it as a battle that is already over, at least at the level of discussion. Certainly, we



should be dominated in our thinking by those ideas that we associate with nongradedness and its literature; for example, the idea that each child will have continually those curriculum experiences for which he is ready—experiences which follow naturally and comfortably in sequence the things that he has already learned to do, to feel, and to understand. Moreover, in such a school he should be under just the right amount of pressure. Pressure is usually used among school people as a pejorative, but it need not be. Actually, most people put themselves voluntarily under a certain amount of pressure in order to be productive. This is a natural part of adult life. Thus, it seems reasonable that in the school we should be putting pressure on children—not too much, as is generally true in the graded school for those children who get off to a slower start than others; nor too little, as is generally true in the graded school for the academically apt. I suspect that as much as 40 to 60 percent of the material that college-bound students go through in their elementary school years, and especially in their secondary school period, is merely "busy work" rather than truly productive activity. We could get them there a good deal farther and faster if we only had the wit and will to do so.

There should be, then, pressure *of the right kind* so that children will indeed be moving forward "with all deliberate speed." Such an arrangement should also feature an appropriate reward system. Success ought to be possible for children, though not always, of course. No one can live in a world in which he constantly succeeds. Sometimes the way to success is to fail and as a result to find that you didn't do something right, and so you do it over again the right way. In general, however, success should be the *usual* experience for children.

Next, it seems to me that we must abandon even more rapidly what we once honored and revered as the self-contained classroom; that is, the idea of an autonomous teacher who shares responsibility with no one, and therefore has very little communication with other adults who are doing the same type of work. The self-contained classroom is bad, not only because of the limitations it imposes upon teachers but also because it does more damage than good for the personal, social, and emotional well-being of children. As recently as eight or ten years ago, most educators would have been asserting just the opposite: that within the self-contained classroom there is a magic benefit to the child in terms of his personal development. We know now that this just isn't so.

Nevertheless, it does not necessarily follow that the child will indeed be better off in team teaching. He will not necessarily be worse or better off in either of these arrangements. The arrangement as such does not make the difference so much as the *kinds* of interactions that are possible for him in the arrangement that we select. In the self-contained classroom, the child has only about twenty-five to thirty or so options for constant friendships with other children. In the team-organized school, he may have seventy-five or a hundred. We know also that it is much more hygienic for the child when he has the opportunity to stretch his legs, to change his environment, to be on the north side of the building for an hour a day, as well as the east or west, to look at a different set of smiles and facial expressions than are possessed by a single teacher. Moreover, it is better for the child to be viewed by a collection of teachers than just one teacher, whose peculiar biases and predispositions might make it very difficult for him to be in that one room all year long. Also, we realize now that the sharing of insights by a group of teachers makes it much more possible for a truly complete and valid picture of the child to emerge in the minds of the school staff.

The third component of this theoretical ideal has to do with the kinds of pupil memberships that we arrange within the classroom or the team. Increasingly, we find that what we used to call ability grouping, homogeneous grouping, anything of that sort which is on a *permanent* basis, has a detrimental effect on children. It is bad for the better students; it is bad for the weaker students. To be sure, we have learned that these children do in fact need to be in close association some of the time with children who are on similar wavelengths and with whom they can compete equally. And so homogeneous or ability grouping isn't always bad; it is just sometimes bad.

What we need to do is to start out with a heterogeneous package of children. In each such package, controlled by a group of teachers, there should be children of several adjoining ages. Then, within that heterogeneous family, it will be possible to arrange temporarily some ability groups. For example, the better readers might be placed together

temporarily for reading but then moved back with the slower readers for social studies or music or whatever. Sometimes, too, teachers may want all the good music students in one place so that they can keep moving on to a high specialization; at other times, they will want some of these good students in the same place with the tone-deaf students so that there can be some interchanging and tutoring and the other various types of arrangements that we are coming to value increasingly. In short, every child needs to learn to associate not only with children who are similar to himself but also with children who differ from him in age, in temperament, in learning rate and style, in taste, and in overall personal development.

Incidentally, as a subtopic to these thoughts on pupil grouping, I should mention the recent spate of literature concerning coeducation and the pros and cons of segregating boys and girls. For example, there is evidence that it may be better for boys when they are learning to read not to be competing with girls who have many advantages over them. Girls have these advantages partly because the system by which children are being taught to read is essentially a female one. By that I mean, it is generally administered by females and it is largely written and created by females.

In the United States, where the majority of teachers are female, about 80 percent of the students who end up in remedial reading clinics are boys. In Germany and Japan, however, where the majority of teachers are males, the ratio is the other way around. Once we think about the implications of this, we begin to realize the serious need for more male teachers at the elementary and primary levels, and even in nursery school.

The point is, we have to get more men into these children's lives, and that is another reason for team teaching. If we have a dearth of male teachers at the elementary level, why not take those men we do have and put them in a team where they can benefit a hundred or more students? Instead, as it is now, we put them in just one lucky room where the children are getting the male experience that they need but then end up being deprived of any female experience which they need just as much.

That is only a prologue, however, to my argument that we can have the benefits of both types of grouping, *as long as we can avoid thinking of any arrangement as being permanent*. For example, if there are one hundred students, half of whom are boys, it should be possible for the boys when it comes time for reading to go off into a boys' world and stay all morning, perhaps three days a week or something like that. At other times, they can come back together with the girls to have the kinds of coeducational experiences which they also need. In any case, sex segregation may be one of the legitimate *temporary* arrangements with which we would like to experiment. Out of it may come more humanizing experiences in that it can help children to exploit their sex role as well as to understand how to cope with it.

We have, then, three dimensions to this ideal organizational pattern: nongrading, some kind of staff collaboration, and a more open, somewhat larger, pupil family that is sufficiently heterogeneous to permit these things but is also large enough so that really workable and efficient subgroups can be created within it. It seems to me that the combination of these three dimensions offers us the best possible arrangement within which to deploy our resources and deal with children.

What are some of the ideas that spring from these basic premises? Perhaps first is the idea that the primary thing that a school does is to make possible a series of meaningful person-to-person interactions within the school. The mere teaching of skills, such as how to read, multiply, and so forth, can be done by machines, and I believe computer-aided instruction is increasingly going to take over these functions. The computer age of instruction is already with us in trial development, and it seems altogether likely that within ten or fifteen years the school as we have known it will more or less disappear.

The machine, perhaps at home rather than in the school, with the aid of telephone connections, videophones, and so on, will make it possible (at least in the frontier communities) for a good deal of routine teaching to be eliminated from the teacher's workload. It will enable the teacher to be concerned primarily with person-to-person interaction and with development of values and beliefs and concepts—things that cannot be done by machines. If children are to make some sense out of life, they must talk to each other and to adults who are genuinely interested in them. And we need to become more concerned about these interactions within the framework of the school than we have tended to be.

There are many ways to classify these interactions, but I would like to think of them here in terms of three categories.

Adult-to-adult interactions. Within the school, there should be adult-to-adult interactions of far greater intensity and quality than has been our practice in the past. Some of these interactions should be private, as when teachers in a team go off by themselves to discuss confidentially a student or a particular problem. Increasingly, however, it seems to me that this dialogue should go on in front of the children, at least as much as we can possibly arrange. One of the things that children do not see us doing as adults is solving the kinds of human, procedural, and other problems that we expect *them* to solve in front of us. Moreover, we do not provide them with models; we do not allow them to understand how *human* we really are when we disagree among ourselves about whether we should follow this procedure or that one.

Leonard Fein of the Massachusetts Institute of Technology has observed very insightfully that team teaching will never be the wonderful thing that it can be until teachers have become so mature and so skillful that they will feel free to disagree with each other even in front of the students.

I am not suggesting that we parade controversy first; perhaps we should parade harmony first, and in some schools even this would be a rare experience for students. But children ought to see the principal talking with the teacher about professional problems. They ought to see teachers talking with each other, sometimes about themselves and sometimes about the problems surrounding the school experience.

The point should be clear; that it is *urgent* is not quite as clear. To illustrate this urgency, we need only examine a proposition. If knowledge is increasing at the rate it is said to be—multiplying and doubling every ten years or less—and if the professional in education is becoming obsolescent as fast as some of us think he is, then this professional faces the following situation: Even if he is perfect in 1969 with reference to what he knows about children, by 1973 or so, if he has not been learning in the interval, he is going to be way behind; by 1979, he is going to be in serious trouble; by 1989, he will perhaps have to be shot because the threat of obsolescence is just that serious. Now this means that what we have been blandly calling inservice education for lo these many years, and which incidentally has been all but worthless, will have to be revitalized.

What better framework do we have within which to conduct the inservice training program than the day-to-day working lives of the staff? In other words, the team meetings and other decision-making processes through which teachers go during the regular course of teaching can serve as a graduate seminar. In this type of situation, the principal is equivalent in many ways to the professor in a graduate school. He pays attention to the kinds of themes and topics that are emerging within the staff; he brings in consultant resource help; he confers privately with the leader of the team or other members of it about dimensions of the problem that have been overlooked, and so forth. This makes the principalship a much more exciting role than it has customarily been, and it represents the kind of adult-to-adult interactions that we need more of.

Adult-to-child interactions. Adult-to-child interactions is the second of the three categories, and I think the essential point here is that the child needs more variety in his life. He needs to interact with various adult personalities. Just as he needs a father and a mother and a grandmother and an uncle of one kind or another to lend some variety to his personal life, he also needs a variety of relationships in his school life. We need to be encouraging in our schools an attitude on the part of educators that has them *listening* to children, paying attention to what they think, and providing them with the type of feedback in a two-way communication process that they deserve.

Child-to-child interactions. Child-to-child interactions should be both on the same wavelengths and across wavelengths. It is important within a school for Republican youngsters to talk with Democratic youngsters, for children who like certain kinds of music to argue with children who have other tastes, for older and younger children to share experiences and to have some legitimate curriculum experiences in common. Obviously, they will benefit from these experiences differentially, but that is all part of the mix that we are talking about. To the extent that we can increase the amount of really meaningful child-to-child dialogue that goes on within a school, we can make it much more possible for children to grow

into the kinds of adults who know how to work with and understand each other.

One of the interesting things that we have recently discovered was known in the eighth century B.C. when the Spartan system of prefectors was first developed and which later was to serve as the basis for the monitorial plan and the use of prefects in English universities. I am talking here, of course, about the use of selected older youngsters to serve as tutors or big brothers or whatever to their younger classmates.

We are now finding out that this is an excellent way to help some of the slower learning older students with their problems. For example, we might take a youngster who is in sixth grade but is reading at only the third-grade level and let him serve as a daily tutor of a first or second grader. This will often move the older child up to the seventh-grade level of reading. By serving as tutor, he will have the privilege of a vicarious reenactment of his own experience as a learner and perhaps he will diagnose his own problem during his teaching experiences with the younger child.

One of the more remarkable stories supporting this type of experience regards a nineteen- or twenty-year-old boy from Harlem who had been in jail two or three times and was still unable to read and was, in fact, totally preliterate. He was placed in a program with the responsive environment—the talking typewriter—and he managed to learn how to read a child's story called "Make Way for Ducklings." He then used his mastery of this story as a way of establishing a teaching role in the kindergarten in a nearby school and became the official reader for the class. Fairly soon, as a result of this very ego-satisfying, positive kind of experience, he was reading at about a sixth-grade level.

We need, then, to try various multiage grouping patterns, even such dramatic ones as mixing fifth and sixth graders with early primary children. Now, if we are going to do all these things, we are going to need at the elementary school level more of the kinds of person-oriented specialists—guidance counselors, and so forth—that have been customarily hired only for secondary schools. These person-oriented experts must be made available to teachers of the very young.

In connection with this need for person-oriented specialists, I want to share some exciting things that have recently come to my attention concerning expectancy effect or what is sometimes described as "the self-fulfilling prophecy." One of these is Robert Rosenthal's and Lenore Jacobson's new book, *Pygmalion in the Classroom.*[1] It is a book that I believe every principal in the United States should read.

In the Rosenthal and Jacobson study, which is representative incidentally of many similar studies, a group of teachers were misled, tricked really, into believing that many of their pupils had unusual potential for intellectual growth. Actually, tests previously given had shown no such thing. However, eight months later these pupils were given the same kind of tests and showed higher I.Q. and achievement scores. They had moved from the bottom range of ability and achievement to the middle range, with some students even near the top.

The authors speculate in the book about what made this happen, and I want to quote one paragraph in particular:

> . . . by what she said, by how and when she said it, by her facial expressions, postures, and perhaps by her touch, the teacher may have communicated to the children of the experimental group that she expected improved intellectual performance. Such communications together with possible changes in teaching techniques may have helped the child to learn by changing his self-concept, his expectations of his own behavior, and his motivation, as well as his cognitive style and skills.[2]

We have, of course, a good deal of similar evidence regarding expectancy effect, and it comes to us not only from the field of education. In fact, one of my favorite items stems from a study involving rats. I'll try to summarize it as best I can, perhaps changing and embellishing the script a bit here and there to emphasize the highlights. What took place, however, was essentially this:

A man who ran a laboratory in which rats were trained to perform in mazes developed the hypothesis or suspicion that sometimes the differential results were due to the way the workers handled the rats. To substantiate this, he brought in a new bunch of one hundred rats. All of these rats came from the same farm, but he marked the ears of fifty of them with orange dye, not explaining to the handlers the purpose of the dye. When one of them quite naturally asked, the owner pretended to dismiss the matter as irrele-

vant. However, he deliberately let the handlers overhear a telephone conversation in which he made up a story saying that he had obtained fifty rats from a special farm, that these rats were presumed to be more intelligent, and that maze-prone behavior was expected of them. Thus, the handlers were "tricked" into believing that the rats marked with the orange dye were more intelligent.

When the experiment was over, the rats with the orange ears had excelled in the mazes. As the owner examined the reasons for this, he discovered that the handlers had fondled these rats more, had unintentionally given them eye-signals while they were going through the maze, perhaps even an extra sugar cube occasionally.

Now we do this very same type of thing time and time again in education, and we ought to ask ourselves how often do we in fact mislead ourselves because we know there is a low I.Q. in the folder. On the other hand, how many times do we really make an effort to help a student we have more optimism about? We need to be painting orange ears on more of our students. Indeed, we need to meet the challenge of seeing nothing but orange ears in our schools and that applies not only to teachers looking at their students but also to principals looking at the staff. If only we could find more ways of telling people with whom we work, "I'm with you and all the things we are going to do are possible," I think we would be surprised at how many mazes we could solve.

These types of supportive, positive attitudes are possible if we develop the right kind of environment in our schools. In fact, if educators are ever going to begin to recognize a good, deep patch of orange on every child's face, we are going to have to develop this particular type of atmosphere, which I want to discuss at this point.

My notion of teachers working together, team teaching if you will, has five requirements to it. It's what I call a tough definition, and I don't believe that some of the people writing about team teaching have taken a tough enough stand. As a result, team teaching has fallen into disrepute in many places because from the way it is described it emerges as a rather bland nonentity. If it is going to live up to its potential, I believe that five things must happen.

- The first of these is that all members of the team should participate in determining the broad, overall objectives—plus the weekly and even daily objectives—of each of its members.
- Second, from time to time (and I mean more than once a semester), the specific daily plans of each team member should be presented, examined, discussed, and modified in the team meeting that takes place before the teaching session. Teachers will receive several kinds of benefits from this, one of which is that the teacher in question will end up with a better lesson. Then, too, everyone for at least a few minutes will have been talking about a practical case study in pedagogy, and in the process will have broadened his own repertoire and his understanding of the possible. Finally, by becoming intimately familiar with the teaching repertoires of one's colleagues, one is in a better position to fill in for a colleague if he is called away for an emergency or the like. The result is a good deal more efficiency within the structure of the school.
- Third, at least occasionally, each teacher should teach in the presence of involved colleagues. The involvement can be that of a spectator responsible for subsequent discussion or it can be the involvement of a co-teacher. It doesn't matter; there are many possibilities. The important point is that a teacher should have witnesses to his teaching, which makes the next item possible.
- Fourth, every so often, there should be an evaluation session in which a teacher's specific work is reviewed, analyzed, discussed, and, we hope, improved.
- Fifth, and a most crucial point, there should be regularly scheduled and frequent discussion of the pupils in the team. This may be done alphabetically from Adamson through Zimmerman, or whatever way you want to do it. However, every so often each child's name should come up regularly for discussion and the team members should be asking "Now what do we know about this child; in what ways can we most effectively help him?" Sometimes this may be accomplished in thirty seconds or two or three minutes. Sometimes it may take two or three days to really talk it through. Whatever the case, though, time should be budgeted for this type of discussion. If a teaching team is spending all of its time worrying about who is going to schedule the overhead projector or who is going to get the few remaining pieces of yellow construction paper, then that team

has failed. It is not functioning properly, for it is discussion of *children* that should dominate the work of an effective team.

Once we are able to study, understand, and interpret the performance of our students to ourselves, we are then able to interpret it to the students themselves—and to their parents. And this brings me to the area of report cards. Frankly, it's a topic that angers me. I'm angry because we continue to be lethargic and apathetic about what in many ways is the most neglected problem of the day. I would argue that even if all our students were orphans and we were not obliged to report their progress to any other adults, 90 percent or more of what we should be doing in a good reporting system would have to be done for our own benefit. How do we know children are growing? How do we know that they need this book or are ready for that or still need to work further at this? The answer is that we don't. Often we just keep right on going and giving meaningless grades. It's a form of professional immorality. Through the way we continue to submit children to competitive, comparative reporting systems of all kinds, we are revealing, indeed betraying, our educational values or lack thereof.

In addition, we fail to stand up to parents on this issue because it is the one thing parents tend not to accept. They will accept team teaching and, in fact, were ready for it before educators were. They will also accept the idea of nongrading, though it needs a little interpreting to be sure, and there are just enough bad examples of nongrading to give the wrong impression. However, by and large, parents will accept these innovations. But they will stand their ground on report cards. They will not give them up. Nonetheless, for educators to continue on with them simply because we are not ready or able to conduct the necessary fight seems to me stupid and insane. These are strong words but they seem to be the best words to describe our conduct on the report card issue right now.

The challenge, however, is clear: We must find better ways of bringing our staffs to that level of professional insight and motivation and proficiency that will allow the reporting function to be done insightfully, comprehensively, and skillfully.

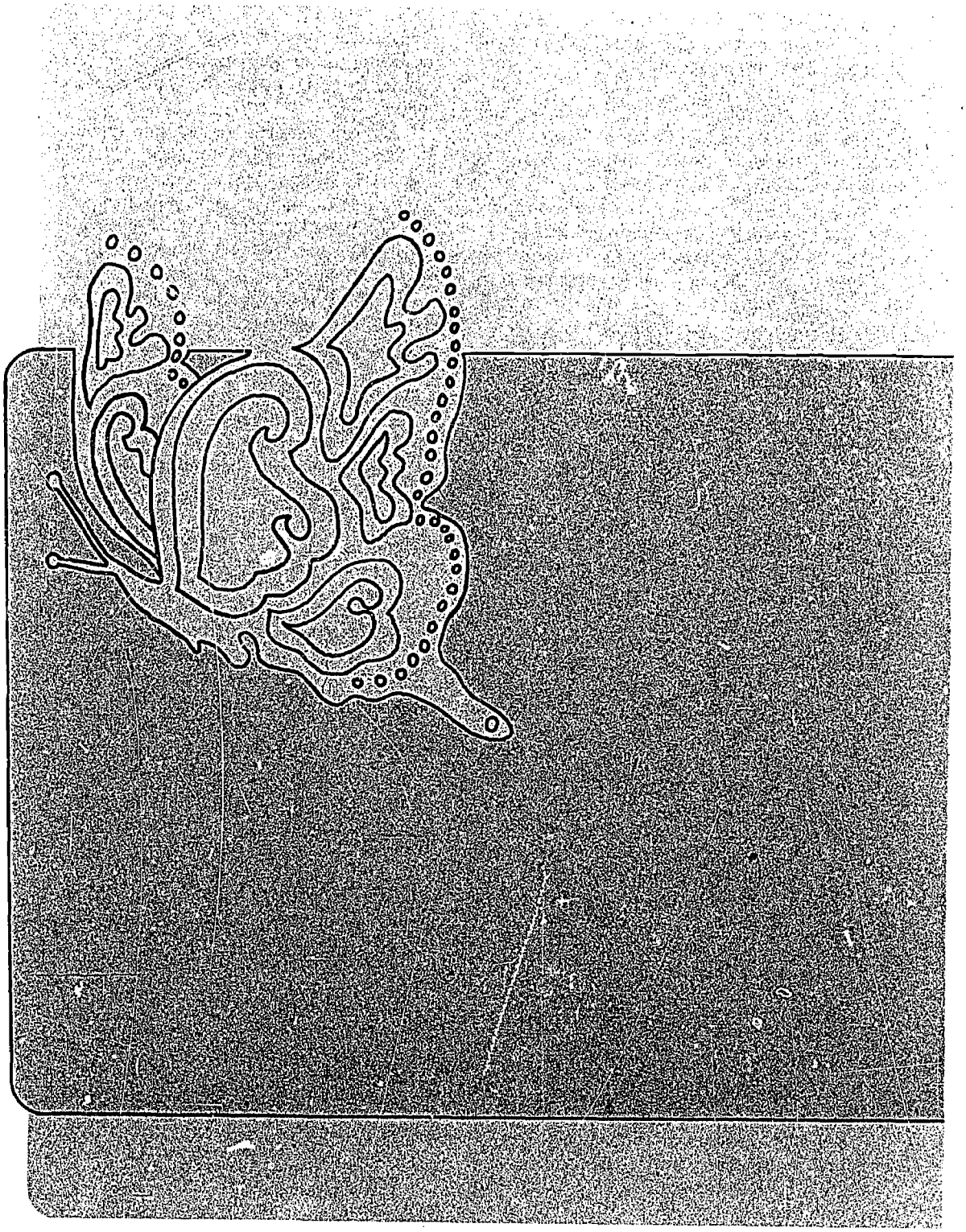
Finally, I want to talk a bit about a matter that has been recently covered very well by George Leonard in his book *Education and Ecstasy*.[3] That is, the school needs to be more enjoyable. It need not be an oppressive place that children resist. It should instead be a place that children enjoy.

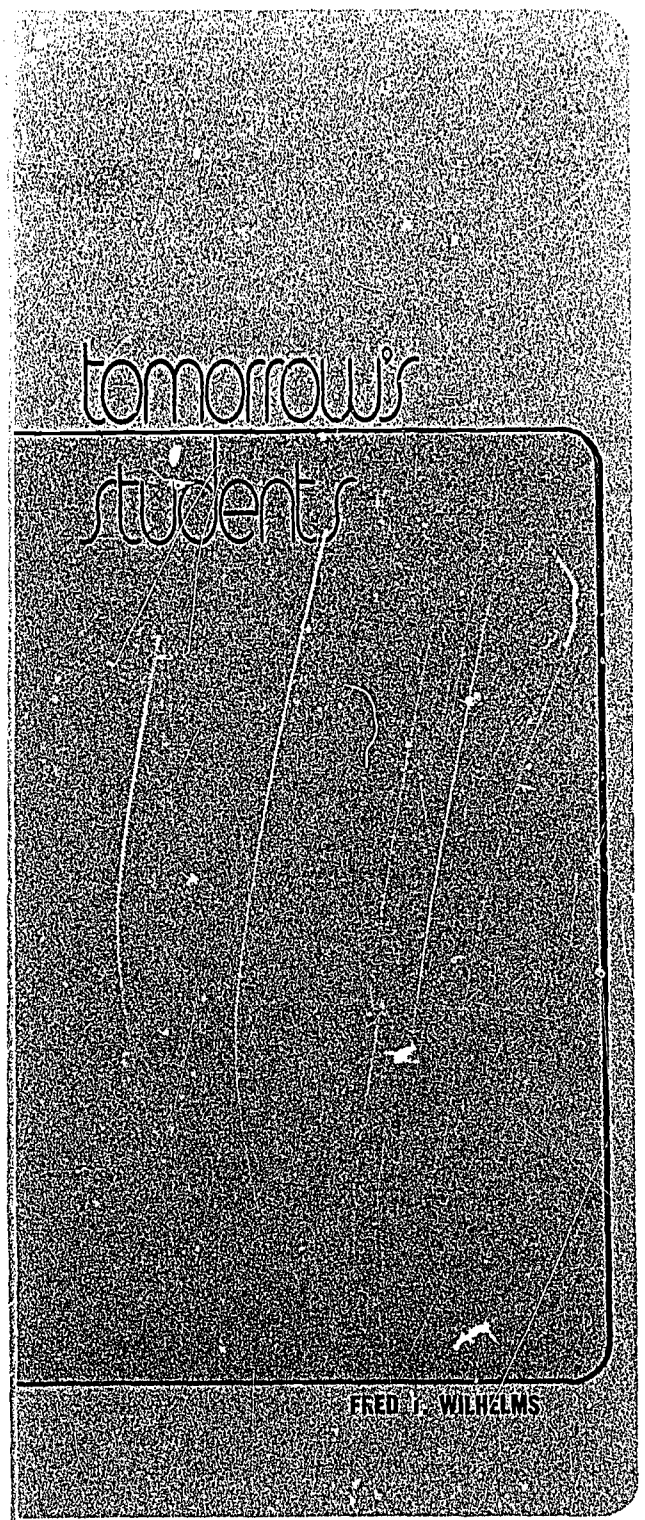
Lately, a number of educators, particularly Robert Havighurst, have been reiterating this theme, and it seems to me that it is very much in keeping with this idea of humanizing and the whole area of the humanities. For example, why the arts? Why poetry? Why creative dramatics? Certainly, the intellectual justifications for teaching the humanities have not been overlooked. However, in the process of valuing their intellectuality, let's not forget their legitimate and continuing sensuality. After all, the affective dimension of the humanities remains the truly important dimension. As Leonard states it: "Education must use its most powerful servant, technique, in teaching skills that go far beyond those that submit to academic achievement tests. Even today, as will be seen, specific, systematic ways are being worked out to help people learn to love, to feel deeply, to expand their inner selves, to create, to enter new realms of being."

I believe that little capsule says a great deal to us. In fact, Jack Frymier has written in an earlier issue of this journal about "teaching the young to love." The truth is, *we* don't really know how to love and we don't teach our young to *love each other*. Love is a word we don't use very often in school. To talk about it on Sunday morning is legitimate, but somehow we don't think it's proper the next morning in school. Love, however, is a part of what we are talking about when we discuss "humanizing the elementary school." What we are saying is that we want to bring the affective dimension to the school, to make it a more humane place, a place that takes into account not only the minds but the hearts, the emotions, the human needs of those who study and work there.

FOOTNOTES

1. Rosenthal, Robert, and Jacobson, Lenore. *Pygmalion in the Classroom*. New York: Holt, Rinehart & Winston, 1968.
2. *Op. cit.*, p. 80.
3. Leonard, George B. *Education and Ecstasy*. New York: Delacorte Press, 1968.





ONE way to look at the "humanizing" of our schools is to project before our mind's eye an image of the kind of human products it is possible for the schools to produce. By looking ahead at our goals we can guide our actions as we go toward them. Because I have always been a secondary education man, I am going to try to describe what we can produce in terms of adolescents. I am confident that those who are expert in elementary education can easily make the translation.

The foundation stones on which I intend to build this article are three assumptions, all of which are rather optimistic. I hope this does not mean that I shall be merely fantasizing or indulging in a wistful romanticism. I am well aware that there are pessimistic assumptions that might be valid, too, for we are in the midst of titanic conflicts of which the very form and nature are still not clear, let alone the outcomes.

However, I believe there are already powerful drives in motion that are essentially healthy, no matter how disturbing some may be for a while. I hope the reader will go along with me as I assume these drives will be given time—say 20 years—to work themselves through and as I then try to explore what they may make of tomorrow's students. One justification for taking this approach—even while recognizing that a gloomier prognosis might also have validity—is that, as educators, we have considerable power to decide whether the healthy forces will, indeed, have their chance. If we catch a vision of what the gains can be, we may get the nerve to try, even while we are still beset with troubles.

Intellectual Power

One momentous development already "in the works," at least in a small way, is the development of superior cognitive power. The scientific basis of this dazzling possibility even now deserves our confidence. Human intelligence is not predetermined or static as we have tended to think. It probably has a differential genetic component. However, at any stage of a person's life what we call his intelligence is largely an artifact of his learning. Obviously his learning is conditioned

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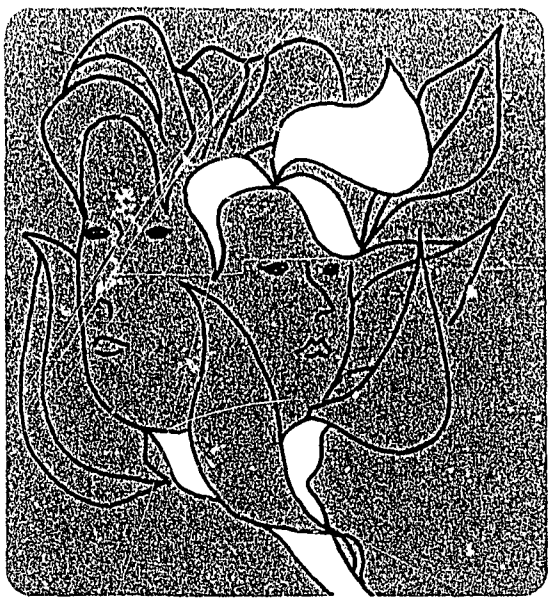

by his opportunities to learn; and, equally obvious, those opportunities can be enriched. This much we have known for quite a while. But now we know something more fundamentally important: *The child's very ability to learn—and to learn to learn—can be significantly altered.*

I shall not pause here to review the research which has convinced me that this is simply a statement of scientific truth. If we were to tie together the work being done with babies, as illustrated by the work of Ira Gordon in Florida, the work with 3- and 4-year-olds pioneered by Deutsch and others and followed out a bit in Operation Head Start, and the work best exemplified by the late Hilda Taba's last research in the middle grades; if we were to put together into one continuous stream of effort even the primitive guides we have from such studies at this early stage, we could move general human intelligence up in a degree that is hard to believe. J. McVicker Hunt, probably the foremost scholar in this area, believes we could move the general level of the IQ up by 30 points. Hilda Taba believed that, at least in the social studies, we ought to be able to achieve in 12 years of schooling some 4 years of added maturity of thought. Harold Shane, in a recent effort at future planning, assumes that toward the end of the century we shall be working with a middle IQ of 125.

I am going to assume that the effort to achieve this almost incredible gain will be made. As the possibility becomes generally known, I don't see how we can resist it. I believe we shall soon be teaching parents how to arouse and stimulate the infant intellect. Whether we start organized societal effort for children at age 2 or 3 or even 4, I have no doubt we shall soon be stressing some combination of sensory stimulation and perceptual sharpening, linguistic-symbolic discrimination and clarity, and the beginnings of reasoning and higher intellectual processes. The techniques are not all known, but we have enough to go ahead on. If we begin, more and more children will start school with the abilities the school demands. Except for the brain-damaged, we do not need to have children who cannot learn to read.

It may come harder at the upper grades because we must shake off old stereotypes of what teaching is. Nonetheless, we have a great deal going for us. The new techniques for guided self-analysis of the teaching process, those using some form of interaction analysis probably buttressed by microteaching and videotape playback, apparently help teachers tremendously to move from fact-mongering questions to the kinds of gambits that challenge and develop the highest processes. Such a development of teaching strategies was at the heart of Taba's work, and she died satisfied that if teachers were properly educated, those higher processes could be activated even in the lower-IQ child.

The newer approaches to science, mathematics, and linguistics are going for us, too, because they incorporate the very processes which intelligence generation requires. In the next few years, we shall have more and more resources in the social studies that do the same job. *Man; A Course of Study* is a good example of what is already available. If we get such resources along with the requisite teacher education, we shall be approaching Taba's dream of a system in which both curriculum content and teaching methodology are focused on the production of intellectual power.

It is entirely possible that next generation's youth will operate routinely at an intellectual level now associated only with the bright. They will not only be smarter and better informed (though that will be involved) but also equipped with powerful techniques of analysis, abstraction, and reasoning. The schools could achieve much of this by themselves, but they will not need to go it alone. As time goes on, more and more of our students will come to us from parents with a pretty fair educa-

tion of their own, parents who at least use the language with some coherence and discrimination. We shall solve the grosser forms of poverty, of slums and ghettos in that time, and children will come to us less crippled physically and emotionally, as well as intellectually. They will be better nourished, healthier, and even taller than they are today!

Furthermore, it may be worth remembering that, at every stage, gains in school and home will generate allied strengths out in society. Television may never be the crowning glory of our culture, but just to hold an audience it will have to have *something* to say. Politicians may still prefer to stick to pompous platitudes, but the harsh need to avoid absolute ridicule will force them to move their public discourse at least a little closer to the Stevensonian habit of talking sense. As consumers grow more intelligent, so will advertising. In matters of intelligence as well as in other things, "to him that hath shall be given."

I do not believe we have any conception of what a school or a society will be like, what it will be able to do, when the whole distribution of functioning intelligence has been moved up by at least a quartile. We can have such a school in something like 20 years if we choose to make the effort.

Personal Strength

At this point, let me turn to the second development in which I see such power that it can swing great changes if we follow through on it.

For about a decade our schools were driven to invest themselves heavily in pure intellectuality, with the emphasis on science and technology. Now, and for the past few years, they have been swinging to an emphasis on humanism. I believe this is a profound shift, one that will go very deeply into our schools as well as into our whole culture. I feel this because I believe that what is happening is an intuitive (though still largely inchoate) response to a great, common upwelling of concern and motivation. The movement has tremendous strength because it is growing out of the deepest yearnings of our students themselves and of their elders, as well as out of the ideas of the most sensitive educators.

We can catch a glimpse of what is going on if we look at the fact that in the past few years several thousand schools have instituted some kind of unified humanities programs. I do not mean to imply that these humanities programs are by themselves a complete answer to anything; only that their sudden wave of appearance is a symptom of new concerns and new awareness. As a matter of fact, the programs themselves are still skimpy and inadequate, still far short of even the Model-T stage; at the moment, mostly some combination of literature and the arts and music. But if we listen to what their more insightful sponsors are *trying* to achieve—an authentic "study of man"—we begin to glean some sense of what is happening. And if we probe into why it is happening, we begin to see that it is not just one more course or one more educational fashion, but quite possibly the opening up of a whole new line of advance.

Millions of our ablest, most sensitive youth are restless, uncertain, disaffected. They cannot find anything to commit themselves to with solid confidence. They find the *de facto* values of our adult culture unsatisfying, and they think the *professed* values are phony. They are oppressed by a sense of meaninglessness, and they insist that there must be meaning. Unable (rightly or wrongly) to trust either the old religion or the old social philosophies, they do not know where or how to find that meaning. And so they cast about and sometimes lash about, grasping at straws that are often as bizarre as they are weak. In one great collective cry, they demand that the schools become "relevant." And anyone who cannot read that word as *meaningful* must be a poor reader indeed!

The significant fact is that they are searching—searching for a higher ethic, a higher social morality, a higher significance in life. The fact is hard to hold onto, for their awkward groping drives some of them into such weird forms of dress and hairstyles, manners, attitudes, sexual mores, and philosophical vagaries as to put off all but the most discerning. And when they are joined by other millions, often from the oppressed groups, who are not so much philosophical as just plain disgusted and angry—and violent—even the most discerning have trouble hanging on.

Their parents and elders (who, to tell the truth, are about equally confused) commonly react with fear and anger and helplessness. They tend to see, not a quest for a higher morality but simply a loss of morals. As a result, in curricular terms, their motives may not be very high. *They just want the schools to set the kids straight.* Yet, in a curious way, this lines them up on the side of the young-

sters' protest. They, too, want the schools to be "relevant."

Now, my point is simply that the schools *can be relevant*. There is absolutely no reason why the schools cannot join the youngsters wholeheartedly in their quest for identity, for values to live by, for genuine significance in life. My most ardent proposal is that we *do* join them. I used the example of the nascent humanities programs to show that we are already beginning to try. We have the resources. We have not only the powerful media of the traditional humanities—of literature and music and all the arts—we have also the history of man, and we have philosophy. Furthermore, we have the new resources of the behavioral sciences —of psychology and social anthropology, to name just two. We know more about human nature and aspiration and potential than anyone ever did before, and more about communication between human beings and everything comprehended by the phrase "sensitivity training." We are not helpless. We do not have to stand aside and force an idealistic generation to grope out its own salvation unassisted.

Suppose we do join the effort. What can we expect to produce in our youth in 20 years or so?

At the purely personal level we can generate an unprecedented level of self-insight. Given even our present understandings, the techniques for at least a modest success in this are really not so difficult. For example, a thoughtful analysis of the traits and motivations of characters in plays and novels and television programs—an analysis which digs a bit into formative influences and the effects of stress, as well as the unconscious quality of much motivation—can be combined with a mildly projective treatment to facilitate nonthreatening self-analysis. There is no reason why psychology itself should not be used in a rather positive, even optimistic, way to help children understand their own puzzling impulses and behavior, which are so often worrisome to them. Ralph Ojemann has already had great success on this. Over time, the newer techniques of group therapy and sensitivity training could be woven in naturally and gently.

If we can achieve better self-insight we can expect not only added self-acceptance but also better acceptance and understanding of others. Sensitivity training, for instance, leads to better communication, and I use the term here not to mean more skillful speech and writing but simply the ability of one human being to reach another.

At the same time, these and other devices can be used to open up the whole realm of ideals and values. The ideal of open, transparent communication itself has rarely been taught, but it easily could be. The modern generation is yearningly ready for it; in fact, it has been putting a lot of energy into trying to achieve it without much help from us. It is really one part of the great question of the best relationship of man to man.

Schools have generally not been terribly successful in inculcating ideals, probably because educators have decided in advance what the ideas should be and then have tried to implant them by "preaching." But now a whole new approach is ready, an approach which leaves the end results open but assists the student in the process of refining his own value system. I do not know why we have put up for generations with social studies that are largely remote and inert. If we ever decide to hitch them up to the real problems and aspirations of a real society, we shall have an intellectual engine of tremendous power. If we hitch them in tandem with that other engine of the humanities and still a third engine of the sciences, we shall have a prime mover that can literally move humanity.

Large words! Let's look at a few practical jobs we could feasibly do. By involving students in a direct attack on some persisting problem, it would not be so very hard to teach that long, slow, sometimes hopeless looking process by which social ills are alleviated. Suppose we used the problem of getting adequate "preschool" education to all who need it, the prospective costs of which frighten people so. The children could actually *do* a substantial part of it with reasonable help. And isn't it a fair bet that the side effects in their personal development would be wonderful? I mean here the side effects on their compassion and ability to love, for example; on their social idealism; on their belief that things can be done if you hang tough long enough.

Many of our adults have an almost pathological need for quick certainty and pat answers. Is it because in their day science and math and social studies all taught certainties and pat answers? Is it because they never even once sweated out a venture past the edge of sureness, where there was no guarantee of a quick answer or even the existence of any answer? I believe the tolerance of ambiguity can be taught, not by talking about it

but by living in a climate of enough support to make the learning bearable. Some of the new curriculum materials in science make this sort of teaching relatively easy.

It would not really be so very hard by the use of, say, cultural anthropology to slowly and gently bring our personal and social values right out into the open, where they can be questioned and affirmed or improved. We are beginning to have curriculum materials in history that offer a powerful analysis of men's motivations and values over time. Team such resources with the evocative voicings of values in poetry, the novel, and drama; handle all these in the open, methodological styles that we are beginning to learn, and I see no reason to doubt that we can help young people to work their way through to their own system of ideals and values—a system so personally their own that they can make a deep and lasting commitment to it.

I do not, of course, have the space—even if I had the competence—to do more than flash a spotlight here and there on terribly important things we can do. I will, however, say simply that it is now possible to promote mental health at least as much as we have improved children's physical health. We can build moral stamina and a toughness of fiber to stand the acid of our times. We can deliberately open the way to gentle sensitivity and compassion coupled with firm, tough stick-to-itiveness in action. We can cultivate fineness of character, for what is good character but sound values backed by commitment? And we can do this while we teach the subject matter children need to learn.

All this—and much besides—will be made easier for us because our young people crave it so. We cannot impose our values upon them; thank goodness, they are past that. But if we genuinely and without reservation *join them in their quest*, we can help them to combine the best of their new with the best of our old.

Democratic Ability

A third influence which I believe will help make tomorrow's student very different from today's is *participatory democracy*. One hardly needs to present evidence that the phenomenon exists, that it is growing, and that it is moving to younger age groups. In fact, what would have been a rare assertion of rights or a skillful manipulation of power less than 10 years ago at the university level is already fairly common in the senior high school today. And most secondary school principals take it for granted that this is only the beginning.

Still, not too many people are taking the matter seriously except as a nuisance. I wonder how many really believe in their bones that the youthful pressure will continue over time—and win. *I do.* I believe that young people are playing for keeps, that more and more youngsters will join them, and that this force will be irresistible.

Of course, it is impossible to predict this with certainty. Youth are volatile; fashions change. Only yesterday we were worrying about the cool, silent, withdrawn student generation of the fifties. Maybe a next generation will once more turn its back on activism and involvement. Or maybe the older generation will become so frightened by excessive demands and so horrified by violence that they will crack down and mobilize a successful campaign of repression. There is a great deal of sentiment for just that. But I don't think either of these is going to happen. I don't see what is happening as just a temporary, sporadic thing among a few unorthodox students or among some discontented minority groups. It feels to me like a great groundswell, as if we are running into a fundamental shift in attitudes toward authority and the distribution of power. I believe we shall move inexorably toward a basic readjustment in the way things are managed. Anyway, right or wrong, I am simply going to adopt this belief as another assumption.

Undoubtedly, the movement will take us, and is already taking us, into a time of troubles. Power readjustments always do. One need only look at the head-on collisions between students and administrators on many college campuses and in some high schools to see that. But I suspect that the more violent phases of the great confrontation will be amazingly brief. Ten years from now we may already be looking back and trying to remember what all the fuss was about. College administrations and faculties are already growing much more skillful both at avoiding or curbing actual violence and, more important, at opening the way to orderly sharing. One of the significant tip-offs is that large blocks of most faculties have consistently been on the youngsters' side, even in the midst of turmoil. There is a rapidly growing recognition of student rights and a respect for them.

I am confident that our schools will come out of the struggle much healthier institutions. I am *sure* that the young people will come out healthier. This society of ours—especially its school system—has created far too much dependency among youth perfectly capable of handling greater freedom and autonomy with common sense. We need their insights and ideas. It will be greatly to the good when they have an active voice in formulating their curriculum, and when they routinely manage much of their own institutional life.

Freedom and genuine responsibility are powerful shots-in-the-arm to a growing boy or girl. We have grown so accustomed to irresponsible adolescents—who have grown that way because they had almost no chance at responsibility—that we almost assume they have to be that way. Not so! Some of us can still remember when, at least on the farm, they were not that way. And any clear-eyed look at other times and cultures will show that it is adults in a certain kind of culture who have made adolescence what it is.

We say such words, but I doubt that many of us—perhaps none of us—can have any real conception of what a genuine participation in democracy can make of our young people. Right now the struggle is for power. But I do not believe our youth will always simply go for power; I do not even believe it will remain their primary objective. In the long run, I believe, they will go for *responsibility* and, even more fundamentally, for *significance*. I do not believe their demands will rest long on what we teachers and others shall do for them; they will soon be after what *they* can do. They won't want us building playgrounds for them (as we do now, as a sugar-teat for their every trouble); *they* will be making and manning playgrounds for younger children. It is odd how hard it is for us to see this. We watch millions of 18-year-olds become superb soldiers in grueling wars and we deduce that 17-year-olds should have their educational diet predigested and spoon-fed to them.

There is a rugged power latent in children and youth. Of all the people on the face of the earth they are the most idealistic, the most eager to serve, to be of worth to humanity. And they are also the most energetic. In this future era which I discuss, they will undoubtedly be moving to the vote at age 18, and there is no reason why they cannot be amongst our most valuable citizens even several years before that.

I try to conceptualize what youth can be like when they have been in on the act all the way, when they have made their own choices and lived with the burden of those choices, when they have helped shape their own curriculum and therefore committed themselves to it, when they have helped to run their own school and therefore believe in it—and thereby have begun to believe in the whole society and feel that it, too, is their own. I try, but my conceptions fail me even before my words do.

Let me now try to braid the three strands together. What will tomorrow's students be like when we have fought the fight to open the high road to them? When they have moved up that road to a new level of intellectual power, of personal strength, and of democratic responsibility? Putting all these things together, what will they be like? No, on second thought, I am not going to try to braid all these together. I shall simply stop short here, as Poe did in "The Pit and the Pendulum," and let each reader supply his own image. He would do it anyway!

I shall only say at the end as I did at the beginning that I know there are other forces, too, and that a gloomier set of assumptions could have its own validity. But those negative forces are chiefly outside the school. What I have chosen to discuss is what we can do. *And we can do it.*

Technically it will not even be very hard. I know that to change so radically the goals and habits of some two million teachers and supervisors and administrators—not to mention other millions in the laity—is a big job. In this sense it will be very, very hard. But technically the thing is just at our fingertips. It is not necessarily harder than what we already do so well—only different.

Whatever doubts we may have as to our ability to do the job, underneath them lies the simple faith that it can be done. We might remember when Albert Einstein assured Franklin Roosevelt that an atomic bomb could be made. Roosevelt's belief released the energy it took to make it. Are we talking now of something less to dare on? In this great technology, we Americans have come to believe that we can do anything we can imagine. In that belief we have built mountains of equipment to do whatever we wish to do. It is time now for the schools to give us men to match those mountains. And the schools can do it if they choose to try.

HUMANIZING THE SOCIAL STUDIES IN THE ELEMENTARY SCHOOL

MAX POOLE

IN our schools today, we have *not* succeeded in developing a humanistic learning environment —not in process, not in content, and not in perspective. Generally, schools do not foster man's most creative traits, nor do they grapple with his great ideas, nor relate these ideas and talents to the contemporary environment where man's dramas are reenacted continually. Instead, most schools are bogged down with routine, trivialities, and the lesser literacies. In the rat race to cover what is in the textbook, schooling has lost sight of

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education as an end in itself and has become instrumental to the next textbook, the next grade, higher education, and the gross national product.

Obviously many of the criticisms leveled at our schools have implications for the social studies. But first, what are the social studies? It is important that we define the term at the outset, for as Kenworthy points out, "How you define social studies might indicate how you will teach the social studies or the way in which you have been teaching it for years." [1] Kenworthy defines the social studies with just one word—"people." This idea is expanded upon by Douglass,[2] and Fraser and McCutchen [3] who identify social studies as a school subject derived from the social sciences, which has as its central focus the concept of human relationships and man's relationship with his fellowman. Other authorities define social studies as the study of man and his relationship to his social, physical, and human environment.

Social studies, then, is the area of the curriculum which is expressly designated for the study of people. In the broadest sense, we must draw on all of the disciplines necessary to understand man, as illustrated by Kenworthy's schematic, although most of the content is usually drawn from the social sciences.[4] (See chart below.)

In keeping with the thinking in social studies today, it is probably better not to give a precise working definition of the term humanizing. It is preferable to think of it as a concept. We can talk about it and provide some terms to think about, but humanizing is essentially a spirit. It is a condition that can be expressed only when the teacher interacts with the student; it is that personal.

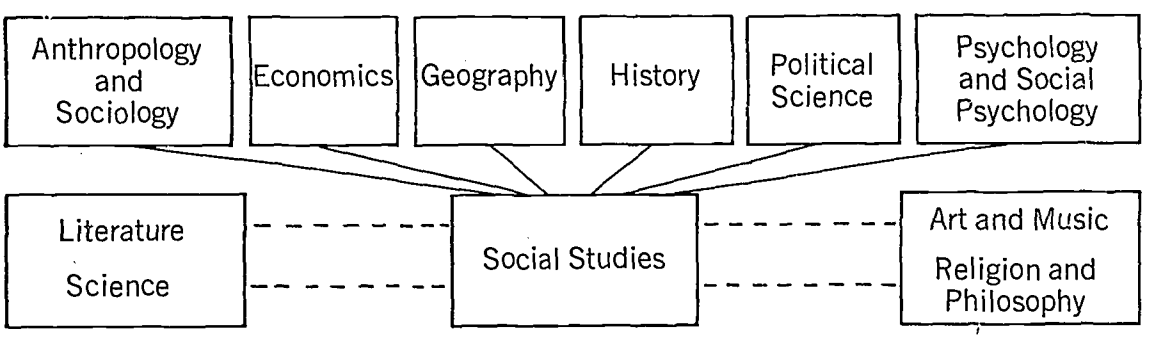
In its highest sense, humanizing is a feeling that a teacher has when he looks at a student and thinks, "I believe in the perfectibility of this student and since I care for him, I will help him to grow toward the *full* potential of his being while I am his teacher."

Unfortunately, many teachers employ methods in teaching the social studies which usually operate as the antithesis of the humanizing approach to teaching. And at this point, let us briefly examine some of these teaching methods by paying a visit to some classrooms where more is being done to *de*humanize than to humanize the social studies. The classrooms themselves are imaginary, but the teaching techniques found inside are all too real.

Classroom #1. The class schedule on the door of the classroom denotes that it is a fifth grade and that social studies is taught daily from 11:00-11:40 a.m. We are in luck. It is only 10:58, and we may still make the beginning of the lesson.

Once inside the door we glance around the room for clues as to the topic of study. Finding none, we decide that the class is in between units. Actually, the students are busily occupied with an assignment written on the board: "After reading pages 126-127 in your English book, write a three-page imaginary personal letter on the subject, 'Why I Like to Write Letters.'" Obviously, they are not having social studies here today. However, the teacher suddenly announces mechanically, "It is now time for social studies. Put away your English books and take out your social studies books. Today we will continue our study of Unit 10."

Since I am an ardent devotee of the unit methodology, I immediately begin to anticipate the many ways the unit method of teaching lends itself to the humanizing element in social studies. During this brief interim of fanciful indulgence, however, the teacher walks to the chalkboard and presents his own interpretation of the term *unit*. He writes: "Read pages 371-380 in Unit 10 and

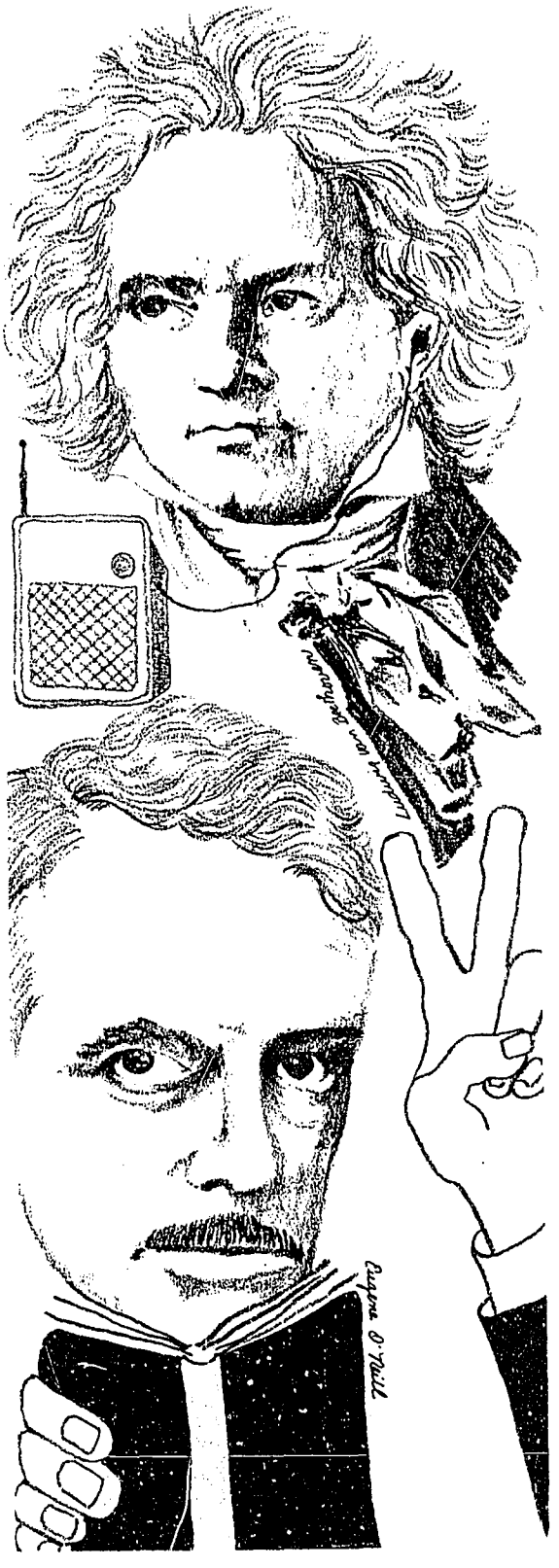


answer the questions on page 380." He then says, "Anyone who finishes before social studies is over may start outlining the unit since we are going to have a test on Monday to cover the lessons in this unit. The rest of you will also need to outline the unit before Monday since many of you have been doing poorly on your daily lesson questions." At 11:40 sharp, the teacher announces, "Put away your social studies books and take out your spelling books. It is now time for spelling."

What about social studies in this classroom? Humanizing? Dehumanizing? What about the students who have reading problems, particularly those problems caused by the introduction or use of terms that the students do not understand? How can they begin to understand pages 372-380 when they had difficulty understanding the material back on page 371? Will outlining help the better students in this case by enriching their experience? Will it help the average or poor student prepare for the test? Will students be motivated by this magnanimous opportunity to get ready for "the big one," which in a sense can make restitution for past failures? To the teacher in this class, social studies is just one more time segment during the day for glorified busy work.

Classroom #2. The next classroom is just down the hall. We have been advised that this teacher does not use the traditional textbook approach. He has a depth of background in the social sciences. Since elementary teachers are often accused of not knowing enough about *what* they teach, perhaps we can expect better things from this teacher.

By coincidence, the same topic is being studied in this fifth grade. This teacher ought to make the content more real to the students, however, because he knows the material and can eloquently present it to the students. "Be sure and take careful notes because we are covering a lot of material today. This is one of my favorite topics, and I am sure you will find it equally exciting." So begins the lecture. No question about the teacher knowing his material or being excited about it. No doubt that his intentions were good when he reminded the students to study their notes for a quiz tomorrow. No doubt either that he will accept only *one* answer, *his,* to each of the questions. What about this social studies class? Humanizing? Dehumanizing? Concerned with people? To this teacher, social studies is "telling" time . . . his!



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Classroom #3. At least the third classroom shows creativity and forebearance. The teacher introduces the lesson by announcing, "Today we will read the assignment aloud. Mary, would you please read until I tell you to stop?" At the appropriate break, Mary is replaced by John, and so forth. To enliven the proceedings a bit, occasionally the teacher will say, "If Mary makes a mistake, whoever catches the error and raises his hand first may read."

Even this procedure can be made more humanistic. Mary may be asked to choose someone to read; this technique promotes the concepts of sharing, cooperation, learning to take turns, and so on. The only problem is that usually Mary selects her best friend, and her best friend chooses *her* best friend, ad infinitum. Or it may happen that Mary's best friend does not happen to read aloud very well. Nothing can destroy this game any more quickly. The pain and patience required to follow a poor reader from word to word is too much to be endured even by one's best friend. To this teacher, social studies is, "Thank God, it's almost 11:40!"

Classroom #4. The fourth classroom shows further progress. The teacher in this class is attempting to escape the textbook syndrome and so he practices the research or problem-solving technique. This means that through some skillful planning he is able to come up somehow with as many topics as are necessary within the overall topic to equal the number of students in the classroom. Once the assignments have been made, we usually witness a dash for the encyclopedias and reference books. For example, if the topic is, "Which state raises the most corn, Iowa or Nebraska?" the student has three chances—the *C,* the *I,* or the *N* encyclopedia. It then becomes a matter of how long the article is, how many minutes or hours or days it will take him to copy it, and then how adept he is at reading it back to the class. Again, a patient and painful act. To this teacher, social studies is, "How do they expect me to teach social studies around here when we don't have enough encyclopedias to go around?"

Classroom #5. The fifth and last classroom is again different and a bit closer to our objectives. In this class, emphasis is on group discussion with occasional recitation. Here, at last, we are getting close to some sort of interaction which is necessary for humanizing the social studies. However, class discussion has its drawbacks as well as virtues. As Mayer points out:

"Virtually everyone who has looked seriously into the teaching of social studies agrees that the ideal method of presentation is the group discussion. Its values are various. Students who prepare and present material themselves unquestionably learn it better than students who merely listen in. Because each student can operate from his own point of view, and must reveal it in the course of the discussion, the class and the work related to it are likely to be more interesting. Knowledge that he may be called upon at any moment, and will be expected to make a contribution of some substance, keeps each student more or less alert to what is going on in the room. And the teacher, hearing the partially unconscious results of instruction come pouring from his charges, learns something of what is wrong and what is right in books the students have read and in his own presentation of the material.

"The ability to handle discussion classes, however, is among the rarest of artistic talents, and the teacher training institutions have never learned how to nurture it (indeed, few professors of education have this talent themselves or have analyzed its components). Most teachers fail from the start, by neglecting to require that students learn something before attempting to discuss it. Protecting their ignorance and expressing the natural childish love of moral judgments, students will offer views on what ought to be or (in history) what should have happened, neglecting the hard questions of what is and what was. Typically, the reading that lies behind the statement is a textbook series, an encyclopedia entry, and perhaps a magazine article. The total misunderstanding of 'democracy' which characterizes most teacher training leads in the classroom to the notion that on social questions one man's opinion is as good as another's, whether he knows anything or not." [5]

Fortunately, Mayer would need to revise his second statement; during the past few years considerable attention has been given to analyzing classroom verbal interaction. But he may have been close to the truth in discussing planned social studies programs and socialization activities in the schools when he remarked, "Despite the fact that the word 'social' appears in both, however, the social studies program has no more contact than the math program with the process of socializa-

tion. Adolescents do not 'learn how to handle their problems' in class discussions—especially not those 'problems' which are important precisely because the child cannot bring himself to talk about them." [6]

Many of the criticisms leveled at education and social studies, in particular, are deserved. It is not, however, because we have been operating in the dark. In all of these articles on humanizing education, we are really rediscovering the wheel together. Researchers and writers in philosophy and psychology, together with fellow educators, have been saying these things to us for years. If we dig out a few old books from the library shelves at random, we will find much the same things.

Perhaps Elizabeth Harrison said it best for all those who wish to humanize education for children when she said, "The greatest battles of the world are the battles which are fought within the human breast; and, alas, the greatest defeats are here also." [7] What better advice for the social studies teacher? That statement, incidentally, was made in 1890.

The key to humanizing is the willingness of teachers to change their attitudes and practices. The remainder of this article contains some guidelines which principals and teachers may wish to consider in trying to humanize the social studies in their classrooms.

1. *The teacher considers the students to be a priori.* He considers his contractual obligations to mean that he teaches boys and girls, not social studies.

2. *The teacher is a model of the adult who has himself realized "humanity."* He has a positive self-concept. When he looks at himself in the mirror, he can think, "I am doing a good job with my natural limitations and abilities." He does not have to compare himself with the teacher down the hall. The quality of his satisfaction is in his own classroom productivity. Because he has developed humaneness himself, he remembers the fears, anxieties, mistakes, humiliations, and degredation that he experienced during his own education. Therefore, he has a special feeling for young people who are still making mistakes, trying to identify and to belong. He uses the social studies to help his students as they learn to understand themselves and other human beings better. Each student has the feeling that he can succeed in this teacher's classroom because he knows that the teacher is interested in his welfare and in his individual growth.

3. *The teacher gives attention to individual differences.* The teacher lets the student know that he is important and that his welfare and growth as an individual are important. He makes adjustments in his teaching practices which permit each child to operate at his own level of efficiency. If the child is a good student who is capable of working on his own, can carry out quality work, can assume more responsibility, and can function at a higher level of intellectual activity, then the teacher will most likely serve mainly as a director of learning. On the other hand, the slower or average students will not be expected to work at the same level, either qualitatively or quantitatively. The teacher will give such students more supervision and individual direction. At the same time, each student will be recognized in the class as having a contribution to make as far as expression of ideas is concerned.

4. *The teacher includes among his purposes and objectives those which give emphasis to the humanizing element.* The teacher might follow some all-inclusive task such as Kenworthy's, "To discover and develop the abilities of every child so that he or she may comprehend himself and other human beings better, cope with life more effectively, contribute to society in his or her own way, help to change society, enjoy it, and share in its benefits." [8] Or, he might remember the objectives of the Educational Policies Commission in 1938 which emphasized self-realization, human relationships, and civic responsibility. The teacher should try to give emphasis to objectives in three main areas: 1) knowledge or understandings, 2) skills, and 3) attitudes and values.

Knowledge in the social studies today is not the mastery of a body of facts which are used as ends in themselves; rather, facts are used to give meaning to concepts which in turn are combined into larger understandings called generalizations. The degree to which individual students arrive at meanings of concepts and generalizations helps them understand themselves and others better. The teacher can select concepts and generalizations from anthropology, sociology, cultural psychology, and social psychology in particular [9] for this purpose.

Among the objectives, skill development is another important dimension in the humanizing element. Among those skills commonly used are the individual intellectual skills, study skills and work habits, the skills of working in groups, and social skills. The teacher needs to devote a considerable amount of time to developing social skills especially. Included among these social skills should be working and playing together, respecting the rights of classmates, and attention to individual and group responsibility.

In terms of values, the teacher should provide students with opportunities to develop and practice such values as dignity and worth of the individual student, cooperation, equality, concern for others, mutual respect, faith in democratic processes, justice, truth, honesty, and loyalty to the democratic heritage.

Sensitivity development will certainly become a vital part of the education of teachers. In general, sensitivity development is a reawakening of those aspects of ourselves which we have carefully conditioned into unawareness. For example, teachers tend to forget the frustration and fury a student can feel when confronted with what seems an impossible task. In forgetting this, a teacher commits a crime against the child. The sensitive teacher must become aware of the behaviors which indicate development level, and he must work within that area clearly defined by the student. The sensitive teacher will understand as well as know, and he will make provisions to remove the barriers which the insensitive teacher erects between the student and his objectives.

5. *The teacher utilizes a methodology which is humane and democratic in design and intent.* Perhaps the unit approach lends itself to this goal most effectively. The three kinds of objectives in *Guideline #4* can receive attention and balance in carefully constructed units. Individual differences can also be taken care of quite effectively in the unit method. Hanna, Potter, and Hagaman list four democratic principles which may be realized through this approach. They are: "1) respect for the dignity and worth of the individual; 2) concern for the common welfare; 3) faith in the intelligence of common men to rule themselves; and 4) belief in the use of reason and persuasion rather than force for solving problems and settling controversies." [10]

The authors' summary statement concerning the unit of work provides an excellent commentary on how social studies can be humanized. They write:

"A unit of work is a series of learning experiences focused upon the achievement of a common goal which pupils have accepted as their own. A unit must possess cohesiveness and wholeness, be based upon the personal-social needs of children, cut across subject lines, be based upon the modern concept of how learning takes place, require a large block of time, be life-centered, utilize the normal drives of children, take into account the maturational level of pupils, emphasize problem solving; provide opportunity for the social development of the child, and be planned cooperatively by teacher and pupils. The success of the unit depends on how well it meets these criteria. . . . The advantages of unit teaching over other teaching are numerous. Learning situations are inherent in the very nature of the unit. The fact that it cuts across subject-matter lines makes subject matter more meaningful and the interrelationships between subject disciplines at once apparent. The unit is rich in opportunities for children to satisfy their innate drives to be active, to manipulate and construct, to satisfy curiosity, to create, to communicate, to dramatize, and to satisfy their ego-integrative urge. It is replete with opportunities for children to use functionally the fundamental skills of reading, writing, and arithmetic; to live democratically with their peers; to satisfy their individual needs; and to progress at their own rate. No other method of organizing teaching-learning situations has proved so effective in meeting the needs of children or has provided so many opportunities for children to grow in the desired understandings, values, and skills needed by democratic citizens." [11]

6. *The teacher utilizes principles of learning which make the social studies more humanizing.* The principle that "each student learns at his own rate and in his own way" should provide clues for individual differences and the systematic development of skills and ideas. "A child's self-concept affects how he learns and what he learns" is a clue that the student must feel free of a threatening environment and should have had success in past experiences in the classroom. "Students learn most effectively when they are solving problems which are real and meaningful to them" suggests that a teacher should provide opportunities for students to work at problems which are related to

the children's own life experiences.

7. *The teacher recognizes his role in the sequential development of ideas.* This is not unrelated to *Guideline #4*. However, since sequence appears to be a preoccupation in developing curriculum, we need to consider it a bit further. Perhaps it has been the sequence, coupled with the topics which have been traditionally included from grade to grade in the elementary school, that has had a tendency to depersonalize the social studies. Although this has not been the intent, it is possible that teachers have had their attention drawn to the topics or areas of study without taking into account what the students are supposed to be doing with what they have learned. The typical expanding environment, expanding communities of men, or concentric bands pattern is the sequence to which I am referring.

In our preoccupation with transporting young people to the settings in the various communities of men, it is possible that the people, the places, the events, and so forth, have been perceived by the children as being a world of impersonalized humans who live hundreds of miles away or have lived hundreds of years ago. We may have been cutting the umbilical cord too soon.

8. *The teacher uses evaluation as an ongoing part of the teaching-learning process.* The main responsibility of evaluation is to determine whether teaching goals are being realized. If they are not, then plans must be altered. How is this related to humanizing the social studies? Goals in social studies are nearly always framed in the same context as principles of learning. They start out by saying, "The learner. . . ." or "The student. . . ." The trend toward behavioral objectives places even more stress on behavioral changes in the individual learner. Evaluation, then, is the process which reflects teacher interest and concern for the student's growth. If he isn't growing or attaining the behavioral changes sought, then the teacher must plan new strategies to accomplish the desired goals. This is the antithesis of the typical testing procedure which usually takes place at intervals during or at the end of the study. Such practice usually precludes any further opportunities for the individual student to succeed where he has failed.

9. *The teacher utilizes democratic processes and procedures in his classroom.* Is there anything about the democratic ideal that is not humanizing? From the Preamble to the Constitution, to the Bill of Rights, to the dogged determination of the courts of this nation to protect the rights of the individual citizen, we are cloaked in a mantle of humanization. Yet we have not done an effective job in relating or transmitting this concept to our citizenry. This is evidenced by our denying democratic processes and rights to certain individuals. It is manifested in the lack of "we-ness" which ought to transcend the "me" in the democratic way of life.

The classroom should be the community in which the student not only learns but practices these processes. What better way for him to understand that he need not fear democratic action? What better way for him to learn to work with and care for others, to accept and respect others, to learn self-control, to assume individual responsibility, to work on individual and common problems, and to identify with and belong to something important—other human beings who have similar needs, concerns, and goals?

10. *The teacher is a part of a school staff dedicated to the concept of humaneness.* This implies that the principal and his assistants, the teaching staff, and all other auxiliary personnel are also responsible for the effectiveness of humanizing the social studies. The principal, above all, can create such a climate for his school.

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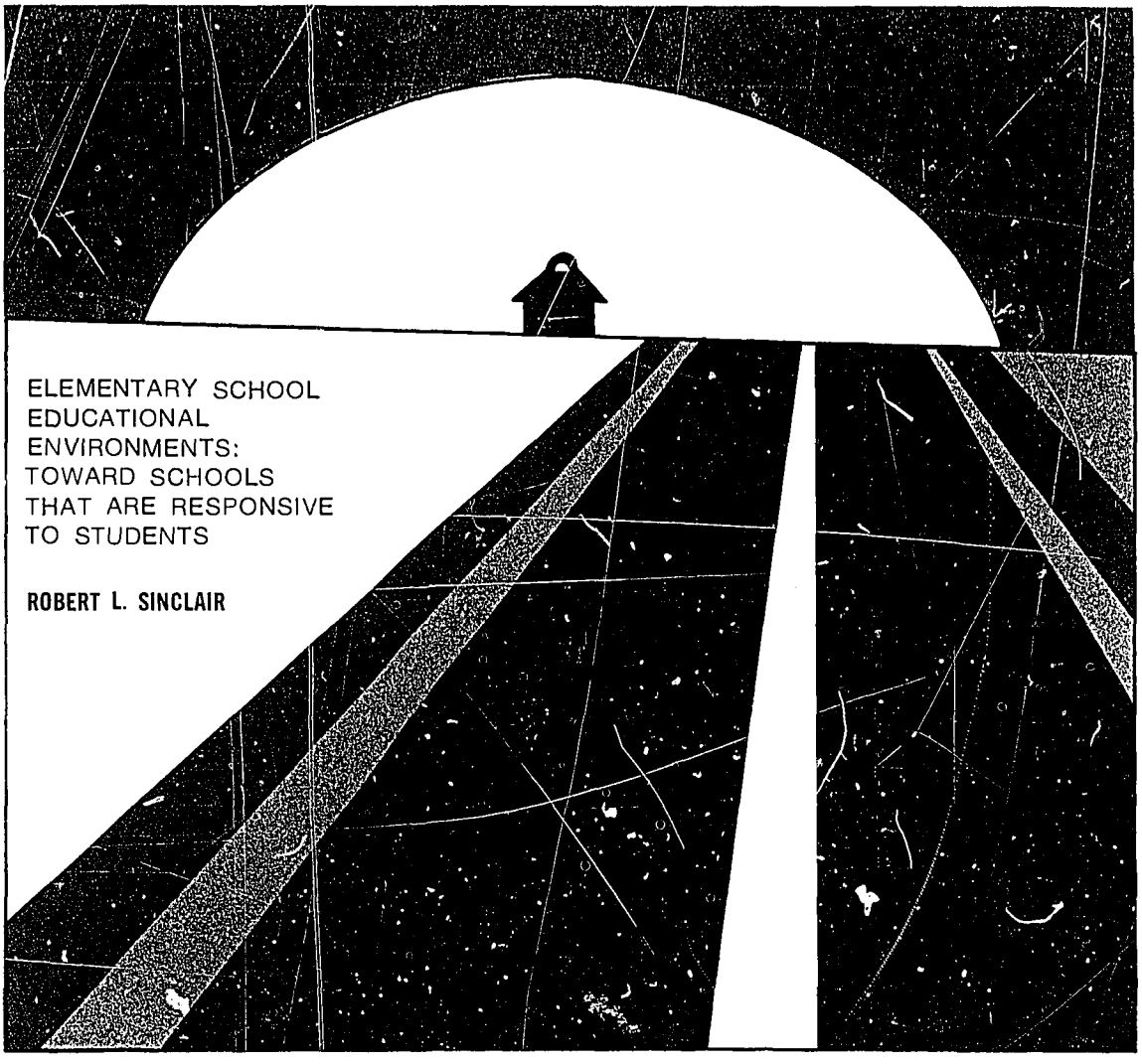

ELEMENTARY SCHOOL EDUCATIONAL ENVIRONMENTS: TOWARD SCHOOLS THAT ARE RESPONSIVE TO STUDENTS

ROBERT L. SINCLAIR

MORE than ever before, students are voicing dissatisfactions with their educational environment. Concerns of elementary school children contribute significantly to a building force that is calling for adjustments and alterations in the school climate. An analysis of the perceptions of over 12,000 students from more than 100 elementary schools toward the nature of their educational environment reveals that there is an urgent need for principals and teachers to create refreshing educational surroundings that meet the personal and academic needs of children.[1] A number of schools are already designing programs that emphasize the total atmosphere of the school.

Up to now, there has been considerable research on individual differences, but relatively little has been done to measure differences among environments with which individuals interact. Different environments affect children in different ways, and to ignore variation in school climates is to limit our understanding of the various ways students think and feel.

Because so little is known at present about the major ways in which elementary school environments vary, it is difficult to determine explicitly

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how particular environmental conditions affect the development of specific characteristics in elementary school students. In order to increase our understanding of how educational surroundings affect students, we need to discover new and different ways to describe and analyze the diversity of elementary school environments. The purpose of this article, then, is to present a means of viewing some of the happenings and conditions that make up the educational environment of today's elementary schools.

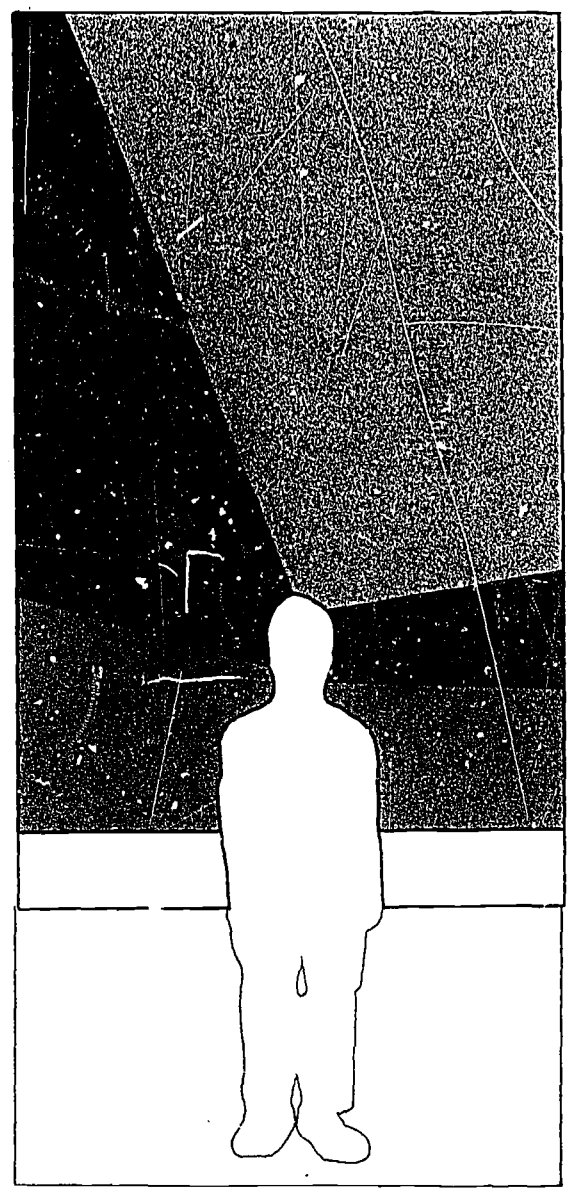
Meaning of Educational Environment

The term *educational environment*, as used in this article, refers to the conditions, forces, and external stimuli that foster the development of individual characteristics. The environment is recognized as a complex system of situational determinants that exert an influence upon participating individuals. These determinants may be factors of social, physical, and intellectual significance. In an analysis of the role of environment in behavior, Anastasi defines such determinants as direct influences resulting in behavioral change.[2] Bayley,[3] Bloom,[4] Pace,[5] Stern,[6] and others also view environment as a powerful determinant of behavior. Bloom characterizes environment as follows:

> . . . We regard the environment as providing a network of forces and factors which surround, engulf, and play on the individual. Although some individuals may resist this network, it will only be the extreme and rare individuals who can completely avoid or escape from these forces. The environment is a shaping and reinforcing force which acts on the individual.[7]

The conceptualization of educational environment advanced is based upon the assumption that behavior is a function of the transactional relationship between the individual and his school surroundings. As Dewey says, learning is dependent on experience.[8] He further suggests that the nature and quality of educational experiences are largely determined by the characteristics of the learner's environment. By viewing the school atmosphere in terms of the aspects that are significant for the growth and development of the learner, we can extract and classify important portions of the environment in which the student lives.

Determining the variables to be measured is probably one of the most significant decisions to make in environmental studies. At present, theory and research are not explicit enough to prescribe what ought to be studied about environments. For example, theories of learning and behavior acknowledge the influence of environment on the development of human characteristics, but there is no accordant attention given to identifying compelling environmental variables. Most existing measures of elementary school characteristics assess very general variables—social rank, socio-



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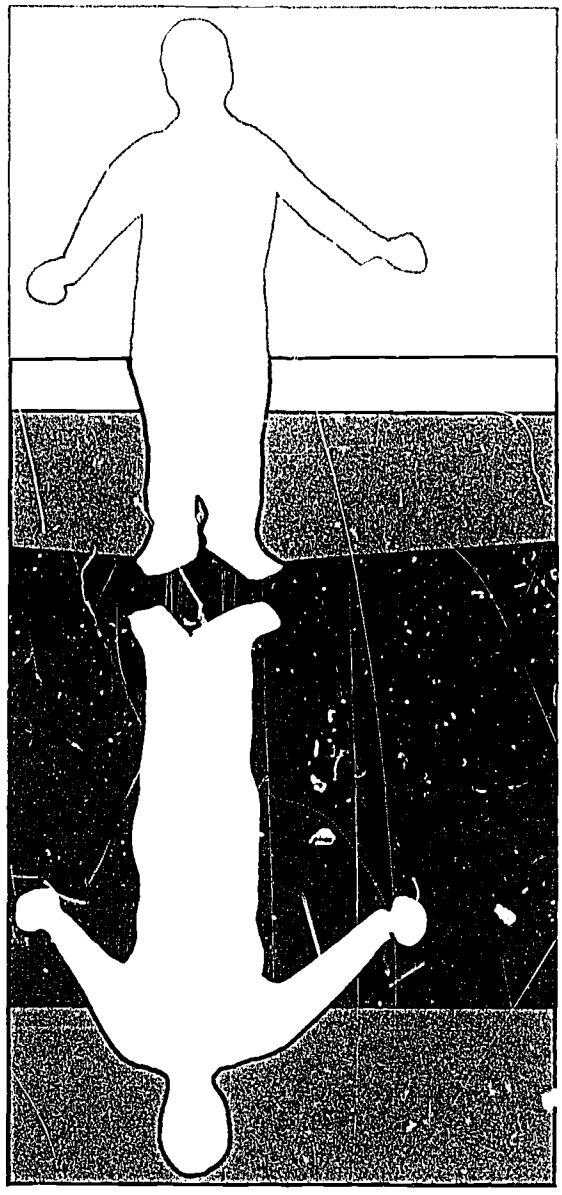
economic level, and occupational and educational level of parents. These variables are so broad that they undoubtedly obscure many important differences among elementary institutions. The meaning of educational environment takes on considerable significance when we use more specific variables to describe schools.

The variables identified for measuring environments must make sense educationally if they are to be meaningful expressions of the child's surroundings. Some of the variables included in the present definition of educational environment are rather unique ways of viewing elementary schools. Yet all of them are directly related to features of the educational atmosphere. The five variables are adapted from Pace's work on environments in colleges and universities,[9] and are termed *Practicality*, *Community*, *Awareness*, *Propriety*, and *Scholarship*. The importance and relationship of these variables to elementary schools are manifest in the following descriptions:



- *Practicality*. This variable suggests a practical, instrumental emphasis in the environment. Procedures, personal status, and practical benefits are important. Status is gained by knowing the right people, being in the right groups, and doing what is expected. Order and supervision are characteristic of the administration and of the classwork. Good fun, school spirit, and student leadership in school social activities are evident.
- *Community*. A friendly, cohesive, group-oriented school life is characterized by this dimension. The environment is supportive and sympathetic. A feeling of group welfare and group loyalty encompasses the school as a whole. The school is a community, and it has a congenial atmosphere.
- *Awareness*. This variable reflects a concern for and emphasis upon three sorts of meaning—personal, poetic, and political. An emphasis upon self-understanding, reflectiveness, and identity suggests the search for personal meaning. A wide range of opportunities for creative and appreciative relationships to painting, music, drama, poetry, sculpture, and architecture suggests the search for poetic meaning. A concern about events around the world, the welfare of mankind, and the present and future condition of man suggests the search for political meaning and idealistic commitment. What seems to be evident in this sort of environment is a stress on awareness—an awareness of self, of society, and of esthetic stimuli.
- *Propriety*. An environment that is polite and considerate is suggested by this dimension. Caution and thoughtfulness are evident. Group standards of decorum are important. Conversely, one can describe propriety as the absence of demonstrative, assertive, rebellious, risk-taking, inconsiderate behavior.
- *Scholarship*. This variable describes an aca-

demic, scholarly environment. The emphasis is on competitively high academic achievement and a serious interest in scholarship. The pursuit of knowledge and theories—scientific or philosophical—is carried on rigorously and vigorously. Intellectual speculation, interest in ideas as ideas, knowledge for its own sake, and intellectual discipline are all characteristic of the environment.

The above variables are included in the meaning of educational environment, for studies show that it is possible to measure elementary schools according to these variables. The studies indicate that schools do differ from each other along the five dimensions, and there are patterns in educational environment that are common to the elementary schools when they are measured by the selected variables.

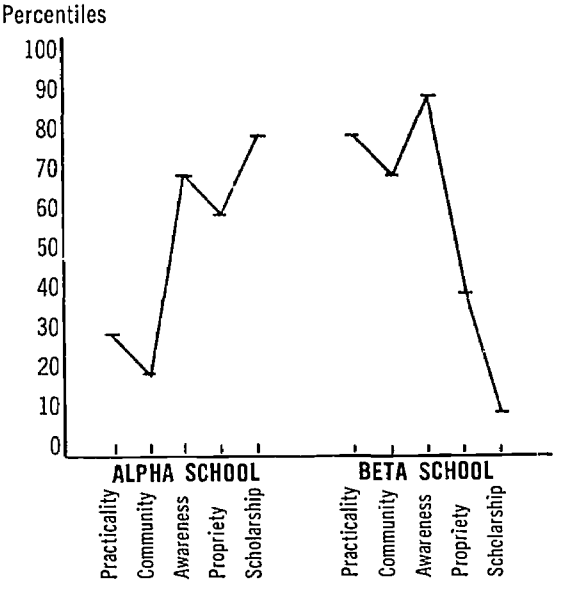
A Measurement Technique

In order to make schools responsive to the needs of learners, it is necessary to tap the ideas and concerns of students in a sensitive and continual manner. The newly created Elementary School Environment Survey (ESES)[10] records students' perceptions by gathering responses to a number of statements about elementary school activities and conditions—statements about the instruction, the curricula, and other features of school life. The statements, which are related to the five variables of *Practicality, Community, Awareness, Propriety,* and *Scholarship,* require a true or false response from students. If students agree by a consensus of two to one or greater that a statement is true about their school, the statement is scored or counted as characteristic of the institution. The school score on each variable is determined by the number of statements that are judged characteristic of its environment. The information provided by ESES is unique and useful because it helps an elementary school to view itself through the eyes of the students. Furthermore, the data reported about a school's atmosphere are helpful in planning desired changes in curriculum, instruction, and school organization that relate directly to the perceptions of children.

Environmental Characteristics

The nature of institutions can be described by profiles for individual schools across the selected variables. An example of the type and intensity of different environments existing in two sampled schools is described in the figure below.

Elementary School Environment Profiles



These profiles reveal that each elementary school has a unique environment. A student attending Alpha would experience a much stronger press for scholarship than if he participated in Beta. On the other hand, life in Beta Elementary School would be more friendly and the student would experience warmer and more responsive teachers. The purpose of reporting these characteristics is not to label a school good or bad. Rather, the intention is simply to describe the nature of the educational environment as it is currently perceived so that it is possible to gain a perspective on what the school is like.

What are the schools like that are most characteristic of the selected environmental dimensions? An analysis of profiles from schools that have diverse types of racial and ethnic pupil populations, levels of sociometric status, conditions of school buildings, and examples of educational problems shows that schools with high *Practicality* scores generally emphasize control of student behavior. In such schools, one expects to find students standing in lines and sitting only in assigned seats. The attendance role is called every day and teachers regularly check to make sure that students have finished their schoolwork. Students learn

quickly what to do and what not to do in school. The individuals who display leadership ability are likely to become well-known among teachers and children. Schools scoring high in *Practicality*, then, have environments which emphasize procedure, supervision, and organization.

Schools that score high in *Community* appear to have warm and accepting environments. Students consider these schools to be friendly places; they like to stay around at the end of the school day. Teachers are thought to be kind and friendly when working with children. In such schools, teachers try to get students to know each other. They work together on classwork, and they play together after school. Schools scoring high in *Community* seem friendly, cohesive, and group-oriented, with attention to individual needs.

In schools that emphasize *Awareness,* typically many students are interested in problems and current happenings in the United States. The environment also reflects a concern for esthetics; students are given many opportunities to listen to music, and guests often visit the school to perform in music, painting, or sculpture. There is a sensitivity in the school to personal meaning. Students are encouraged to figure out reasons for a person's behavior. They are also expected to put their own ideas into action.

Those schools that rated high in *Propriety* emphasize conformity and proper behavior. Their students learn to behave according to conventional school rules, and they do not become very assertive. Students seldom get into trouble with teachers, and if a student does break a rule, he usually tells the teacher about his infraction. Thus, school environments that emphasize *Propriety* are proper and considerate, with no opportunities for assertiveness or risk-taking.

Schools scoring highest in *Scholarship* stress academic rigor. Their students are serious and concerned about schoolwork; when the work gets more difficult, they study harder. They see their teachers as hard workers with high expectations of performance. Students are allowed to use the library whenever there is a need, and they have freedom to help themselves to books. Not everyone is expected to be a brilliant student, but all students are expected to work hard. Environments that emphasize *Scholarship,* then, are concerned with rigorous pursuit of knowledge and with intellectual discipline.

Although the school environments differ on variables, there are ways in which groups of schools are similar. Schools, however, that are similar on some variables continue to vary on other dimensions. By examining the clustering of schools across the variables, seven environmental patterns emerge. First, there is a set of elementary schools concerned with *Practicality,* somewhat scholarly, and more rebellious than proper. Another group of institutions is also high on *Practicality*. They differ from the first pattern in that they are typically very warm and accepting and have a higher score on *Propriety*. A third pattern is characterized by schools that have a strong emphasis on student conformity and politeness but relatively little concern for organization, supervision, and control. The fourth pattern consists of schools scoring high on academic rigor and having very little concern for *Practicality*. Schools scoring low on *Scholarship* and *Practicality* form the fifth pattern. The sixth pattern is characterized by schools that score very low on *Awareness* and are rebellious. And the seventh pattern is composed of schools that are clearly cold, unaware, and rebellious institutions. These patterns are not complete or all-inclusive. Yet, the educational climates are representative of patterns of many elementary schools across the country.

Implications for Environmental Studies

The potential for further, more refined studies of elementary school environments and the possible effects those studies might have on school practices in the future seem both prolific and promising. It is hoped that additional research will result in identifying and measuring environmental variables that will complement, contradict, or expand the present dimensions of elementary school educational climate.

One important aspect of environmental studies is concerned with the nature of educational environment over time. A longitudinal study of a sample of elementary schools would enable educators to determine the nature of environmental changes over a number of years. Furthermore, with proper research designs, it would be possible to trace the development of changes in environment resulting from strategies planned to bring about innovation. By assessing periodically where schools are in their development of educational environment and keeping track of the strategies

used for change, it would be possible to determine the influence of particular strategies on the environment. Also, it would be possible to determine the trade-off or fluctuation that results among the environmental variables when changes do take place. It is possible, for example, to increase a school's awareness without lowering the school's emphasis on propriety? Will an increase in scholarship result in a decrease in practicality? As more data are available about the changes of environment and the strategies productive in creating these changes, appropriate alterations of the educational environment of students can be planned and implemented.

Another aspect to investigate is whether the environmental press of a school has an impact on developing and maintaining student behaviors. Direct measures of environment, such as the Elementary School Environment Survey, make it possible for research of this nature to be conducted. The results of this work would be concerned with the relationship between measures of the environment and measures of individual characteristics. Because it would be possible to determine how particular behavioral characteristics could be maintained or altered, the findings should have a number of important implications for theory, research, and practice.

Further research questions arise regarding the interaction between school environment and student behavior. For example, what particular environment is appropriate for bringing about desired changes in children? What school environment will best compensate for the inadequacies of children who come from deprived surroundings? Will a major change in environment result in corresponding changes in student characteristics? What are the times in a child's development when environmental intervention will result in the greatest amount of change? Further research must be done to determine the relevance and validity of such questions for understanding the educational impact the elementary school environment has on the learner.

Environmental studies provide valuable information for identifying and implementing needed changes in educational practice. Information about educational atmosphere makes it possible for educators to determine if current programs are resulting in the type and the intensity of environment originally intended. Also, through the close examination of existing school conditions, it would be possible for school faculties to identify practices that contribute to the status of the school's perceived atmosphere. School staffs should be able to use such information to plan educational programs. These could include developing curricula, creating abundant environments for children who have learning problems, selecting instructional materials, grouping students, designing behavioral objectives, and so on. It is likely that environmental studies will supply data that suggest that educational programs are desirable. If so, educators should create new approaches to schooling that will generate environments that are by-products of the insensitive, administrative, and instructional procedures that now persist in many schools across the country.

Elementary school environments are as different and complex as the students who live in them. Only when educators understand the influence of environments on students will it be possible to change atmospheres that discourage learning and build and maintain environments that encourage and reinforce education that is responsive to the needs of elementary school youth.

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The Wanderer:

PROFILE OF A MIGRANT CHILD

RICHARD P. SAWYER

I CALL her Wanda both to preserve her anonymity and to identify her as one of those wandering children who arrive one day unattended and unannounced at the school door only to vanish within a week or a month or a year suddenly and without fanfare.

Wanda's tangled blonde hair begged the use of a comb and the sniffs that vainly tried to control a runny nose sent our school secretary scurrying for tissue. A stained and wrinkled dress, together with a faint but unmistakable urine odor, testified to the lack of home care.

Huddled close to her were a kindergarten-age brother and a sister slightly his senior. Their appearance suggested similar neglect.

During a three-year period of tallying school population changes, we had come to expect from 35 to 40 percent of our children to enter school, withdraw, or enter and withdraw within a given year. Roughly half of these changes seemed the normal ebb and flow. The school district, a county seat surrounded by a fair-sized agricultural area, was growing at a moderate rate.

The remaining half, however, exhibited those characteristics from which educational problems

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arise. Most of the parents were school dropouts. Their low level of vocational skills caused them to move from district to district within the county and beyond. The frequent moves and sense of impermanency discouraged even the best educational efforts.

School records take time to catch up with the Wandas. And a busy teacher in the fourth week of school may find that some time elapses before she has the information to help her latest pupil move on from where she is.

Thus I found myself, as principal, working with simple placement tests and reading inventories and getting to know these children at least as well as any other segment of our school population. But Wanda I came to know better than most.

In most ways her profile fitted a composite of her semimigrant peers. Her age, eleven, and her previous school grade, third, suggested more than one retention. Although it was now the first week in October, she had not attended school since the 1st of June or "just after Memorial Day." The school she previously attended was in a neighboring state. She could recall her teacher's name but not the principal's.

My notes for Wanda's teacher were sketchy: "Arithmetic computation seems fair. It's possible that 'facts' have been developed rote style and that she is rusty. Handwriting very precise and neat. Reading poor. Cannot recommend instruction level beyond primer. Very tense with oral reading."

The acquaintance might have ended here had it not been for Wanda. Perhaps the child was struck by the novelty of the two short placement sessions, for on the third day she informed her teacher that it was time to go to my office. Entering the office with great composure, she announced that she was ready to read.

I recall that at the time I was both amused and curious. This was a shy young lady, and I felt it would be harmful to dismiss such initiative out of hand. And so for some 5 weeks, for a few minutes each day, we read, looked at pictures, talked, wrote some sentences. Wanda also "neatened" up my shelf of sample readers and watched quietly while I wrestled with my in-basket before attending to her. Just before Thanksgiving, I left for a convention. My absence broke the chain of meetings, but by then Wanda was beginning to progress in class.

Oral reading of any kind was exquisite torture for her even with a special preparatory period to improve performance. It took little imagination to see her as the victim of the often followed "barber shop" reading technique, dreading the arrival of her turn and then stumbling from word to word, her embarrassment compounded by age, size, and a new classroom.

As a result of this observation, we devoted most of our 10-minute sessions to silent reading. Wanda would underline words she didn't recognize. Upon completing a page she would be told the underlined words and would reread silently.

While not verbose, Wanda usually had something to say about a story when asked. I recall particularly her reaction to the first book she completed, *Nobody Listens to Andrew*. "I was very much tooken by it," she told me. "It seems that older people don't always take your word even when you're most honest."

Her listening comprehension was adequate for both fourth- and fifth-grade material. She would, however, take "a little time to think" before answering, a luxury not always available in a classroom.

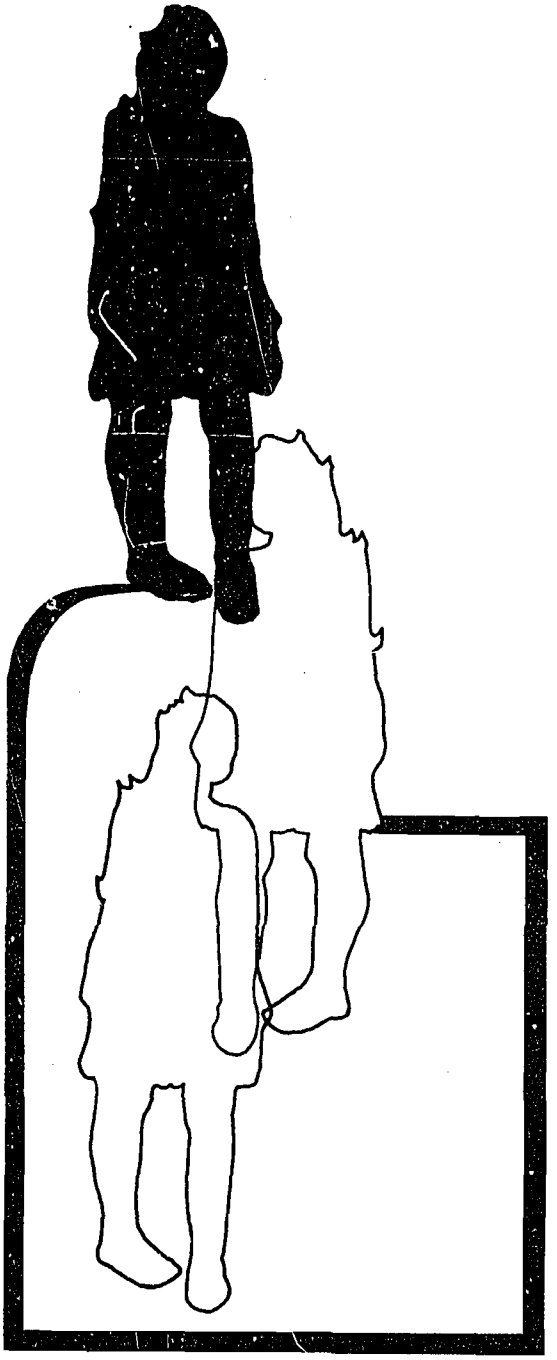
Judging only by my count of the words she underlined during silent reading, Wanda's instructional level could have been a full grade or more beyond my original estimate. In the meantime, I received reports from the class front.

Initial progress was nil. Wanda's painful shyness made class participation unlikely. Her attention span was short. She appeared to daydream and to profit little from any class reading group. Also she was a noticeable loner—on the playground, in the cafeteria, in the bus lines.

Two circumstances helped bring about a change. First, our indefatigable school nurse helped the classroom teacher to make Wanda more socially acceptable. A skirt and blouse were found in our closet of spares, and Wanda was willing to cooperate in a campaign for improved personal hygiene.

In the meantime, the fourth grade class had embarked on what was to become an unusually successful series of weekly newspapers. Wanda's handwriting made her an ideal "copywriter" for this project. "Copywriters" had charge of copying finished articles on ditto masters and Wanda's careful handwriting received class recognition at newspaper evaluation time.

Building on my experience, the teacher devel-



oped a parallel reading program. Eight to ten books ranging from primer through grade 2 were put in one of our book boxes. Two class reporters, whose writing had been carefully copied by Wanda for the newspaper, agreed to alternate as reading consultants. She had only to point to an unknown word and it was supplied to her.

Each day Wanda was encouraged to talk with the teacher about her reading and to take books home. Although she became more and more articulate, her class participation did not improve immediately. Shortly after the Christmas holidays the teacher jollied Wanda about taking a book home for the fourth time.

"Oh," said Wanda, blushing, "I read it to the kids. It's their favorite story."

In a broken home, with a mother who was an inveterate tavern trotter, Wanda often filled a parent's role. A glimpse of that role crept into the first story Wanda wrote for the news. "My brother and sister," it began, "thinks *I Like Cats* is a great book." A week or so later Wanda began to make occasional contributions to the reading group which she had joined in late January.

"She looks as though she really belonged," I remarked toward the end of April. It was recess, and Wanda was jumping rope with a fair-sized group of girls.

"Yes, she does," said Mrs. P. "I wish we gave a plaque for the student who has made the most progress in class. She'd get it and deserve it."

"Great," I said. "Perhaps I should invite her to the office soon for a talk."

So much for good intentions! During the entire week of May 16th, Wanda and her brother and sister were absent. The lack of a home telephone made a spot check difficult. Finally, the nurse's trip to East Division revealed an empty house, the front door swinging in a spring breeze. Since then, no request has ever been received for school records. No neighbors know where the family has gone.

The average central school district has neither the resources nor the personnel to research its educational problems properly. Unfortunately, the principal who turns to solutions offered in the literature or even at regional meetings may become enmeshed in the confusion between similarity and identity. The disadvantaged child is a case in point. I've traveled from a convention address to a promising project in an urban ghetto looking

in vain for the children I once knew.

Even to the casual observer the urban disadvantaged child seems more excitable, aggressive, and vociferous than his country counterpart. Is it the result of crowded living conditions? Somehow you feel sure that many of these city children left rural surroundings in the recent past.

We seem to be less troubled and concerned about the more phlegmatic, less articulate, country cousin. Perhaps it's because the country represents for us everything pure and unspoiled. But follow the rural disadvantaged child home to an empty shack at the end of a country lane and you will almost wish he might have the learning stimulus of crowded city streets, where the city itself becomes a teacher.

Then search the literature and find a title that seems to describe your problem exactly. Excellent though the reference is, you may find its recommendations for an entire region are already exceeded by your practice; that the schools described are relatively homogeneous in student population; that they do not include the problem of a group within a group. This means that the principal of a given school must learn to help himself. It means that the success with a Wanda cannot be cherished for its own sake alone but must be analyzed for the sake of others. Such an analysis might say some of the following.

Through the quirk of Wanda's continuing to attend our early placement sessions beyond the usual number, I came to know her better than any previous transient pupil. Normally I would not have discovered the difference between her silent and oral reading level. We might not have developed the type of classroom reading program that became successful.

Certainly better transmission of school records, even educating parents as to their importance, could help these children. A telephone pool with principals in neighboring districts has assisted a number of our cases. Perhaps a county or regional clearing bureau would have merit. Some of these families, however, seem to know neither when they will move nor where they will go. And in the final analysis, records are a poor substitute for human contact and concern in a new school situation.

This does not mean that it can or should be a principal's role. But surely the principal should see that the contact is made, that adequate placement interviewing is carried out by competent and concerned personnel.

Wanda was not the only transient pupil to have a teacher who cared. Our school was fortunate in the number of professionals willing to make room for personal contacts with individual children during the press of a busy day. In Wanda's case there was considerable attention from adults—a teacher, a nurse, a principal. We couldn't measure the effect of quantitative versus qualitative relationships. Our observations concurred, however, in noting that Wanda lost her shyness with adults before losing it with peers.

We could hypothesize that this is a first step for some. Research seems to indicate that children "who are regarded highly by their parents, who are aware of this regard, are most accepting of themselves." [1] Did the interest which we adults tried to show in Wanda have a surrogate parent effect? No one can say. It's interesting to note, though, that the first quality Miriam Goldberg suggests in her "hypothetical model of the successful teacher of disadvantaged pupils" [2] is respect for the child. We can say we showed respect for Wanda. We can also say that we established a model for us to follow with the other children in class.

Undoubtedly adult acceptance and design were necessary if peer acceptance was to occur. But children from clean, middle-class surroundings are reluctant to accept the dirty or malodorous. A rumpled, unwashed Wanda, coming to school in the clothes in which she had slept, might never have achieved acceptance had these conditions remained unchanged. Nor is it always possible to effect the transformation that the nurse wrought in this case.

The fortuitous melding of Wanda's chief academic skill, her careful penmanship, with the needs of the ongoing newspaper project was the frosting on the cake. Even this could have been wasted without the nurse's careful management.

As authorities suggest, "Peer acceptance is an important element in self-acceptance, though it is not always clear which causes which." [3] Without indicating priorities, it's possible to see both elements here—peer acceptance and self-acceptance—in a sort of chicken and egg relationship.

"Some children do poorly in school because they are discouraged with themselves and refuse to try. Rather than withdrawing into daydreams they tend to be apathetic. These children are found most frequently in deprived areas. . . ." [4]

Whether it was daydreaming or apathy, neither her teacher nor her principal had the psychological expertise to distinguish positively between these somewhat similar defenses. Wanda's need for a defense "bound up mental energies . . . and left little for the external learning situation." [5]

Suffice it to say that Wanda's self-concept was a poor one. Others have commented on the barrier this provides against learning in general and against learning to read in particular.[6, 7, 8]

While general psychological considerations are important, it may be more meaningful to identify the specific factors that seemed to contribute to reading progress. Three stand out:

1. The individualized silent reading program with a class helper and teacher conferences
2. The sibling relationship
3. The peer interaction in the newspaper project.

Individualized reading. The reading program devised for Wanda removed her from competition, placed other children in a purposeful, cooperative relationship with her, and included the stimulus of a daily talk-about-it time with the teacher.

The teacher had no idea whether the program would be successful. At the same time she was insuring Wanda against daily failure. If Wanda would say anything about her daily reading, it was a success to which the teacher could respond positively and honestly. Errors in the reading process needed no recognition. If self-confidence were a goal, here it became a possibility.

Sibling relationship. The sibling relationship, too, was fortuitous. Recent experiments demonstrate the value to the older, retarded reader of working as a tutor with a younger child having learning difficulties.[9] This was a parallel although not an identical experience for Wanda. Certainly it was not without effect in advancing the reading readiness of the younger brother and sister.

This learning beyond the school's bounds seems to be part of what Rogers describes when he suggests, "A freedom in which the individual chooses to fulfill himself by playing a responsible and voluntary part in bringing about the destined events of the world he lives in." [10]

Wanda, the substitute mother, was filling a responsible role in her own small world and learning from exercising the role.

Newspaper project. There is evidence that progress in listening and speaking makes an important contribution to progress in reading.[11] The ongoing newspaper project did a remarkable job of eliminating cliques and pairs in the classroom and welding the group into a cooperating and interacting unit. This fact encouraged the teacher to select student helpers for Wanda's reading program. Beyond this, children working together provide an optimum situation for developing effective speaking and listening skills. Once the initial barrier of acceptance was passed, Wanda was swept into this situation and profited from it.

There were other elements I'm sure. It hardly seems valuable to go beyond the most obvious. Always with cases of this kind you wish there could have been a follow-up. That this has been impossible is perhaps fortunate, for it's easy to idealize a case like Wanda's. The fact is that we owe Wanda our thanks; our experience with her has helped those of us who knew her, for just a time, to be more effective with some of her peers.

FOOTNOTES

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2. Goldberg, Miriam L. "Adapting Teacher Style to Pupil Differences: Teachers for Disadvantaged Children." *Children with Reading Problems.* (Edited by Gladys Natchez.) New York: Basic Books, 1968.

3. See footnote 1.

4. Jenkins, Gladys G.; Shacter, Helen S.; and Bauer, William W. *These Are Your Children.* Glenview, Illinois: Scott, Foresman & Co., 1966.

5. Abrams, Jules C. "The Role of Personality Defenses in Reading." *Children with Reading Problems.* (Edited by Gladys Natchez.) New York: Basic Books, 1968.

6. Fink, Martin B. "Self Concept as It Relates to Academic Underachievement." *Underachievement.* (Edited by Milton Kornrich.) Springfield, Illinois: Charles C Thomas, 1965.

7. Gillham, Isabel. "Self Concept and Reading." *The Reading Teacher* 21: 270-278; December 1967.

8. Cohn, Maxine, and Kornelly, Donald. "For Better Reading a More Positive Self-Image." *Elementary School Journal* 40: 199-201; January 1970.

9. Hassinger, Jack, and Murray, Via. "How Much Does a Tutor Learn Through Teaching Reading?" *Journal of Secondary Education* 34: 42-44; January 1969.

10. Rogers, Carl R. "Learning To Be Free." *Children with Reading Problems.* (Edited by Gladys Natchez.) New York: Basic Books, 1968.

11. Sawyer, Richard P. "Better Speech for Better Reading." *The Elementary School Journal* 35: 359-365; April 1965.

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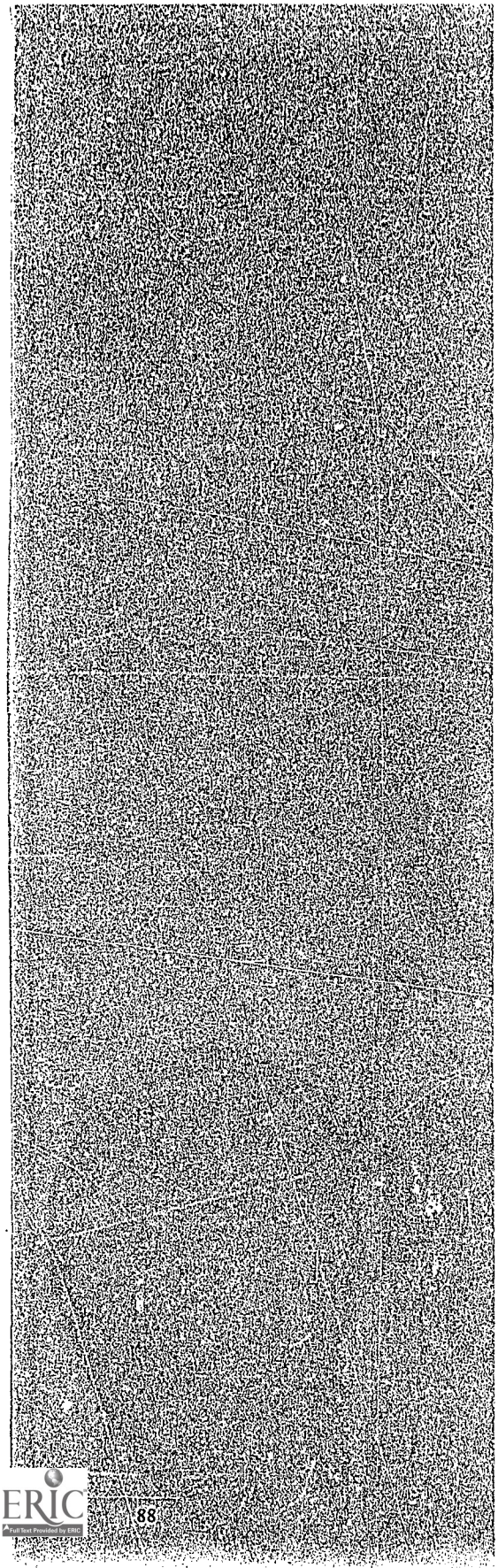
THE NATIONAL ELEMENTARY

PRINCIPAL

VOLUME XLIX • NUMBER 6 • MAY 1970

dehumanizing our society through education and with the active support of the public



The school has a heartening potential for humanizing, and a frightening potential for dehumanizing. It is staffed with people who, by their behavior, determine in large measure whether the school will have a humanizing or a dehumanizing effect on children. It is influenced by the people in colleges and universities who are engaged in the preparation of teachers and administrators. It is influenced by those who write textbooks for children and for students of education, by the makers of tests and the writers of educational literature. It is influenced by people in professional associations who seek a role in the education of our young.

These people, who work directly or indirectly with the children and young people in our schools, are called "educators," and many of them are. But if these "educators" are not concerned about individuals as human beings, they are not, in any important sense, *educators*. They may hold positions that classify them as "educators"—teachers, administrators, college professors, educational writers, heads and staff members of professional associations. Never mind that. It is not the position we hold that makes any one of us an educator; it is the function we perform within that position that determines whether or not we may honestly claim to be educators.

The *educator* places high priority on the individual as a human being in his own right and as a responsible member of a society that values humaneness. There is no need to indulge in academic hysteria about what happens to scholarship if we place a high priority upon human beings and human values. Learning, any kind of learning, is an individual matter; it takes place within the individual, child or adult. Learning is an opportunity we have, a responsibility we can accept. But no one else—no one—can learn for us, however learned he himself may be.

We can, however, help children develop the basic ingredient of learning—the desire to learn. Wanting to learn—learn in its best sense, for the personal human satisfaction of learning and of using what is learned—is related to the value an individual places upon himself and to the respect he has for those who can help him develop the skills of learning.

All of us have some kind of responsibility—family, civic, professional—for what happens to children. Every day, in a variety of ways, we say

EDITORIAL:

and do things that influence a child's estimate of his own value, his perception of what *we* value. Principals and teachers, working closely with children, have a very direct and a very special kind of responsibility.

But what about a magazine for elementary school principals? What can it do for principals and for a school staff? What is its responsibility? What can a magazine, specifically *The National Elementary Principal*, do to emphasize the importance of humanizing our schools and our society? To strengthen the impact of the school as a humanizing force? How can a magazine alert people in our schools and elsewhere to the need for re-examining their ways of working with children and with adults, their behavior in public office, their behavior in their personal lives, and then go about making the changes that such examination may reveal to be essential? How can a magazine stress the disastrously dehumanizing consequences of school programs, governmental action, and daily personal behavior that violate, either deliberately or through ignorance, the basic philosophy that human beings should be dealt with humanely?

Throughout the current publication year, we have been seeking answers to these questions. In this sixth and final issue of the year's series we are *still* intent on the crucial importance of humanizing the elementary school. But we have chosen a different approach, and the nature of that approach is partly evident in the theme: Dehumanizing Our Society—Through Education and with the Active Support of the Public.

In this issue there is the reality of headlines and editorials from our daily newspapers that tell about some of the things we do or don't do to humanize or dehumanize our society. In this issue, there is an ad for a product that does not exist—and never should. There is a review of a book that has never been written—but might be. There is satire and humor, sadness and shock. And there is an underlying purpose:

To help all of us look at ourselves, our schools, and our society with a sincere desire and determination to recognize and reduce the dehumanizing forces and an equally sincere desire and determination to provide for our children, who have no choice but to attend them, schools that help them to become ***human*** *beings.*

DOROTHY NEUBAUER

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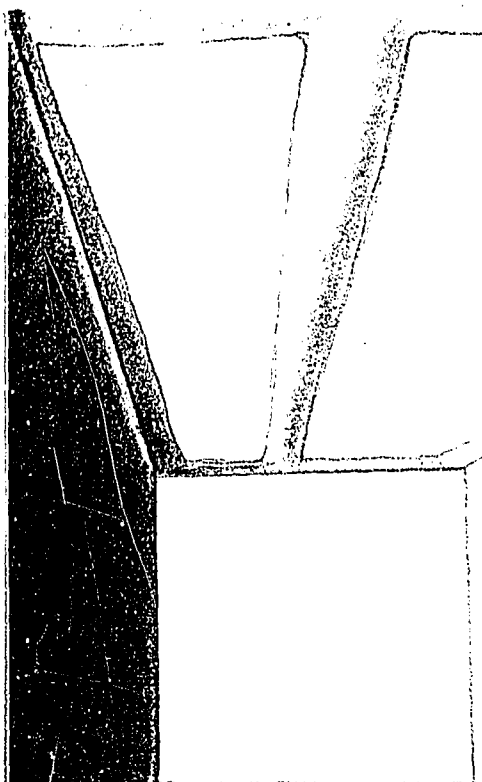


About School

He always wanted to say things. But no one understood.
He always wanted to explain things. But no one cared.
So he drew.

Sometimes he would just draw and it wasn't anything. He wanted to carve it in stone or write it in the sky.
He would lie out on the grass and look up in the sky and it would be only him and the sky and the things inside that needed saying.

And it was after that, that he drew the picture. It was a beautiful picture. He kept it under the pillow and would let no one see it.
And he would look at it every night and think about it. And when it was dark, and his eyes were closed, he could still see it.
And it was all of him. And he loved it.

When he started school he brought it with him. Not to show anyone, but just to have with him like a friend.

It was funny about school.
He sat in a square, brown desk like all the other square, brown desks and he thought it should be red.
And his room was a square. brown room. Like all the other rooms. And it was tight and close. And stiff.

He hated to hold the pencil and the chalk, with his arm stiff and his feet flat on the floor, stiff, with the teacher watching and watching.
And then he had to write numbers. And they weren't anything. They were worse than the letters that could be something if you put them together.
And the numbers were tight and square and he hated the whole thing.

The teacher came and spoke to him. She told him to wear a tie like all the other boys. He said he didn't like them and she said it didn't matter.
After that they drew. And he drew all yellow and it was the way he felt about morning. And it was beautiful.

The teacher came and smiled at him. "What's this?" she said. "Why don't you draw something like Ken's drawing? Isn't that beautiful?"
It was all questions.

After that his mother bought him a tie and he always drew airplanes and rocket ships like everyone else.
And he threw the old picture away.
And when he lay out alone looking at the sky, it was big and blue and all of everything, but he wasn't anymore.

He was square inside and brown, and his hands were stiff, and he was like anyone else. And the thing inside him that needed saying didn't need saying anymore.

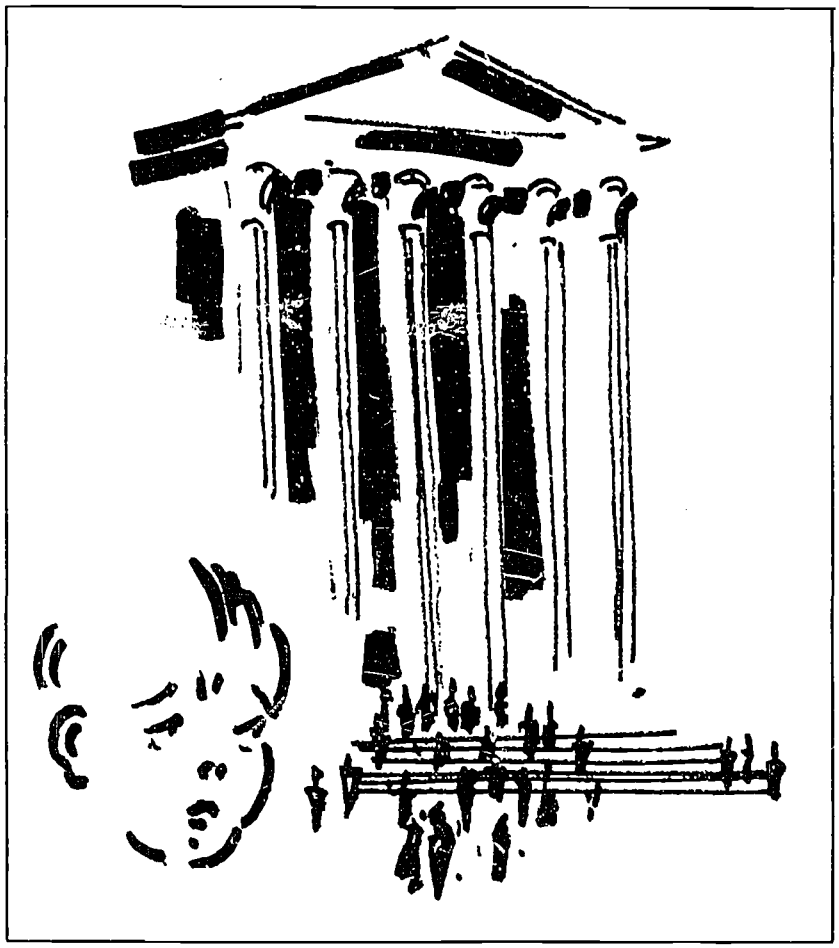
It had stopped pushing. It was crushed. Stiff.
Like everything else.

ANONYMOUS

. . . In truth, the very setting doth itself dehumanize

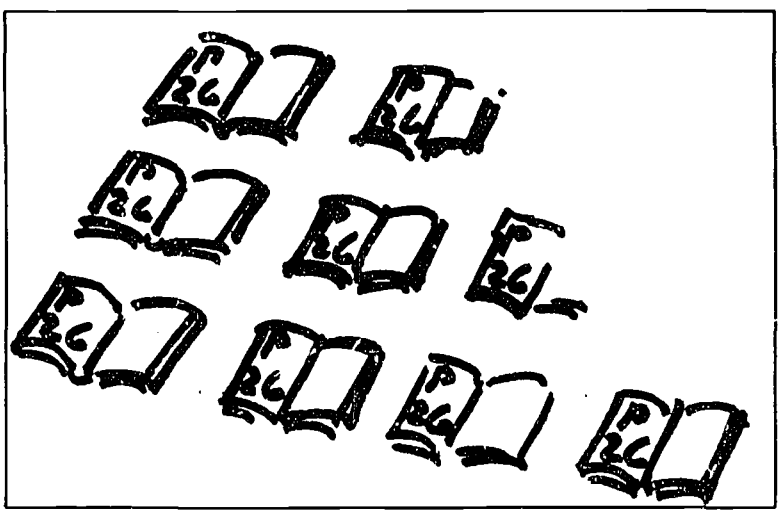
LAWRENCE B. PERKINS

Lawrence B. Perkins is Co-Founder and Senior Principal in the architectural firm of Perkins and Will, Chicago.



Welcome! You Are Important

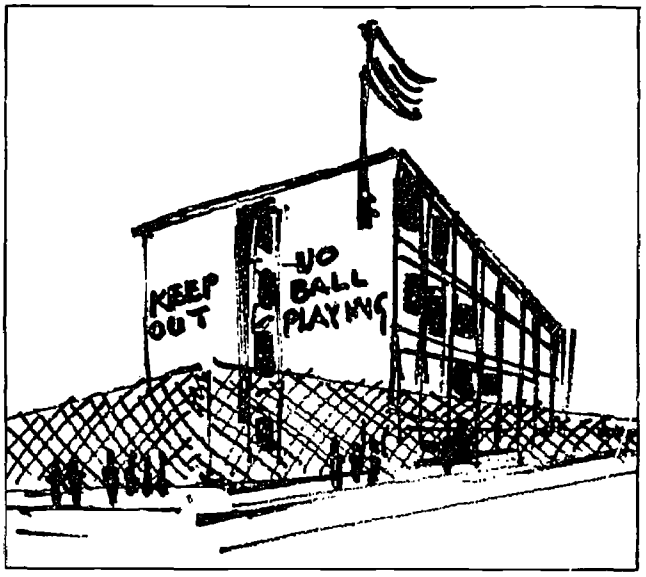
Each
At His
Own Pace



COLOR SCHEME

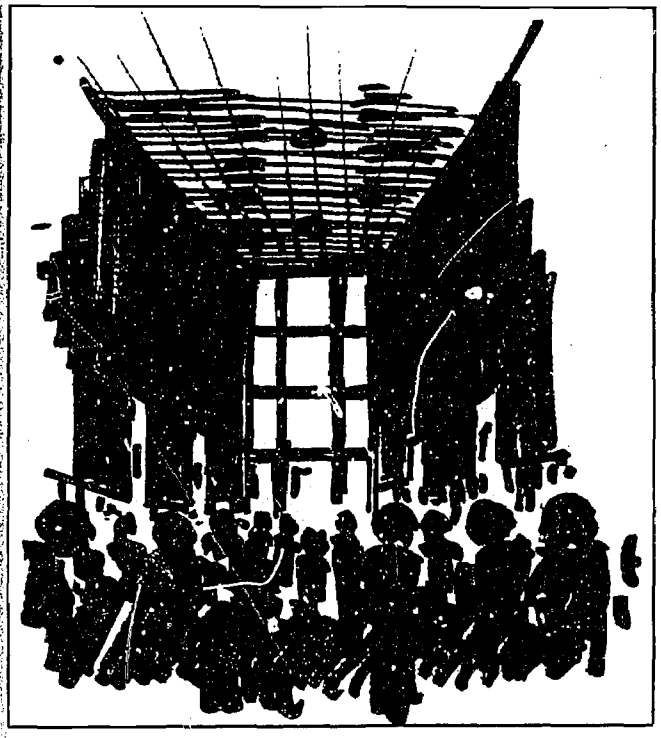
COLOR TO ENLIVEN THE MOOD FOR LEARNING AND TEACHING

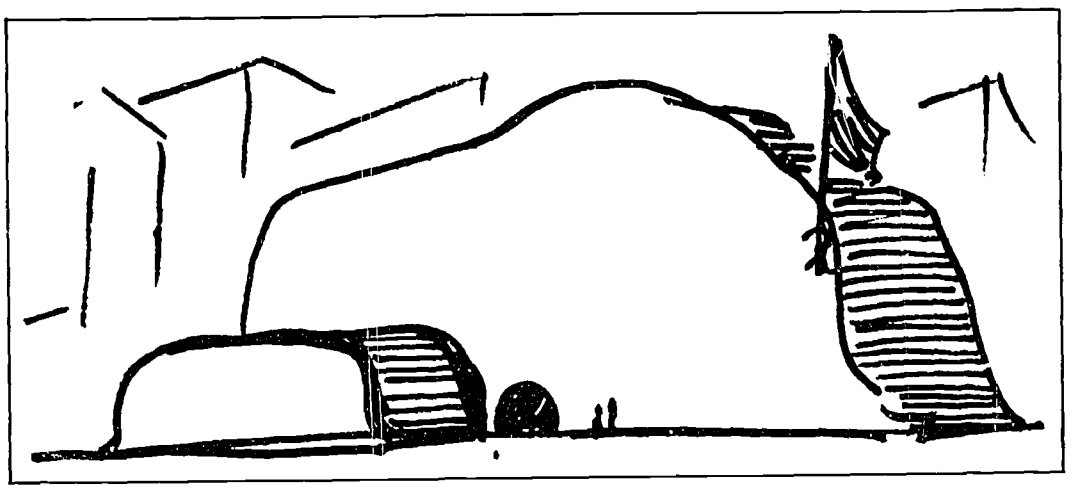
	SCHEME I	SCHEME II
WALLS	BROWN	GRAY
CEILING	BROWN	GRAY
DOORS	BROWN	GRAY
FURNITURE	BROWN	GRAY
ETC.	BROWN	GRAY



The Playing Fields Of Eton

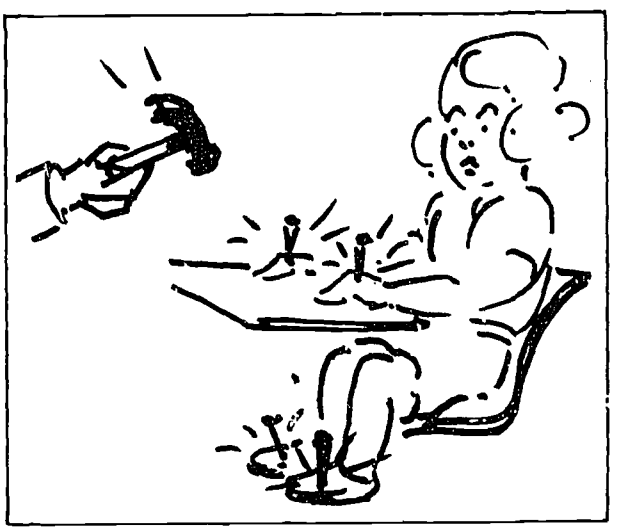
The Corridor As A Social Experience



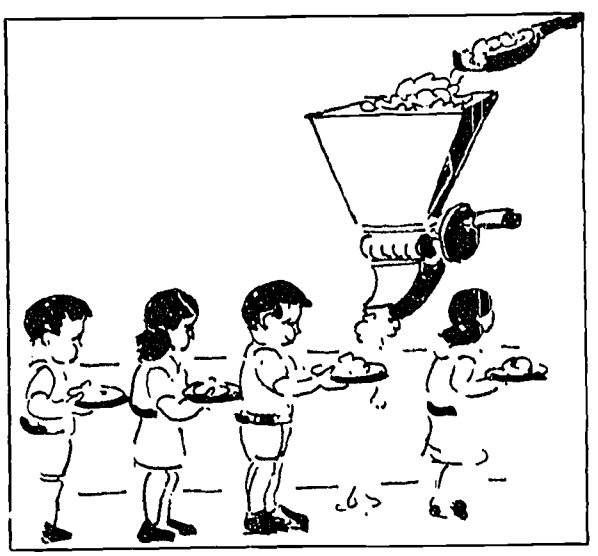


SCHOOL OF THE FUTURE

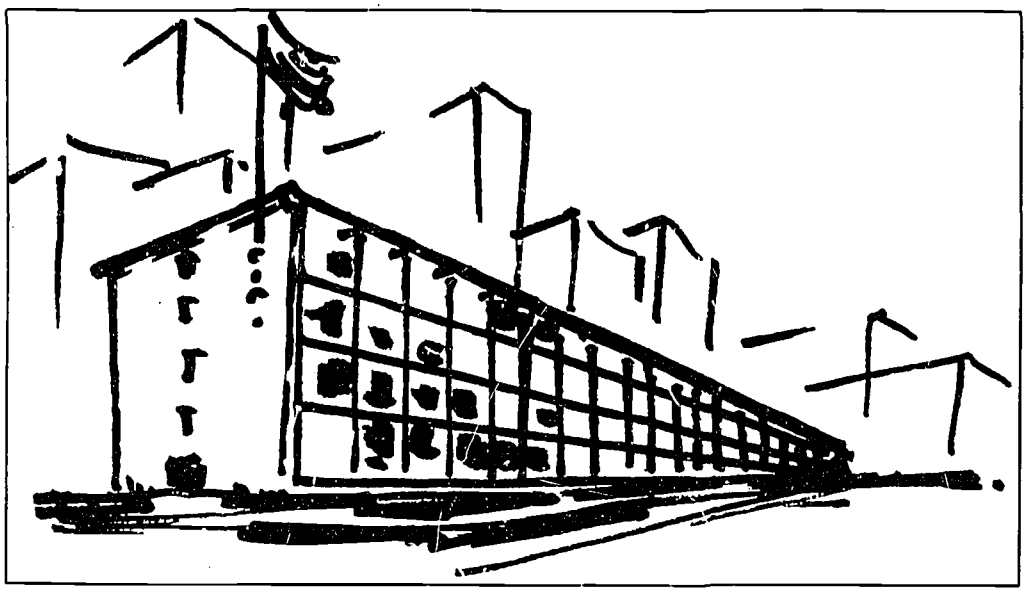
1. No Windows To Break
2. No View To Interrupt Studies
3. No Parents Can See To Criticize
4. No Relevance To The Outside World
5. No Possibility Of Rescue In Case Of Fire



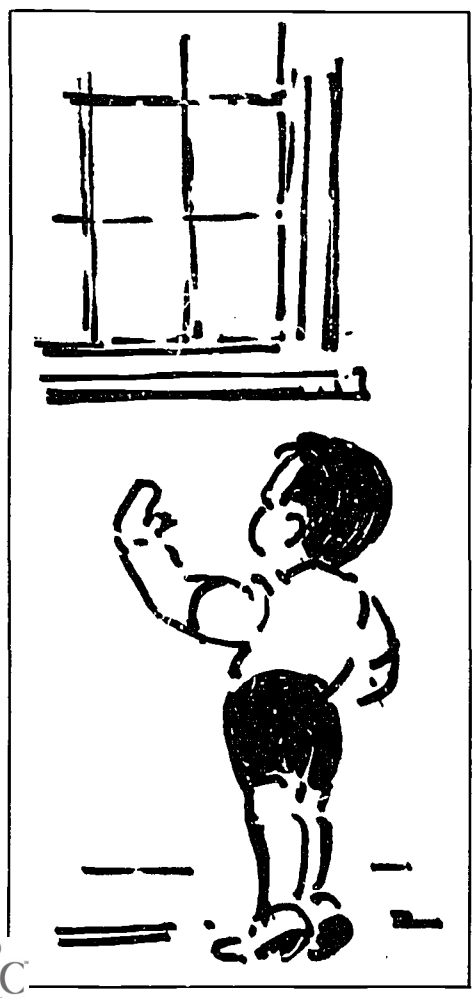
Good Posture Through Functional Design



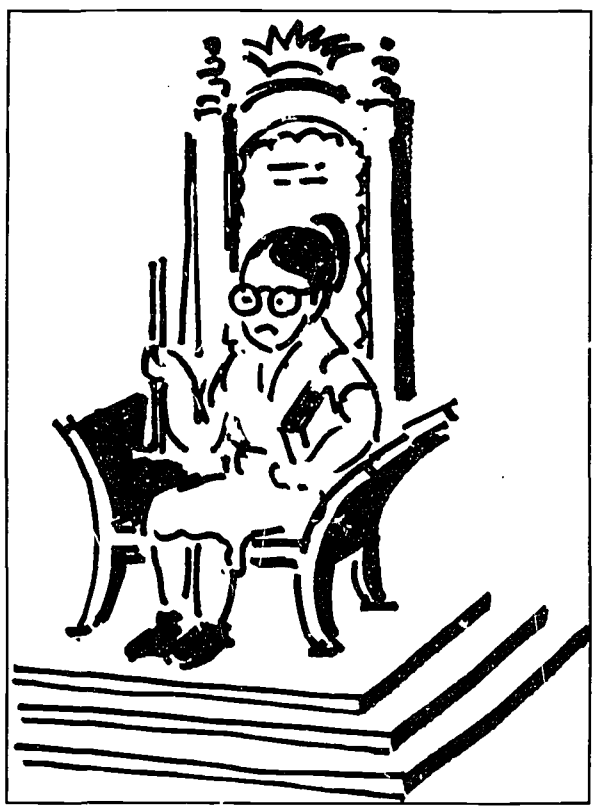
Graceful Dining To Prepare For Graceful Living



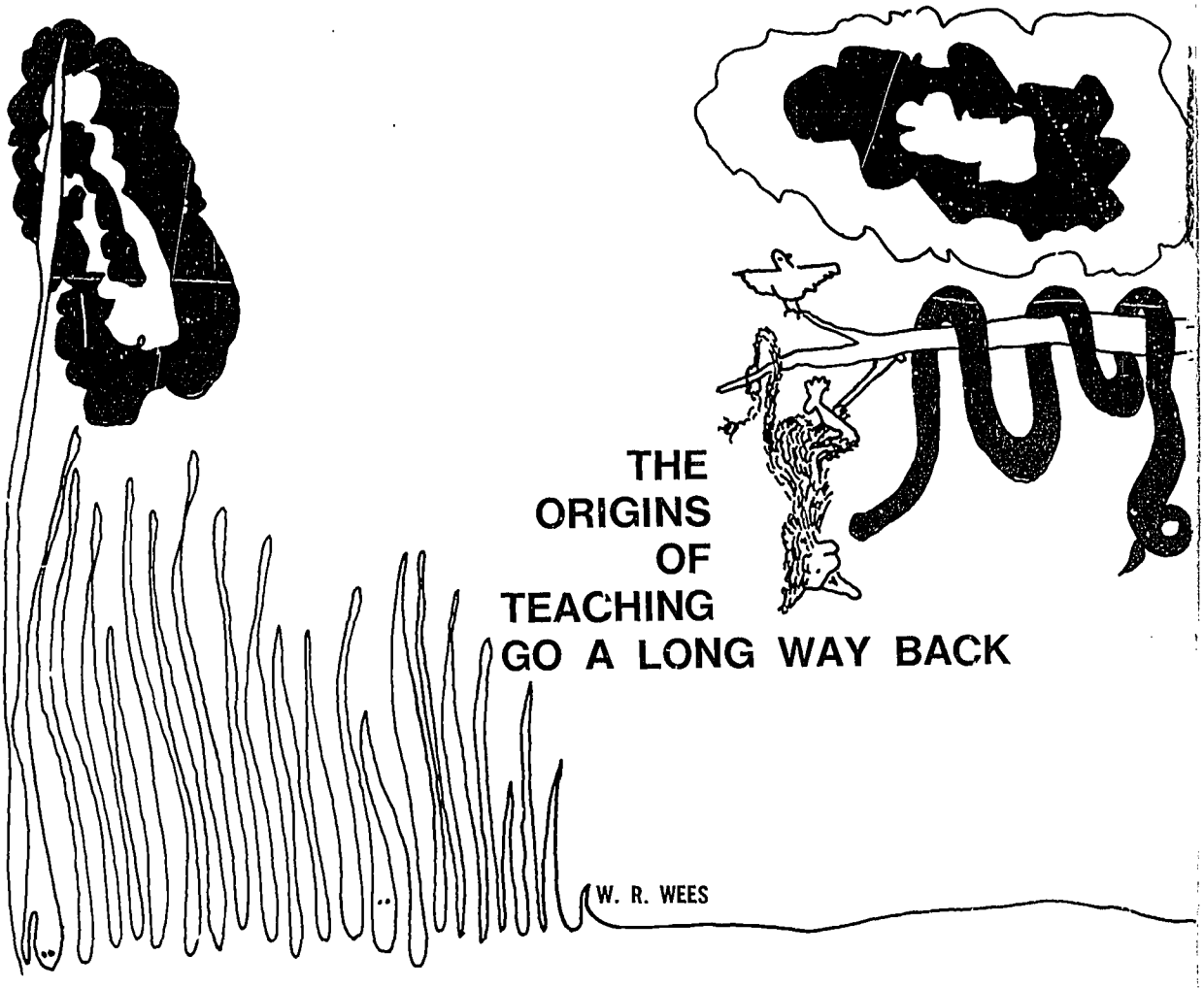
So The
Individual
Can Flower



So He Can
Concentrate



Learning Enthroned



THE ORIGINS OF TEACHING GO A LONG WAY BACK

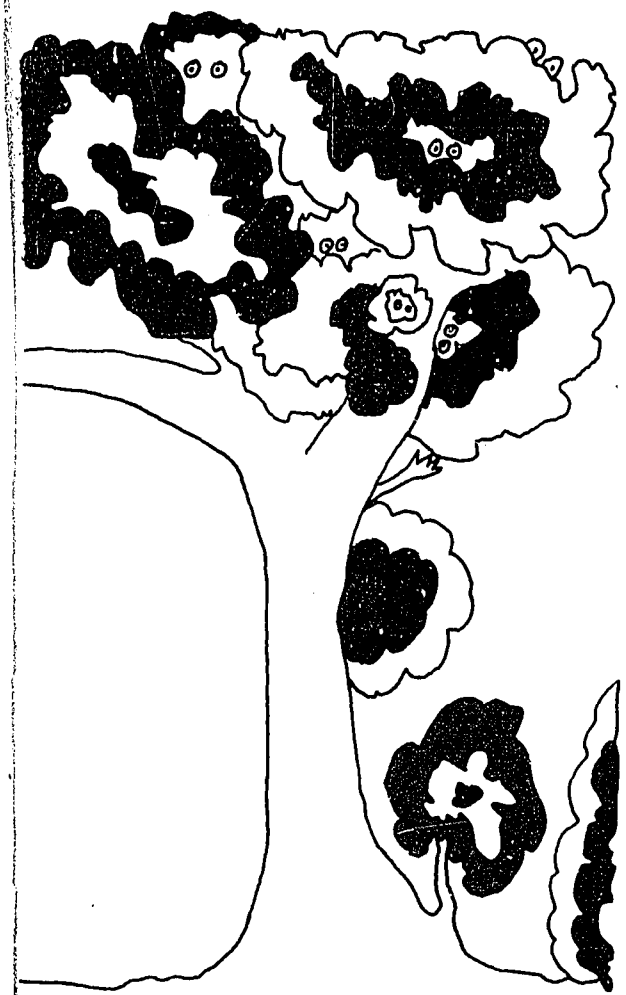
W. R. WEES

THE beast in man appears mainly in two ways. One way is in his physical organs; even the worm has an incipient brain; man has his vestigial tail. The other way the beast appears is in the similarity of man's instincts to those of, say, the bear. Bears kill. So do men. The main difference is that bears seldom kill other bears, and they never kill their own young.

The principal *physical* difference between beast and man is that man has more brain per head, like the difference between worm and dog. This evolutionary brain change by which man grew more brain than dogs did not change the brain functions; it only gave the man brain more power. In making such an assumption, one has to admit the complementary assumption of the behaviorists—as in programed learning—that if birds can do something man ought to be able to do it, too.

Brain power is the power of thought, as instinctive as sex but with a different function. Thought is for production; sex is for reproduction—a difference which, purely by association, reminds one of sex education in school. We've always had sex education in school and hardly anything but: verbal reproduction enforced by the Marquis de Sades of the classroom. And if anybody should doubt the sadism in school enforcement, ask any honest male teacher who punishes girls in school; or, for homosexual sadism, see the pictures on

W. R. Wees is Associate Professor, The Ontario Institute for Studies in Education, Ontario, Canada.



pages 66 and 564 of Cubberley's *History of Education*. Nowadays, of course, the brutality is applied less to the body than to the mind—where it hurts more and lasts longer.

But let's not get off the track. We were speaking of thought as an instinct, by which we mean that it is the function of animal thought to perceive relationships. Sandy, my dog, figured out that he could beat me to the top of the hill by shortcutting along the hypotenuse while the man in his machine had to go around the right angle. Tim, my boy, knew about the hypotenuse, too, but he could figure out why and how many yards and seconds shorter it was by the hypotenuse.

The product of thought is action, so well illustrated by the behaviorists in universities and high schools today, setting their own "behavioral objectives," turning the behavioral sciences into afterbirths. In evolutionary days, as man climbed down from the trees and lost his tail—or vice versa—thought and the products of thought were his salvation. The greater leverage of the club gave strength to his arm; the spear extended his strength to great distances. Who knows, however, how the conflict between tooth and claw, on the one hand, and the wit of man, on the other, might have turned out if man had not produced his supreme invention—sound symbols of thought as the expression of thought.

With this invention man could talk. With the product of man's mind in hand and tongue, the rest of the animal kingdom, confined as it was to "the saber-tooth curriculum," hadn't a chance. Man could now warn others of danger, herald the news of good hunting, and, even more, for insured security he could correct his friends when they went astray. With the instrument of his tongue, man could not only survive in competition with other species but he could safely "be fruitful and multiply, and replenish the earth, and subdue it."

As a social instinct, with its origins embedded in evolution, telling and correcting thus became as strong a drive in the struggle for existence as are the appetites in the life needs of the individual.

Then came the crunch. As society became stabilized in tribes, clans, and other groups, survival myths and the concomitant taboos appeared; and to these man applied his instinct to tell and correct and he used it like a garotte. Wherever the instinct was applied by taboos, invention was strangled: The jungle stayed jungle. On a national scale, for 4,000 years "the old order" of China—ancestor worship and dragons in the hillsides—*was* China.

For many centuries, transmission of myths and enforcement of taboos were the prerogatives of the medicine men and the patriarchs. Later on, with codification of myths and mysticisms (ordinarily called knowledge) and with the invention of schools, it was observed that slaves and hypocrites could store up the knowledge, thus becoming intermediaries in the transmission of it.

For fifteen hundred years or so of the Christian era, the hierarchy of the Church assumed the role of medicine men and patriarchs. Through their intermediaries, they applied the survival instinct to teaching. The application was often ruthless.

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As among jungle tribes, questioning the myths or disobeying the taboos often meant tortured recantation or death.

When the Church began to lose its teaching authority, application of the survival instinct, along with the authority, was transferred to private agencies and to the state. It was about this time that whipping posts were built into the floors of New England schools. Here boys were tied and whipped when they could not recite from Murray's *English Readers* a paragraph about the myths of *love* and *human dignity*.

The state's take-over bid for the now thoroughly institutionalized instinct called teaching was concurrent with the industrial revolution, with major breakthroughs toward the invention of new knowledge, the battle for free schools, the spread of secondary education, and the growth of universities. In this mixed bag of intellectual and social change, the solution of the problem of who was to take over the functions of medicine man and patriarch as official repositories and censors of acceptable knowledge was left in abeyance. Consequently, during the nineteenth century there was a good deal of whiffling and whaffling about who was to take on the job. Toward the end of the century, however, the decision became clear and obvious. Nobody but those masters of the disciplines in the universities knew everything. They got the job.

Merrily, merrily, with a strong whip hand, they went at it—laid out the courses to be taught, laid down the content, wrote the textbooks to be memorized, and supervised the preparation of the examinations. And we still have university professors, who can barely distinguish a child from a talking doll, writing textbooks in practically every subject to be taught, from the first year of elementary school to the last year of high school.

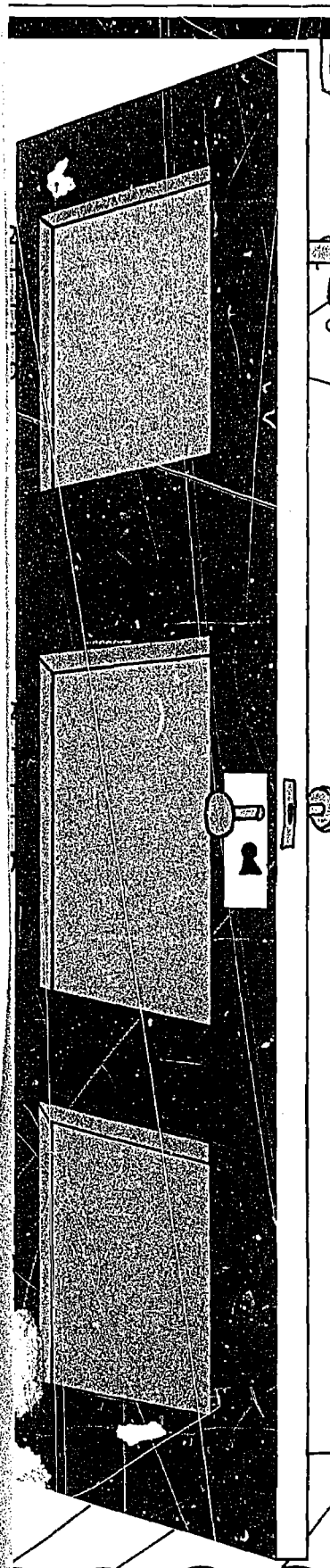
The difficulty with the disciplinarians is that, although they themselves think of their disciplines as the directions in which their thinking goes and although they themselves are ordinarily at the arrow end of the pointer of their inquiry, when they specify what is to be taught they won't let the youngsters think at all. As they moved along in the direction of their inquiry they excreted knowledge; now all they do is to go back over the path they followed, pick up bits of their knowledge excretions, turn them into alphabetical symbols, and make a textbook for children.

It will be observed, even by the casual reader, that there is no intrinsic difference between the myths of the medicine man and the knowledge selected for imposition by the survival instinct. The only difference is that some of the knowledge is not yet old enough to be called a myth; much of it is.

From Solomon on, at intervals of up to a thousand years, great minds have inveighed against admitting that the instinct of telling and correcting is education. Either in their day or long after they were dead they received great acclaim. Yet the strength of the instinct is so great that until the last very few years nobody, except a few madcaps now and then, even tried to implement the oldsters' thinking in school. On the contrary, beginning with Ebbinghaus's nonsense syllables and completion tests, hosts of psychologists and professors of education of the twentieth century, by rationalizations and invention of methodologies, have spent their billions of days and dollars intent not only on entrenching this primordial instinct deeper into the present but casting it into the future for the continuing bewilderment of our children's children.

As if the psychologists and professors of education were not enough, society itself, obsessed with the values of education and egged on by the educators, set up its many thousands of multiple-storeyed hierarchies to insure that the autocrat of the classroom should not waver from his instinct or from the basic principles of education established in the jungle. The word *hierarchy*, we might note in passing, comes from the Greek word for "sacred ruler": the high priests of education—in both name and function paleontologically completely sound.

For the many children who have gone to school during the last few thousand years, the hell of all this (literally the hell of it) has been the enforced suppression of the primordially earlier power of thought. Thought itself created the ability to speak it. Then, with the prerogatives of adult authority, man turned on his young to strangle in them the very power that had made him man. Only by thinking can man create those products of the mind that we call self-improvement. Survival schooling, permeating every niche and corner of education, could well return man to his jungle. In some places it seems already to have done so.



A CLOSET DRAMA IN THREE GRIM ACTS AND SIX GRISLY GRADES

THE DEHUMANIZATION AND SUBSEQUENT RADICALIZATION OF YOUNG DYLAN LAZERBEEME, DEFACER, GRAFFITTIST, AEROSOL SLOGANIST AND OBSCENARIO WRITER, FREE-LANCE AND UNDERGROUND

GEORGE RIEMER

SETTING

We are in the Noncom Elementary School, situated in Noncom, Kansas, the exact, computer-determined center of THE NATIONAL ELEMENTARY PRINCIPAL's circulation list.

CAST OF CHARACTERS IN ORDER OF GUILT

Mr. M. Luhan.....Principal, Noncom Elementary School
Dr. Dick Stencil.....Noncom District Reading Expert
Mrs. Furst.....First-Grade Teacher
Mrs. Too.....Second-Grade Teacher
The Misses Three, Four, Five, Six
Miss Kay.....Kindergarten Teacher
Mr. Stewart Lazerbeeme, Taxpayer, Voter, and Parent
Young Dylan Lazerbeeme, Son, Pupil, and Victim

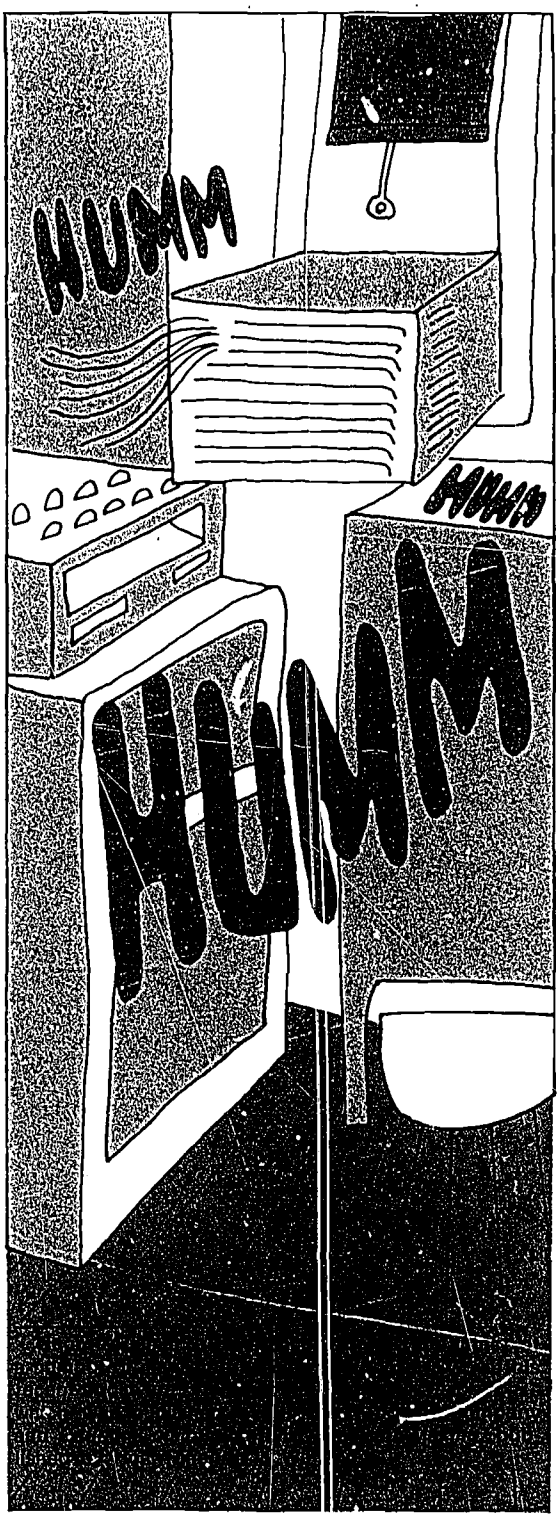
ACT ONE

Scene 1. The principal's office
Scene 2. Kindergarten
Scene 3. Graduation Day, Kindergarten

ACT TWO

Scene 1. First grade
Scene 2. Second grade
Scenes 3 through 6 each represent a school year
Scene 7. Graduation from sixth grade

EPILOGUE



ACT ONE

Scene 1. The principal's office.

Mr. M. Luhan is sitting at his desk which with all its buttons looks like the console of the Radio City Music Hall organ. Dick Stencil is playing with the curriculum computer while the Xerox, the air conditioner, the humidifier, and the refrigerator are humming together in the corner. On Luhan's right there is a ceiling-to-floor, wall-to-wall communications panel jammed with dials, reels, screens, gauges, microphones, and speakers, alive with red, green, and amber lights and shuddering flagellate needles.

Luhan's face is one that shows constantly varying proportions of bafflement, innocence, and terror. Its dominant set is usually the after-image of his last crisis, so that his face is several minutes behind any new situation. At the moment, Luhan's face is set at *blank*. He is expecting a Mr. Stewart Lazerbeeme who says he is visiting merely as a parent, but in these days of militant parents a principal must be wary. He doesn't know exactly what Lazerbeeme has in mind, but gambling that it has something to do with education Luhan has summoned his reading expert, Dr. Dick Stencil, to be on hand.

Stencil has a very young face and is trying to make it look older. He has put his maturity image in the hands of his hair stylist and is growing a Horace Greeley beard with a Teddy Roosevelt mustache.

A woman's voice on the intercom announces: "Mr. Stewart Lazerbeeme." Luhan and Stencil stand, Luhan's eyes on the metal detection scanner alarm on his desk. It's green. Lazerbeeme is unarmed. The body heat scanner at the door blinks faster and faster, and the door suddenly opens. Lazerbeeme strides in and the door closes behind him. A ruby light glows on Luhan's desk, indicating his tape recorder is on.

Lazerbeeme has hard blue snap-on eyes. He wears his hair combed straight back, flattened down, wet, and parted in the middle in imitation of a former government executive whose efficiency he admires, though whose success he has fallen far short of. The wrinkles of his forehead are set in the configuration of a bent dollar sign. He is in such a bad mood that his wife has refused to accompany him. He greets the principal with a curt nod and a brisk, dry handshake.

"How do you do, Mr. Lazerbeeme. I'd like you to meet Dr. Dick Stencil, my reading expert. Dick is President of the Noncom Reading Council affiliated with the International Reading Society. He is Director of the Noncom Reading Clinic and Consultant in our thriving remedial reading program. He has done original research on 'The Relationship Between Reading Ability and Busing Children.' And he has contributed both articles and book reviews to *Today's Reading Teacher*."

"Hello, Dick." Lazerbeeme says. He has penetrating eyes. They penetrate Stencil with no resistance, ricochet off the magnetic class schedule board behind him, skim across Luhan's button-top desk to the communications panel, then jump back to a jiggly but approving rest on Luhan. Everybody sits down. There is a sharp crack of ischium against wood—Lazerbeeme is quite lean.

"You have some questions about our school?" Luhan asks cautiously.

"Yes, I have, Mr. Luhan. My boy, Dylan, will be starting this year. He's five."

"We'll be happy to take good care of him, Mr. Lazerbeeme. Of course, you know he'll be in kindergarten. His formal study curriculum will start next year."

"I understand. There's just one thing I have to know before I enroll him: Will he learn to write?"

"Don't worry about that, Mr. Lazerbeeme. We've got the best reading program in the country."

Mr. Lazerbeeme's eyes narrowed. "I asked if he'd be taught to write."

"What did *I* say?"

"You said you had the best reading program in the country."

"I see. And what was your question? Forgive me, Mr. Lazerbeeme. I had a meeting with the teachers union this morning. It always takes at least a day for my ears to come back."

"I can't communicate with my union either, Mr. Luhan. But I'm glad I don't have to deal with yours. What I asked was, will my son learn to write here at Noncom Elementary School."

"The answer to your question, Mr. Lazerbeeme, is *yes*. He'll get both manuscript and cursive."

Mr. Lazerbeeme winces. "I don't mean *handwriting*, Mr. Luhan. I mean communicative writing. Will he learn to communicate what he knows in writing?"

Luhan's smile disappears. He is beginning to be afraid of Lazerbeeme. "That shouldn't be too hard to answer, Mr. Lazerbeeme. Not when we've got the expert right here with us." He turns to Stencil. "Right, Dickie?"

Lazerbeeme raises his hand in a halting gesture. "But Dr. Pencil is your *reading* expert. Don't you have a *writing* expert?"

Stencil and Luhan exchange significant glances, the kind only professionals can exchange in the presence of laymen. Stencil clears his throat. "I can explain that, Mr. Lazerbeeme . . . ah . . . My name is Stencil. S-t-e-n-c-i-l. You see my field is more than just reading. It's language arts. There are four language arts. They include writing, reading, listening, and talking. Each gets its fair share of attention. Yes, your son will learn to write—but not in kindergarten. His hand muscles aren't strong enough at his age to hold a pencil firmly. But after he gets his basic skills in handwriting and spelling, he'll write more than anyone cares to read. Isn't that right, Mr. Luhan?"

Mr. Luhan laughs bitterly. "I'm afraid that's certainly right, Dick—more than anyone cares to read."

"Now just a minute," Lazerbeeme interrupts. "I say any boy strong enough to steal hubcaps ought to be strong enough to grip a stencil. Wouldn't you say that, too, Mr. Stencil?"

"You mean 'pencil,' don't you, Mr. Lazerbeeme?"

"Mr. Pencil. I'm sorry; I thought you said it was Stencil."

"*My name* is *Stencil. He grips* a *pencil.*"

"Of course. Of course. How about a typewriter, Mr. Stencil? Will he have access to one?"

"Well, we do have typewriters in class, Mr. Lazerbeeme, but they're for the slow readers. Ah, it's *Doctor* Stencil, Mr. Lazerbeeme. Why are you so worried about writing, sir? None of the other parents are worried."

"Dick's right, Mr. Lazerbeeme. None of the other parents worry. In fact, the way electronics is developing it's quite possible your son won't need to write by the time he gets to college."

"What do you mean by that?" Lazerbeeme demands.

"Mr. Lazerbeeme, we're in the McLuhan aria . . . ah, the McLuhan eyrie . . . eeria . . . age. Pencil and paper will soon be as obsolete as the writing slate."

"But we'll still have to communicate with each

other, won't we? The machines won't do *that* for us."

Some grave, gray doubts scurry across Luhan's face. Lazerbeeme has stirred up deeply buried misgivings.

But Stencil is totally free of problems. "I just don't understand what's troubling you, Mr. Lazerbeeme. I've never heard anyone so concerned about writing—not even in teachers college. Why are you worried?"

"I'm glad you asked. As president of URBASOLVE, INC., my job is to make decisions based on reports and proposals from architects, engineers, lawyers, and accountants dealing with big city problems such as mass transit, racial conflict, housing, and labor management. Before I can work, I have to have facts. Right? Facts are not objects. Facts come either in numbers or words. I have no trouble making decisions when facts come in numbers, but I'm immobilized when they come in words. Now why is that? Why am I immobilized when a written report or proposal comes to me?"

"Well, obviously you have a reading problem," Stencil purrs. "You ought to enroll in my night speed-reading course. We have a great number of executives and professional people just like yourself with your very same problem."

The static alarm on the communications panel begins to crackle as Lazerbeeme gives off supersonic vibrations.

"I have no *reading* problem, Stencil. My engineers have a *writing* problem. They've cost me millions of dollars in government funding because the government agency can't make out what they're bidding for."

"The government agency obviously has a reading problem too."

"I suppose you want them to attend your speed-reading course, too? My accountants just cost me $500,000 in tax deductions because they can't make sense on paper. My lawyers use so many *whereases, therefores,* and *in the event ofs* that they forget to use verbs. Yes, I have a reading problem. Their writing problem becomes my reading problem."

"But surely," Stencil protests, "you don't expect the educational system to revise itself because you think you have a writing problem."

"Believe me, Stencil, every big problem in the world today—from divorce to war—is a communications problem. Before I send my kid out to cope with the world, I want to know if his school is going to teach him to communicate."

"Everybody knows communication is a problem, Mr. Lazerbeeme. But why do you specify and insist that writing instruction is the panacea for all communications problems?"

Some of the needles on the panel start flagging violently, and some new lights go on. A sonic alarm begins to mutter like coffee percolating.

"I sympathize with your situation, Mr. Lazerbeeme," Luhan says. "But Dick is right, you know. Communication also requires talking and listening."

"I know that, Mr. Luhan. But I can't come to class with Dylan everyday to see if he's learning to talk and listen. I *can* look over his papers and watch his writing progress."

Stencil persists: "I still think you ought to attend my night speed-reading. . . ."

Luhan cuts him off. "Mr. Lazerbeeme, you want to know what writing instruction Dylan will get. Does that summarize your question?"

"Yes," Lazerbeeme snaps.

"Let's track that, Dick."

Stencil, sullen, walks to the curriculum computer and stares down at its keyboard. The machine looks much like a typewriter except for several thick cables that disappear into the wall.

Stencil is puzzled, but his face stubbornly refuses to wrinkle. "It's not under *English,* I'm afraid. That's going to come out as literature. If we ask for writing, we'll get *handwriting,* and we've been through that already.

"How about composition?" Luhan suggests.

Stencil types: TRACK COMPOSITION ONE THROUGH SIX. The keys clack busily as the computer answers: SPECIFY: MUSIC OR ART.

The infrared heat sensor at the door has picked up Lazerbeeme's suppressed fury, and the light above the door begins to blink. Luhan and Stencil look at each other, each aware that Lazerbeeme is looking at both of them.

"I'll try *writing composition.*" Stencil says tensely, his face shining red. He instructs the machine, and, after a whirring pause, the machine clacks back: REJECT.

Luhan now wears the expression of the pro-football halfback who sees a long ton of linemen charging down on him, their face guards clattering and sparking like stag antlers, and who hears the

stands yelling, "Throw it! Throw it!"—but knows he *can't* throw the ball because he doesn't have it.

"Why don't you just ask it how to write a short story?" Lazerbeeme asks.

Stencil types, and the machine answers: YOU WILL FIND SHORT STORY WRITING UNDER ENGLISH: SPECIAL ACTIVITIES.

Stencil types: TRACK ENGLISH: SPECIAL ACTIVITIES, ONE THROUGH SIX. The machine starts rolling back its answer.

"Thank God," Luhan says. "For a while I thought we'd have to call the librarian."

"Here it is," Stencil says, reading: "'DECLARATIVE, INTERROGATIVE, EXCLAMATORY SENTENCES.' Is that what you mean, Mr. Lazerbeeme?"

"That's it. Will he learn to write a decent proposal? Maybe he can help my engineers!"

Stencil reads: "REPORTS, PROPOSALS, PRACTICAL WRITING, REVIEWS, ESSAYS, NEWS, ANNOUNCEMENTS, ADVERTISEMENTS, NOTICES, COMMERCIALS. . . ."

"How about *creative writing?* What will he get there?" Luhan urges, beaming proudly at his machine.

"POEMS, PLAYS, AUTOBIOGRAPHIES, DIALOGUES, OPERAS, BIOGRAPHIES, NOVELS, SHORT STORIES, ANECDOTES, FOLK SONGS. . . ."

"Now, how was this curriculum obtained?" Luhan asks, determined to show Lazerbeeme all of his machine's skills.

"THIS CURRICULUM IS THE PRODUCT OF INPUT FROM 40 DIFFERENT TEACHERS' MANUALS, 81 DIFFERENT LANGUAGE WORKBOOKS, AND OVER 800 CURRICULUM GUIDES CONTRIBUTED BY THE NCTE, NEA, NCEA, NAIS, NAESP, FROM ALL SCHOOL DISTRICTS IN THE U.S. OF A. AND ITS OVERSEAS MILITARY BASE SCHOOLS. THE SOURCES INVOLVED ARE AS FOLLOWS. . . ."

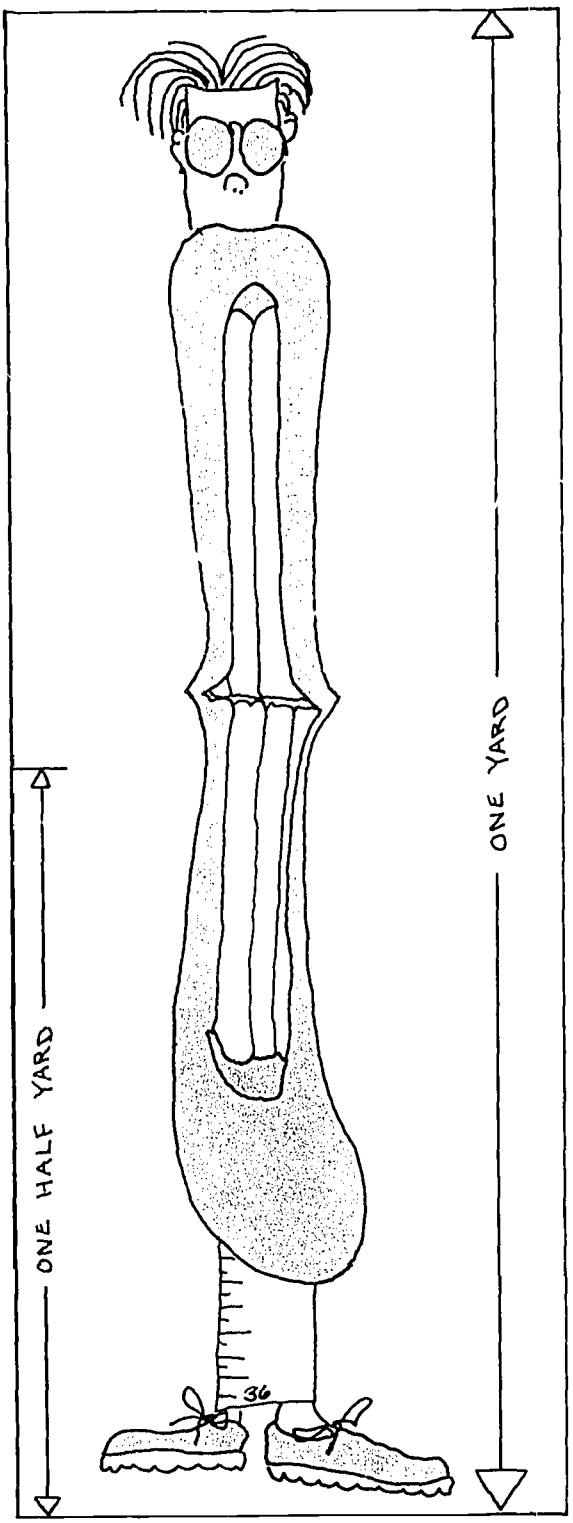
Luhan turns off the curriculum computer. "Is there anything else you need to know?" he asks.

"No, thank you," Lazerbeeme answers. "I'm satisfied Dylan will be in good hands." He stands and gazes down over Luhan's desk. "You sure keep a clean desk, Mr. Luhan."

"Do you want to know my secret? No paper."

"You don't use paper?"

"Never. It's paper that clutters up a desk. I



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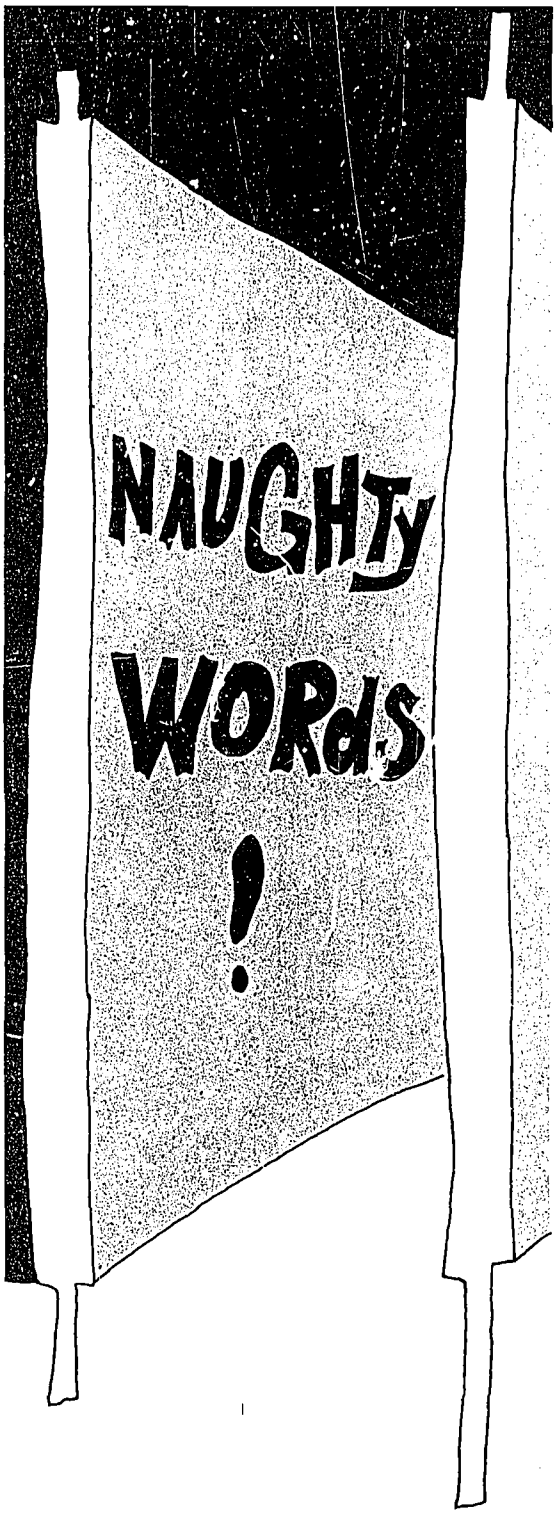

have as little to do with it as possible."

"But you write memos, don't you?"

Luhan grins smugly and points to the communications panel. "There's my memo pad. I use the intercom or telephone."

"But how about mail. You have to write letters, don't you?"

"Dictation tape. I talk; my secretary writes; I sign."

"But if you don't use paper, how do you remember things?"

"Tape. Every word I utter goes on tape. I hope you don't mind, but even this meeting is recorded. See that ruby light. That's the signal that my memory is working."

Scene 2. Kindergarten.

Dylan Lazerbeeme is introduced to Show and Tell. Never before in the history of Noncom County, perhaps not in the history of Kansas, has anyone made a more gifted and thrilling use of this little drama form. Show and Tell and Dylan Lazerbeeme are made for each other.

Young Dylan is all mouth and a yard high. He wears rimless glasses. His hair is a wet, sandy blonde, and he combs it straight back with a part in the center like his father's. His voice is rather deep for his size. His words flow rapidly, unstopped by ahs, ums, and ers. Miss Kay limits all children to five minutes, so he learns to look at his watch at the start, glance at it from time to time while he talks, and end exactly when his time is up. He gestures to emphasize his strong points and looks from child to child as he has seen his father do when he addresses stockholders' meetings.

At first Dylan's classmates ignore him. His best audience proves to be Miss Kay. This is unfortunate, perhaps, because Dylan's classmates consider her their best audience, too, and try everything in their power to pull her away from Dylan. While he talks, they climb on her lap and explore her face and body. Some stick her with toys, some throw blocks at her. There are always a few who "have to go to the bathroom" as soon as Dylan starts. It is part of Dylan's achievement that he overcomes distractions that would unnerve lesser artists.

"I speak to a different drum," he tells Miss Kay proudly.

But after Dylan comes to know the other children and they him, his audience is more attentive.

His classmates try to win Miss Kay's interest by developing Show and Tell styles of their own. Three children review *Sesame Street* and end up crying because they say the same thing. One boy presents the comparative values of a magnet and pizza dough for retrieving money fallen through a grating. But Dylan is clearly the master of the Show and Tell form.

At first Dylan's Show and Tells are unaimed and confused as he searches for a format. He gives a consumer product report: for example, comparing different brands of crayons and showing how one brand will write on paper but is useless for walls and windows.

By trial and error Dylan sharpens his style. His technique is to give TV documentary treatment to *Time Magazine* topics:

Sports: an interview with "Hairy" Francis, a tough sixth grader, whose strength fascinates the lower-grade boys. Dylan asks "Hairy" Francis to Show his "muscle" and Tell how he got it.

Modern Living: Dylan persuades his neighborhood Avon Lady to Show the class how to use face powder and other household cosmetics for making Halloween masks.

Engineering: Dylan gets a Fuller Brush Man to explain how a coat hanger may be used to retrieve a sweater from a stopped toilet.

Medicine: Dylan takes off his shirt and Shows his body covered with red spots. He has dropped red candle wax on himself to show what chicken pox looks like. "Little children are not to play with lighted candles," Miss Kay cautions the class in an editorial following this Show. She also warns Dylan not to undress in front of the class again.

Farming: Dylan demonstrates a farm skill totally unknown by city children, namely, milking. For this Show he sacrifices his lunch milk—a half pint of homogenized milk—and pours it into a rubber glove whose fingertips have been pierced with a needle.

Science: Dylan Shows how to reconvert old bubble gum by heating it in a double boiler.

Sex Education and the Barby Doll: Cancelled by Miss Kay. Possibly this was the first Show and Tell in Noncom County to get an M (for mature audiences) rating.

Miss Kay and Mr. Luhan are both delighted by Dylan's progress. Luhan asks Miss Kay to schedule Dylan's Show and Tell for 10:00 a.m. exactly. Every morning at 10:00 there is a little click, and the classroom echoes alter slightly as another dimension is added—the principal's office.

Only Dr. Steneil is unimpressed. "How is Young Dylan doing in reading readiness, Miss Kay?" he asks coldly one day. "I mean this Show and Tell business is amusing enough, but how is this kid when it comes to the nitty-gritty?"

Miss Kay is quite aware that the reading specialist is evaluating *her*. She answers nervously. "In my estimation, Dylan is quite superior in respect to the nitty-gritty. His eyes snap from left to right like a metronome, and he can read the full alphabet with his mouth closed tight."

"Ah, yes," Steneil laughs sardonically, "but notice how his nostrils quiver and his eyes bulge during silent reading. That slows him down. Every muscle must serve speed. There is so much to be read in the world that we must train our whole bodies, all our nerves and muscles, to glide slickly over the symbols without sticking."

"But surely Dylan's skills at talking can be regarded as readiness for writing. Isn't that important, too?" Miss Kay is in hysteria readiness.

"Frankly, Miss Kay, I mistrust kids who gab a lot. In my experience, talkers are never good readers. I concede his Show and Tells have a droll charm, but aren't they all quite derivative? There's not much original there. He's copied from Harry Reasoner, Tom Rooney, Mike Wallace, Johnny Carson, David Frost, Walter Cronkite, Chet Huntley and David Brinkley, and Ralph Nader. Don't cry now, Miss Kay. Miss Kay! Please remember, fun is fun and it's all right in its place, but prime time in school still belongs to reading. For every reader you graduate, there is one less dope addict. For every book being read, there is one less crime in the streets. Don't get me wrong, Miss Kay. I don't regard reading as a lid, suppressing youthful enthusiasm. On the contrary, reading is freedom. Reading is happiness. In short, Miss Kay, Reading Saves!"

Scene 3. Graduation Day, Kindergarten.

Young Dylan is decked with honors at the end of the kindergarten year. In his valedictorian speech he warns his fellow graduates of perilous days ahead in first grade, of extremist groups in the middle grades, of violence in the hallways, of SDS recruiters intent on tearing down the halls of learning. He urges all to join him in a new crea-

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tive effort to meet the problems that lie ahead. It is a stunning speech, as the blank, stunned looks on the children testify.

The school psychologist asks Dylan: "What are your plans for the future?" Dylan tells her: "First I'll get my English basics. Then in about fifth grade, I'll write some PLAYS, REVIEWS, SOME BALLADS AND ANECDOTES, SONNETS AND SHORT STORIES, A NOVEL OR TWO, AND AN OPERA AND A FEW COMMERCIALS. I'll start writing my memoirs in fifth grade, too, so they ought to be ready for publication by the time I graduate. I haven't talked with any publisher yet, but I think my father's production department will take it."

ACT TWO

A large projection screen fills the stage area. It will show samples of "creative" and "practical" writing, pages of workbooks, diaries, notes, and so forth. The voices of Dylan, his parents, and his teachers will be heard over the pictures.

Scene 1. First grade.

Picture 1: The screen is filled with rows of periods.

Voice Over: Mrs. Furst's voice—firm, strong, and flutey in the higher tones—is heard reading her writing objectives for the first year: "Write first name at beginning of year, write full name toward end of year. Copy short sentences from the board. Copy experience stories about the weather. Copy stories and letters from the writing book. . . .

Picture 2: An announcement on the board.

Voice Over: Mrs. Furst: "This is a sample of 'practical' writing."

Voice Over: Dylan, reading fast, disgust evident in his voice: "The PTA will not meet this Wednesday because Mrs. Furst must attend a reading seminar."

Picture 3: Three short sentences.

Voice Over: Mrs. Furst: "This is a 'creative' writing sample."

Voice Over: Dylan, his voice tight: "Mrs. Furst is my teacher. I like her. She is nice."

Picture 4: A memo from Mrs. Furst to Dr. Stencil: "D.L. is quite impatient with his word list. He knows all 250 of the words assigned for reading this year but wants to be able to write them. I've explained he will learn to spell next year. Shall I start him spelling the 250? He already complains he can't find anything to say with only long vowels."

Picture 5: Memo: Stencil to Furst: "D.L. will wait for spelling. If we put him into spelling now he will only be bored next year. And, finally, I note that he drew mustaches on Dick and Jane and Spot in his workbook. All three. I have some doubts about his discriminatory ability."

Scene 2. Second grade.

Picture 1: Page from a reader: SALLY THREW THE BALL. WAS THE BALL RED?

Voice Over: Mrs. Too reads her writing objectives for second grade. She has a shy, whispery voice reminiscent of Jackie Kennedy's, whose voice she admires: "Write name labels for lockers, folders, and personal property. Write short letters to practice capitalizing the first word of a greeting. Write a brief biography: Capitalize the word *I*."

Picture 2: The PTA will not meet this Wednesday because Mrs. Too must attend a reading seminar.

Voice Over: Mrs. Too: "Copy each word carefully. Spell it right." She emphasizes each syllable by striking her pointer against the board.

Picture 3: A verse in Dylan's handwriting:

missus 2
is of blue
I love you

Voice Over: Dylan reading, his voice soft and shy because he loves Mrs. Too.

Picture 3: The same verse slashed with red marks.

Voice Over: Each line of all poems should begin with a capital letter. Proper nouns—Mrs. Too—are capitalized. Check your spelling: *Eyes* of blue.

Picture 4: Memo from Mrs. Too to Dr. Stencil: "D.L. knows how to spell the entire second-grade list but is restive and says there is nothing he cares to say in these particular 250 words. I told him: 'Imagine you're on an island and had only these words.' He said: '*Help* is a third-grade word.' "

Picture 4: Memo from Dr. Stencil to Mrs. Too: "Put D.L. in the phonics program. How is his Group Writing?"

Picture 5: Report from Mrs. Too to Dr. Stencil: "D.L. refuses to cooperate in group letter writing exercises. He says his daddy disapproves of 'consensus reports because they avoid individual responsibility.' "

Picture 6: Dylan's phonics homework.
Voice Over: Dylan defiant, whispers:
The pig takes a swig
and flips his wig,
Dig the pig jig.

Scene 3. Third grade.

Picture 1: A valentine heart cut from a magazine hangs on the class bulletin board.
Voice Over: Dylan's voice sounds sarcastic:
Dear Miss Three
How I love thee.

Picture 2: Memo from Miss Three to Dr. Stencil: "D.L. refuses to copy from the board or the experience chart or even from my tablet when I take his personal dictation. He wants to write his own stories. He says, 'My dad says a copy is inferior to the original.' "

Picture 3: Bulletin from Dr. Stencil to lower-grade teachers: "Attached is your set of the Stencil System of Writing. Children can find the letters they want to use by searching through the stencil font. They will find writing is fun if they use coloring crayons."

Picture 4: A Stenciled Cheer-Up letter: I HOPE YOU FEEL BETTER! COME BACK TO SCHOOL SOON. IT IS NICE HERE.

Picture 5: A Stenciled Book Report: THIS BOOK IS ABOUT HOW NANCY CHANGED SCHOOLS AND HAD TO MAKE NEW FRIENDS IN A BIG NEW CITY. IT WAS FUN. I LIKED IT.

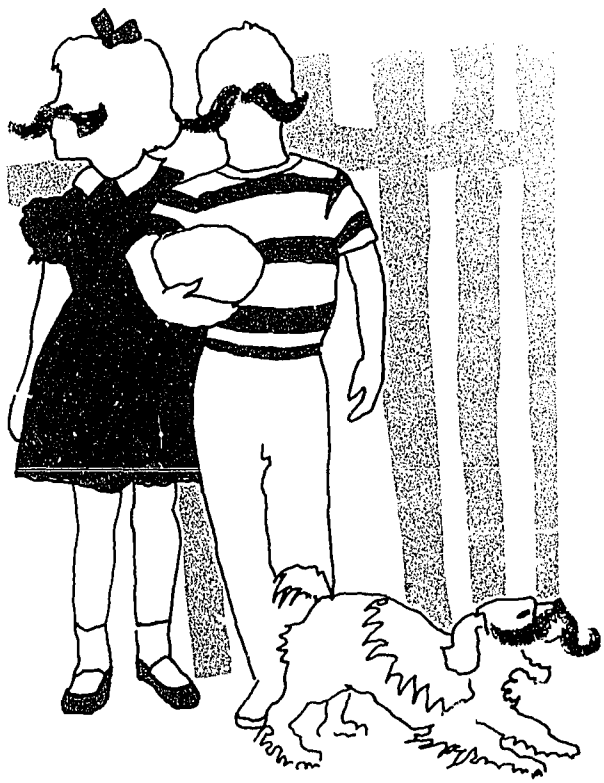
Intercom announcement from the Principal's Office:

". . . someone has been stenciling naughty words on the partition walls in the boys' lavatory. The rules of the school and good manners forbid writing on any walls. The fact that the partitions are made of slate and offer a nice clean surface and that there is no teacher around to correct the spelling and grammar is no excuse for these partitions to be used as communications media. . . ."

Scene 4. Fourth grade.

Picture 1: A note passed to Cynthia Gem from Dylan: "How do I love thee? Let me count the ways. . . ."

The same note passed back to Dylan:



TIMOTHY SENT ME THE SAME POEM. IF YOU LOVE ME SO MUCH WHY DON'T YOU COPY SOMETHING MORE ORIGINAL?

Scene 5. Fifth grade.

Picture 1: Miss Five to Dr. Stencil: "D.L. refuses to write a business letter. He says many businesses today are using machines to read mail. What good does it do to write a letter if a machine is going to read it?"

Picture 2: Bulletin from Dr. Stencil to Miss Five: "In the accompanying box is a Verb Gun. It is a light plastic, gun-grip device designed to teach children the difference between transitive and intransitive verbs. It is fun to use and should help make writing less a chore. One hundred transitive verbs, each verb on a colored plastic bullet, come with the Verb Gun. There is a dial above the trigger. Set the dial for transitive or intransitive. When set for transitive, the bullet comes through the muzzle, traveling a distance of about three feet. The intransitive verb backfires, but doesn't leave the gun. It jumps up at the handle."

Picture 3: Memo: Miss Five to Dr. Stencil: "I could not make out your instructions for using the Verb Gun. I'm sure I'm not getting the best use of this teaching tool."

Picture 4: Memo: Dr. Stencil to Miss Five: "Do attend the special reading course for reading education communications. It starts at 4:00 and is good for credit."

Picture 5: Letter (mailed) from Miss Five to Mr. and Mrs. Lazerbeeme: "I do wish you'd speak to your son, Dylan, about his behavior in school. He shot Cynthia Gem in the bottom with the transitive verb 'love.' His only excuse was that he meant to use the intransitive verb."

Picture 6: Sample page of English language book on writing letters to authors:

Voice Over: *(Whole class reads, sing song)* Dear Mr. White: Our class certainly enjoyed your book. It was fun to read how we won the West. We learned many things from you we didn't know before. There were many questions we would like to ask about our treaties with the Indians but if we asked them here you would have to write another book. Thank you.

The Fifth Graders of Noncom.

Picture 7: Letter from Dr. Stencil to Mr. Lazerbeeme: "We asked each of the fifth graders to write a letter to his or her favorite author. Did you know, sir, that Dylan may be reading *your* books? He wrote (enclosure), as you will see, to Mr. Philip Roth."

Scene 6. Sixth grade.

Intercom announcement by Dr. Stencil:

"We are fortunate to be able to announce that a large concern engaged in making cameras and film is allowing us to share its equipment so that we may conduct a test comparing the favorability of cameras and tape recorders for creative writing as against the use of pen and pencil and paper for the same purpose. There will be two classes involved in the demonstration. The fifth graders will use the new equipment and the sixth graders will be the control group using pen and pencil."

Bulletin from Dr. Stencil to Miss Six:

"Accompanying this note is a new device for teaching children to enjoy using punctuation marks in their writing. It is called the Punkto-Zap. It is a staple gun that implants colored metal in the form of quote marks, question marks, and so forth. It can be used on the corkboard with good results. A staple extractor is provided in the gun's handle to correct errors."

Memo from Miss Six to Dr. Stencil:

". . . I do wish you'd take back the Punkto-Zap. I keep it locked in my drawer. I'm afraid of it. Dylan L. exclamation-marked Cynthia Gem's dress to her chair."

Scene 7. Graduation from Sixth grade.

Cynthia Gem gets all the class honors. In her valedictorian speech she reminds her fellow classmates they will soon constitute the Silent Establishment and that they should help save existing institutions by supporting authority. In the graduating class, sullen and apathetic, sits Dylan

Lazerbeeme. His hair is still flattened down and wet, but as a show of rebellion he now combs it straight forward. He wears black rimless glasses with heavy earpieces. On closer inspection it can be seen he is listening to a transistor radio hidden in the earpieces.

EPILOGUE

Picture: A page from Dylan's secret diary, ungraded:

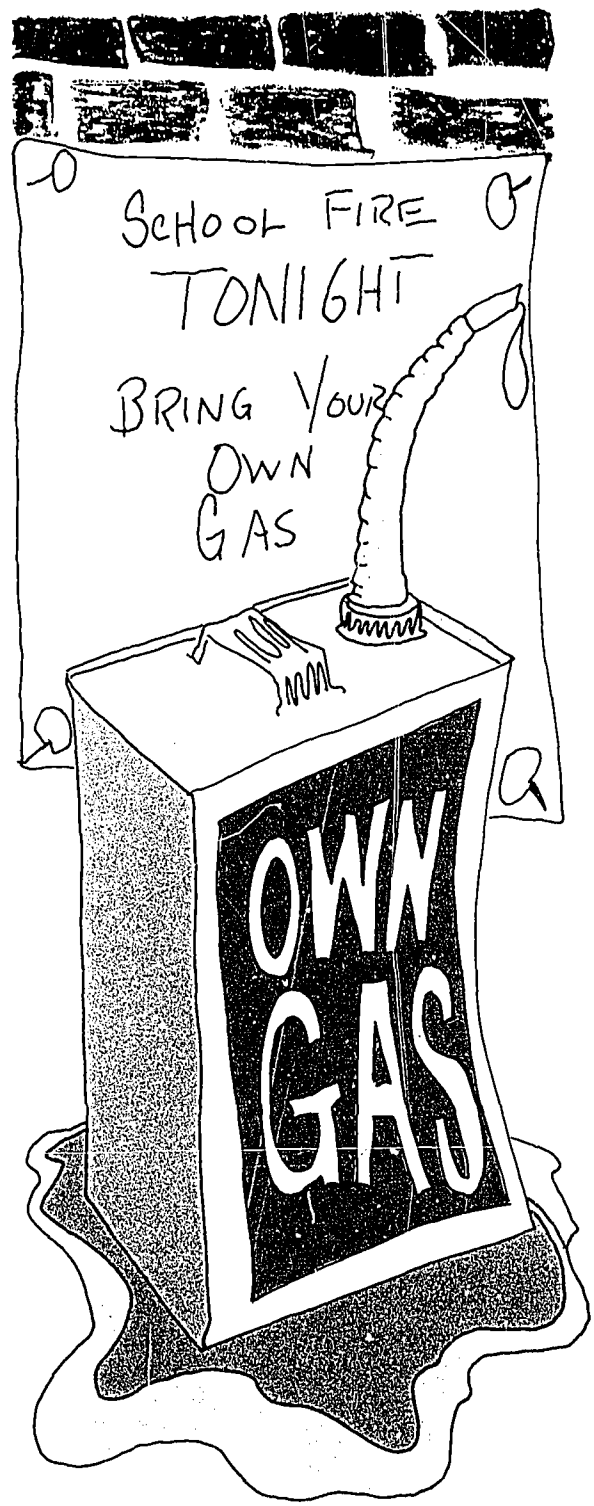
The Principal Nobody Saw

Idea for a play about a grade school principal who makes his office into a fort because he's afraid of riots. He stays there all the time because he says he wants to be on top of things when they break. The kids never see him. He has a secret door going out of his office and leading to a side door of the building. He parks his car there. He wears a coat with a big collar, hat pulled down, and dark glasses and a muffler, so nobody knows what he looks like. The kids hear his voice on the intercom every day and they think he's watching them through closed-circuit TV. When everybody's quiet they can hear him breathing on the intercom. Some days they think they hear his heart beat. He is afraid of signs. He keeps watching the lavatory and locker room to see if he can catch anybody writing on the walls. He is suspicious of art class. Some kids put scary signs around the school, like:

SCHOOL FIRE TONIGHT.
BRING YOUR OWN GAS.

One day a boy figures out how to sneak into the Principal's office, and he hides there all night. The next morning from his hiding place, he discovers that it's the Reading Expert who comes to the office, wearing the big coat and the dark glasses. He puts on tape recordings of the Principal's voice.

Where is the Principal? Is he all right? Was he kidnapped by the Reading Expert and being kept prisoner? Maybe the Principal's dead—killed by the Reading Expert. Is the Reading Expert the Principal?



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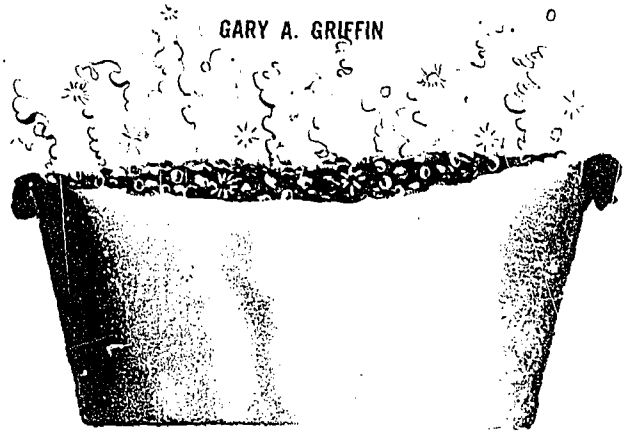
DEHUMANIZING THE SCHOOL THROUGH CURRICULUM PLANNING OR WHO NEEDS HEMLOCK?

GARY A. GRIFFIN



TEN procedural steps for dehumanizing the school through curriculum planning are presented in this article. They are the distillation of a file containing hundreds of others that are equally practical. These useful hints for eliminating the person from the environment are the result of years of observation and experimentation in school districts, governmental agencies, and professional associations. It is sincerely hoped that students of dehumanization will consider these procedures helpful and, more important, will find them instrumental in the discovery of hitherto untried methods of fighting back the, alas, growing trend toward humanization.

Step I. *Invest authority for curricular decisions in one person in the school district, preferably someone who is housed in the central offices and who seldom, if ever, is seen in the schools.*

The reasons for this procedure will be perfectly clear to anyone with experience in dehumanization: Never allow the subject to feel that he has recourse to someone known and trusted, and never confuse authority with the ability to understand problems. An excellent example that comes immediately to mind was the reaction of 96 percent of the personnel of one school district when Miss Primrose was announced as the director of a new curriculum project. The response was perfect for our purposes: "Who?"

Miss Primrose had evidently attended the same charm school as Ghengis Khan, and if her activities ever forced her into reluctant contact with teachers, she was, fortunately, seldom requested to repeat the encounter.

Step II. *Secure the services of consultants to validate decisions already made. (It is essential that these consultants live at least 2,000 miles away and that there is minimal likelihood that they will ever be in the school district again.)*

A memory that I treasure is pertinent here. Through extensive training and repeated practical experience, a curriculum staff had developed the skill of inviting consultants to work with them in such a manner as to completely exclude from consideration any expertise the consultant may have possessed regarding the problem under consideration. What a joy it was to sit at a table with these

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exemplars of dehumanization and watch their skillful avoidance of difficult questions, their passive refusal to state problems clearly, their pretty confusion when confronted with thinking of a rational or logical nature, and their effusive remarks of appreciation to the consultant as he departed. With most of the visiting experts, this last tactic is highly effective in erasing any of the negative feelings he may have had about the meeting. After all, most consultants are human, too—and $150 per day is an improvement over *any* university professor's salary.

Step III. *Select several teachers and principals to serve on a curriculum committee in order to provide evidence that all persons in the district are represented in curriculum planning. (Be certain that those selected are unaware that the decisions have already been made.) Also, choose individuals with very limited curriculum planning skills.*

There has been an increase in the trouble-making research studies which claim that widespread participation in decision making is important to success in curriculum planning. It is unfortunate that this point of view has gained such acceptance because it places unnecessary burdens on those of us who are promoting dehumanization—we simply cannot tolerate the scrutiny of others as we work. But, for the astute practitioner of dehumanization, there can be a gleam of hope in the dismal prospect of participatory decision making. If one is forced into really using representatives of school groups in curriculum planning, it is necessary to insure that the resultant committees are large enough to produce consistent lack of agreement, bickering over procedures and processes, significantly debilitating ideological differences, and inability to come to any resolution of problems. (This practice has proven most effective in governmental agencies and in professional associations. It is time that school districts give it a try.)

Step IV. *Announce to the teachers, at a mandatory district-wide meeting, the intention of improving* instruction *through curriculum planning. Never refer to teaching or learning again.*

This practice can be potentially dangerous because of the unfortunate fact that there may be one or two teachers or administrators who will use it as a springboard for such radical notions as including learners in curriculum planning, testing new ideas in actual school settings, relating the

needs and interests of students to the curriculum plans as they are being formed, and the like. To guard against this, you might like to try the Pinsky Ploy, named after the curriculum director of a large suburban school system noted for its effective dehumanization of learners and teachers. (There are those who insist that Pinsky is the father of dehumanization through curriculum planning, but anyone who has sat through courses in curriculum at almost any major university knows that Pinsky is a latter-day disciple who has learned his lessons at the feet of masters.) The Ploy goes something like this: Begin the announcement of improving instruction with a description of what seems to be happening to young people around the country; continue by relating it to radical elements in the intellectual community; move quickly to the notion that OUR TEACHERS REALLY KNOW BEST; strengthen the Ploy with a direct mandate to the school persons gathered together to use their great knowledge and experience to the advantage of THE PROFESSION (note the move from learners to teachers here); and conclude with an admonition to the community that the PROFESSION is about to speak with a loud, clear voice. When accompanied by the proper evangelical rhetoric, this tactic is hard to beat.

Step V. *Impose the new curriculum on large numbers of teachers and learners with no advance notice—preferably with no more than five days to become familiar with it.*

This is a crucial step toward our ultimate goal of dehumanization in the schools. So far the procedures have suggested passive activities for teachers. This stage moves from theory to practice; it bridges the gap; it helps to touch all the bases; it moves from one shop to another; it molds together the whole ball of wax. (You may wish to consider using the phrases in the preceding sentence; slogans and imprecision in language are invaluable helps to dehumanizing.) The method of presenting the new curriculum can be of great assistance. For novices, I suggest mailing the new curriculum plans with a cover memorandum from the person in charge. (See Step I.) More sophisticated exponents of the art will consider the mails a coward's way out and will have already developed enough distance (Physical, Ideological, Social-Status) between the central office and the schools that an assembly-type meeting will not result in any appreciable dialogue. Again for novices, I suggest that the mailing take place before a vacation period when the person in charge of the curriculum plans will be out of the office until the plans are to be implemented. Even some of the experts have used this tactic to good advantage.

Step VI. *Immediately following the announcement of the new curriculum, present to all teachers, administrators, and community members an evaluation scheme based chiefly on subjective judgments made by supervisory staff. (This is most effective in districts where supervisors are considered solely as persons who decide who shall be reemployed and who shall not.)*

Evaluation processes and procedures have provided remarkably effective technical assistance to dehumanization over the past several years. The increased emphasis upon evaluation has vested increased authority in numbers and statistics, in private enterprise evaluation centers, and in departments of research in school districts. It is fortunate for our purposes that few school persons are familiar with the several basic evaluation schemes and can, therefore, be convinced rather easily of the need for evaluation without unnecessary substantive explanation. It goes without saying, of course, that no evaluation report will be distributed to persons involved in implementing the new curriculum. The report can be referred to, naturally, but always in asides, innuendoes, and casual encounters with those people who are identified as news-carriers.

Step VII. *Withhold all instructional materials required by the new curriculum until at least halfway through the school year. (An important point here is to be certain that the new curriculum plans call for materials and machines presently unavailable in the schools. Sometimes it is effective to have one of everything stored at the central office; this helps to promote rivalry among teachers. This practice should be avoided, however, if the district has efficient and speedy delivery service to schools.)*

Step VII is absolutely foolproof. There is so much evidence to support its effectiveness that there seems little need to explain in more detail. In fact, I am unaware of any curriculum plan implementation that employed this technique which came even remotely close to achieving success. (A new wrinkle was applied recently in a rural

school setting—all of the materials required by the curriculum plans were to be *made by the teachers.* It might be interesting to extend this imaginative concept to the extent that the teacher-made materials, in order to meet specifications set forth in the new plans, must be constructed of inaccessible materials. Surely someone has the creative spark to put this into practice.)

Step VIII. *Periodically, announce to the public how much more effective the new curriculum plans are when compared to the previous ones. (This allows the parents the opportunity to contrast the ability of their child's teacher to teach the new material with what is claimed by the superintendent in the newspaper and at Kiwanis Club meetings.)*

Some readers may question this practice, thinking that it will give too much publicity to the new programs and thus lead to more systematic thinking about them. Nonsense! It has been proved again and again that the natural paranoia of the human animal will cause him to ignore the question of the validity of the curriculum plans and will, instead, focus on the more immediate need to defend one's own teaching. Logical outcomes from this tactic are usually in the form of coffee meetings where parents gather to plan marches on the principal's office, angry letters to the local newspapers about "newfangled nonsense" and "frills" in the schools, and committees of service clubs announcing investigations into expenditure of the tax dollar. Careful engineering will focus all of the blame and none of the praise, if any, on the teachers and principals who are implementing the plans. To be an observer of this splendid scene is as satisfying to the student of dehumanization as is the sight of a small snowball moving swiftly down a slope, gathering snow and increasing in size as it makes its haphazard course to a sudden stop against a stone wall. Delightful!

Step IX. *Plan a series of inservice meetings, preferably after school or in the evening, that focus on the least important aspect of the new curriculum plans. (It is important to emphasize that the teacher who attends this series is to be commended for his dedication, especially in light of the fact that no course credit or salary credit is given for attendance.)*

I am somewhat reluctant to include this step in light of the recently increasing demands by educators for higher salaries, improved fringe benefits, and a voice in decision making. Like all good things, unfortunately, the time when such a mandated attendance at irrelevant curriculum meetings is possible may have come to an end. (This is another piece of evidence to support the idea of not allowing individuals the opportunity to work together toward common goals. We who are promoting dehumanization must remember our rallying cry: "Divide and conquer!") Nevertheless, there must still be fertile pockets in the land where inservice meetings are the sole responsibility of the curriculum staff. My advice to these last stalwart holdouts for dehumanization is: "Don't give in. Maintain your authority; serve as a model for the rest of us, and NEVER allow inroads to be made into your carefully guarded realm by teachers or principals who wish to have a hand in making decisions about their ongoing educational program. NEVER!"

Step X. *Prepare a complicated form which solicits teacher opinions about the new curriculum plans, including opportunities for suggestions for revision. (It is essential that the teachers be* **required** *to complete the forms and that the returned forms are never read by anyone when completed. This last point is necessary for maintaining high morale among curriculum staff members.)*

And so to the last step. It is now the end of the school year. If you have planned carefully, if you have moved with skill and certain precautions against those promoting a humane environment, if you have stealthily begun to work toward next year's new curriculum, you are now in a position to put the capstone on a successful dehumanization program by announcing that the teacher opinion form must be returned before the close of school. You will not be surprised, if you have followed the basic philosophy of this article carefully, to know that the forms are to reach the schools no sooner than three days before the close of the semester. (You can always blame the late delivery on the school mail service.) And, from your inaccessible office, you may even be able to hear the results of your announcement—a treat to help you through the summer vacation months until you can again carry forward the banner of dehumanization of schools through curriculum planning. *Bonne chance!*

January 1970: In a far-away country a gathering of all the most powerful men in the land, the Grand Inquisitors, was taking place. The problem under discussion had to be kept very quiet. If word should ever leak out to the general populace, there was simply no telling what the consequences would be.

The object of all this worry was El Toot, the heir apparent to the throne. Although he could hardly walk or talk, El Toot, at the age of two, had been defying every law of the country. One could go on for pages chronicling his misdeeds, but perhaps a few examples will illustrate the reasons for concern.

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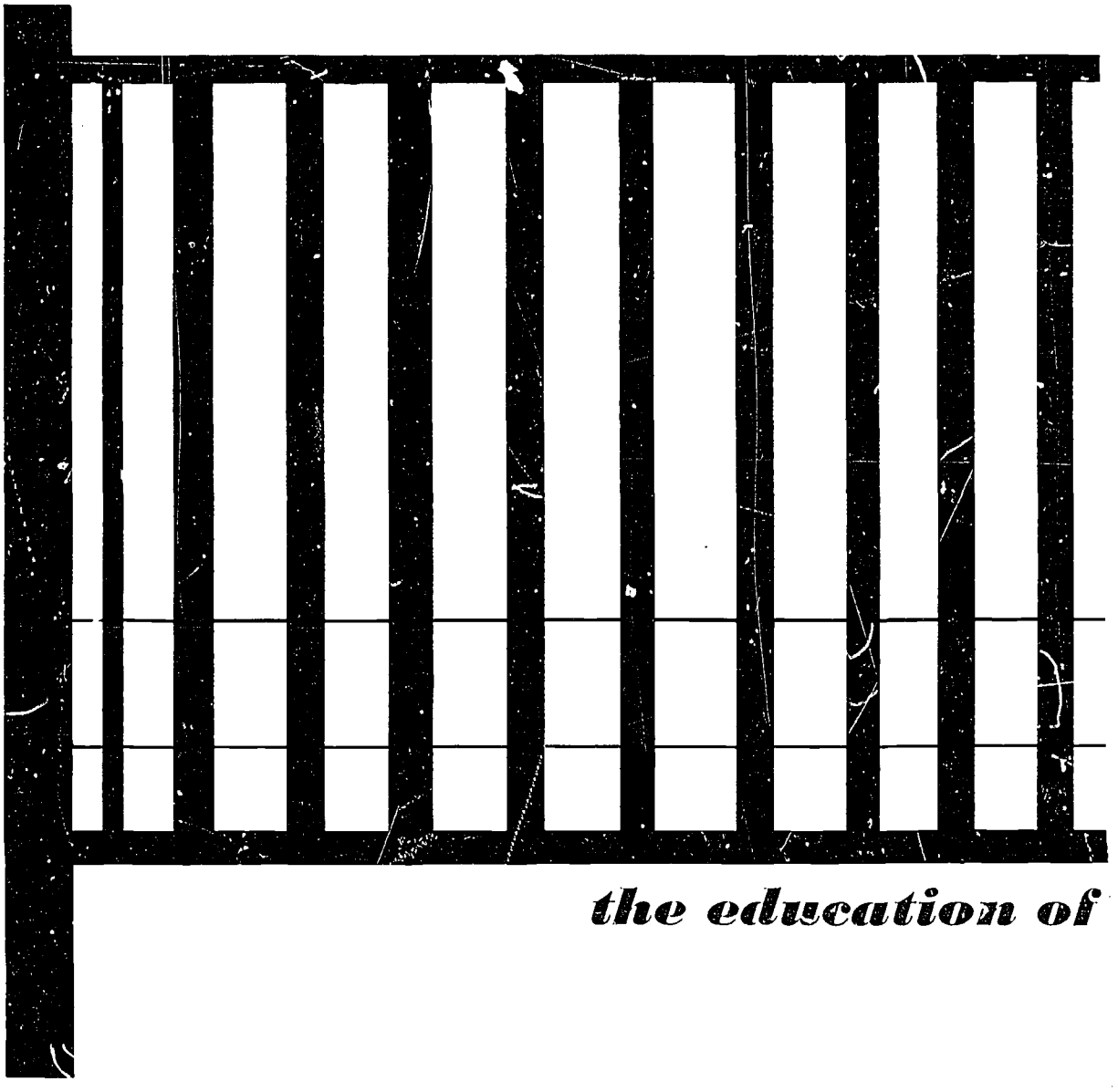
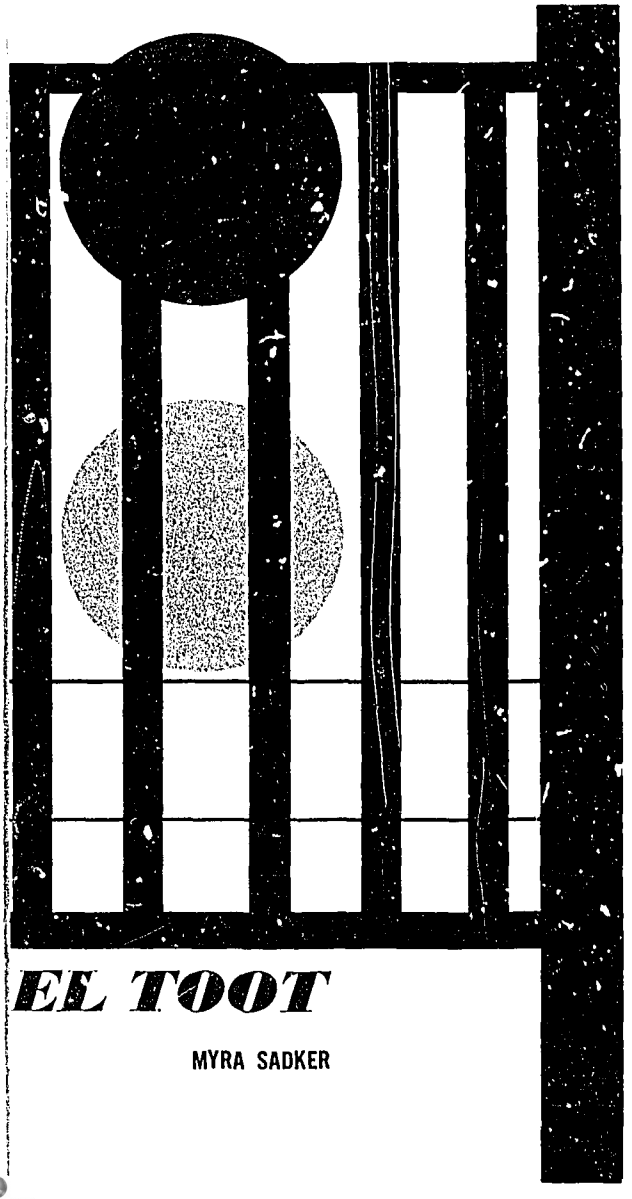


From the first, El Toot appeared to hate his crib. He would pound his fists against its bars and cry. When he was a little older, he actually managed to crawl over the top. No matter how watchful his mother tried to be, she could not restrain him. During the daily crawlings he was even more unmanageable. He would begin in the crawling lines just like all the other babies. But when the director of the Child-Care-Crawl-In, Dr. Renniks, flashed his red light and all the other babies obediently stopped, El Toot crawled on.



EL TOOT

MYRA SADKER

The Grand Inquisitors could not decide what to do about such an idiosyncratic child. They spent many hours pursuing key sections of the *Grand Inquisitors' Manual*. They read again and again the august doctrines on which their society was based:

"Nothing has ever been more insupportable for a man and a human society than freedom. . . . Man is tormented by no greater anxiety than to find someone quickly to whom he can hand over his gift of freedom. . . . Today people are more persuaded than ever that they have perfect freedom, yet they have brought their freedom to us and laid it humbly at our feet." [1]

Finally the Grand Inquisitors decided that the best way to save El Toot from the anguish that results from crib escape was to put him through a Crash Educational Pogrom.

February 1970: Crash Educational Pogrom.

Phase I: *Games*

Since El Toot was a playful child, his teachers thought that Educational Games might be a good starting point for his training. However, they ran into a good deal more trouble than they had bargained for because El Toot just didn't understand about rules. In the teachers' lounge they would gripe to one another. "The child is impossible!" they would moan. "All morning he totally ignored what Simple Simon said."

Nonetheless, his teachers were competent—and determined. After many frustrating and rebellious months, El Toot graduated from *Simple Simon Says* to *Follow the Leader*. Within a year he was playing *Red Light-Green Light* almost as well as the next child. When he finally received his report card in *Games*, there was only one negative anecdotal comment: "When El Toot wants to take a giant step forward, he simply must remember to ask, 'May I?' "

March 1973: Crash Educational Pogrom.

Phase II: *Nursery Rhymes*

Next, El Toot's teachers introduced him to a vocabulary and concept controlled reading program. He appeared to take his work seriously. He studiously read of Jack who was nimble and quick, received high grades in manual dexterity,

and jumped over the candlestick. At first he questioned his teachers about the value of jumping over a candlestick. But they frowned and looked glum, so after awhile he stopped asking. In fact, soon he never even commented on the achievement-oriented Little Jack Horner who persisted in pulling plums from Christmas pies in such a self-congratulatory manner.

One day, however, the teachers found El Toot giggling over a nursery book picture in which Little Boy Blue lay sprawled under a haystack fast asleep, his horn carelessly tossed aside and clogged with hay, while cows romped in the meadow and sheep grazed through the corn. They immediately submitted the rhyme and picture to the Grand Inquisitor-in-Charge-of-Censoring-Literary-Materials, and El Toot giggled no more.

September 1975: Crash Educational Pogrom.

Phase III: *Formal Schooling*

Finally El Toot's teachers felt that they could do no more for him, and they turned him over to the Formal Institution, the Rebew School, named after the gentleman who had formalized the tenets on which the institution was based. The main goal of the Rebew School was to produce students who knew the difference between red and green lights—and to produce these students efficiently.

El Toot's training had prepared him for easy adjustment to the Rebew School. He learned his student ID number with rapidity, speedily memorized his place in the seating chart, as well as the exact amount of movement he was allowed in the classroom. His stasis and his ability to memorize hordes of unrelated facts and figures won him quick rewards, and before long he began to look forward hungrily to the A's and 100's and gold stars with which the teachers decorated his papers.

When El Toot was a senior at the Rebew School, underground dissatisfaction which had been festering for years finally erupted. One day, a band of students led by Mmorf and Xram posted a list of grievances concerning the Rebew School on the principal's door:

1. Students "are objects whom [teachers] neither consider with love nor hate but completely impersonally.". . . The student's "sense of his own value always depends on factors extraneous to himself, on the fickle judgment of [teachers] who decide about his value as they decide about the value of commodities." [2]

2. The student has no freedom with his work. The work he does is not his own but another's, and at school he belongs not to himself but to another. "The work he performs is extraneous to himself, that is, it is not personal to him, is not part of his nature; therefore he does not fulfill himself in work, but actually denies himself." [3]

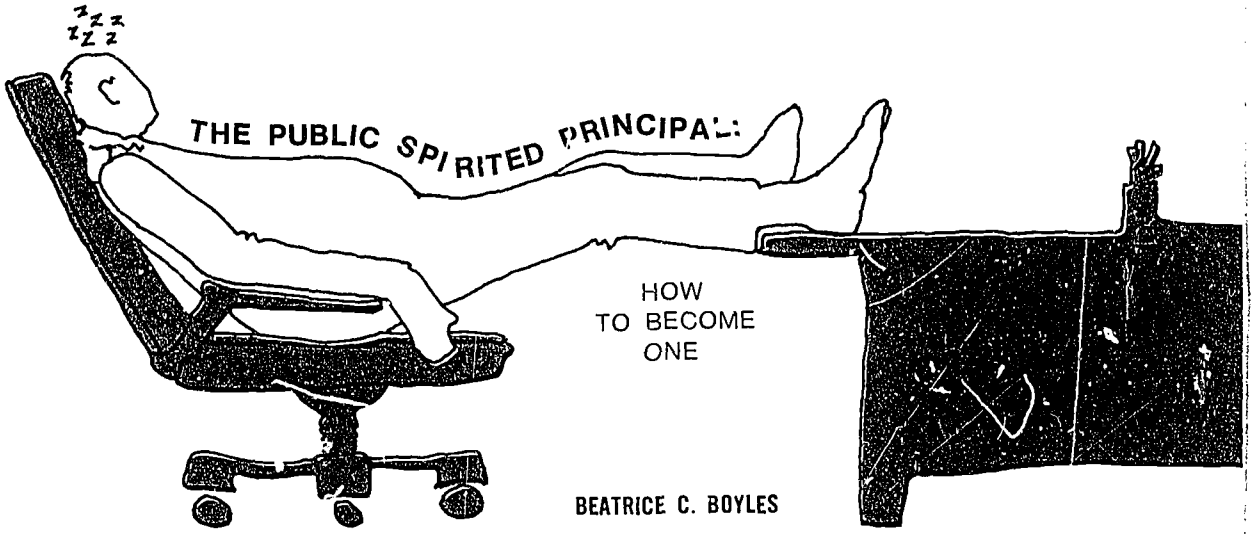
This group began to lay plans for rebellion. They urged El Toot to join them. Their goals and ideals stirred a memory deep within El Toot—an image of a crib with bars from which he could not break free. But by this time El Toot had compiled an impressive record of A's. He was in line for the "Stay on the Rails No Matter What" [4] Award, and he certainly didn't want to jeopardize his chances by shady associations. So he shrugged away the image of the cage and continued to perfect his followship techniques.

1995: Twenty years later El Toot had become an expert in the field of "following behavior." His lectures and articles were greeted with acclaim by laymen and professionals alike. However, something still bothered El Toot—some task not accomplished, some memory unfulfilled. At night he dreamed restlessly of cages and red lights. In his sleep he mumbled of candlesticks and Simple Simon. He felt that there was some grand gesture he had yet to make before he could find peace.

Finally, these restless nights inspired the crowning achievement of his career—his history-shaping monograph, published with Moolb, *Increasing Control of Child Behavior through Modification of Crib Environments*. After this publication, the phantom that had been haunting him was chased away for good and El Toot was able to rest in total and complete peace.

FOOTNOTES

1. Dostoevsky, Feodor. *The Brothers Karamazov*. New York: Dell Press. 1956. pp. 407-12.
2. Fromm, Erich. "Alienation Under Capitalism." *Man Alone*. (Edited by Eric and Mary Josephson.) New York: Dell Publishing Co., 1962. pp. 61, 70.
3. Marx, Karl. "Alienated Labor." *Man Alone*. (Edited by Eric and Mary Josephson.) New York: Dell Publishing Co., 1962. p. 97.
4. Crampton, Gertrude. *Tootle*. New York: Golden Press, 1969. p. 2.



Qualifications and Survival Techniques

EVERY principal should be a male of an age suitable to be a father image to boys who don't have fathers at home. Moreover, he should be carefully chosen to match the commonest element in the school in terms of race, ethnic group, cultural level, and intelligence. As a result, the father image need will be given its due importance.

To present the proper father image in these days of the population explosion, the principal must have no more than two children of his own, and naturally he must be under 40. (The grandfather image is to be avoided as meticulously as the female authoritative figure.) As his own children age, the principal should be moved up through middle school, high school, and college. By observing his own children at home, he will be able to keep in some kind of communication with the Now Generation, even though he is over 30.

The principal who intends to survive, hopes to become a superintendent, and expects to be successful in his role must first consider his own safety, health, and welfare. This means, among other things, that he should give careful attention to his office. A comfortable chair—adjustable for height and degrees of tension—is a must. The chair should be spacious, rather impressive, and certainly larger than all other chairs in the room. A large desk (preferably of fine wood), a small library, a bathroom, and a coffee pot (preferably of silver) are also needed. A fine painting is useful to impress those who notice such things, but this *could* come later.

The principal should also see to it that his membership dues for those organizations that provide inservice training through conventions are paid automatically as a fringe benefit. This should also apply to all his personal expenses for conventions and for entertaining other educators who visit the building on school business.

Individual Differences, Efficiency, and the Unamiable

Having attended to his own needs, the principal should then give some attention to the school's needs.

For example, he should have teachers identify those children who are causing problems, and whenever possible such undesirables should be encouraged to go their separate ways. Overage and underage removals are an easy matter. More delicate problems arise, however, when attempts are made to transfer the unfit to training schools,

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private schools, home-bound classes, or to special classes in other buildings.

For this reason, a place should be built in every city and town to take care of those children who simply do not belong in an elementary school, but cannot be moved out. In such a place, the emotionally disturbed, the educationally recalcitrant, the hostile, the aggressive, and the intolerable children would be well treated, but they should be kept there 24 hours a day so as not to contaminate the amiable.

A raise in the entrance age level to 8 years would help to sort out the wheat from the chaff so that those destined for college would be clearly visible from the first day of school, and those not destined for college could be trained for something more suitable to their lesser talents. Besides, little children make such a mess, and mothers are far more patient about cleaning up after them than custodians are.

The Democratic Spirit, Religion, and Policy

The principal should set up a teachers' committee and a students' committee and encourage them to debate anything they want to, though policy must remain strictly the province of the school board and budget strictly the province of the government. Sex and other subjects that disturb parents should be dropped.

The custom of Old Testament reading and daily prayers should be restored to the schools. This lends a nice note of formality to the day and assures parents that All Is Well, for the school is on God's side. However, great care should be taken to avoid religion.

Merit Pay, Class Size, Television, Money, and Other Inequities

Teachers should be paid on the basis of merit. Teams of visiting teachers should judge the merit of other teachers by using guidelines written by the principal to fit the particular school. In this way, the principal can set the tone so that the school is very quiet or is in a hubbub, as the situation and the next position to which he aspires might require.

Special subject teachers should be eliminated and the special subjects should be taught by closed-circuit television. This will remove the problems of sharing time, traveling from one class to another, inequalities of service from one place to another, personality conflicts among those who don't work well together, and so on. It will also save a great deal of money and thus enable class size to be cut. And it is definitely most important for the school that class size *be* cut. Nothing is more helpful to a principal than to have happy, capable teachers who can solve problems alone. Unquestionably, the most useful way to do this is to have a class of ten or fewer children. After all, hospitals have a ratio of about one staff person to every four patients. Schools ought to have the same ratio, too, though one to ten is a sensible compromise.

In addition, all special programs could be dropped if class size were reduced. Television can spread the services of the top performers in each area to the entire country.

As for lunch, it should be a problem of the home, and the school cafeteria should be put to an educational purpose.

A thorough overhaul of the curriculum should be made, and each teacher should be supplied with plenty of workbooks that are clearly designed to raise the reading level, to teach ordinary arithmetic, and to produce readable penmanship.

Another important factor for teachers, as well as for the principal, is money. High salaries will attract the best people and make for healthy, happy, and secure personnel.

Since practically everything the government does is wasteful, all programs of a special nature should be dropped, and the money now being wasted should be turned over to the principal to be used at his discretion, with the assistance of the committees of teachers who go over new books and of those parents who are helpful.

It would help, too, if the government would recognize that all parents with children in school should have a decent income so that the children are not ill, poorly fed, poorly clothed, and culturally deprived. Certainly this would be of much assistance to the principal who suffers from watching the struggles of children who might have been wheat rather than chaff if they had been properly housed, fed, and cared for.

With all these matters under control, the principal should engage in a deep love for everyone in the school, enjoying their respect and the pleasures of a life well lived in a school run with great boldness and vision.

I AM my child's primary educator. I know I am because the *Parents' Handbook* of the Archimedes' Principle Elementary School tells me so. Moreover, it makes it very clear that on my unlettered shoulders lies the success of my child's education.

To wit:

> How successfully your elementary school child adjusts to the school situation depends, to a large extent, on how much help he receives from you, his parents. Setting standards of behavior, encouraging your child to understand himself and cooperate with family, friends, and school authorities—THESE ARE YOUR RESPONSIBILITIES!

After seeing those dire caps and the exclamation point, no parent would dare just *skim* through the handbook, least of all, me. If my child's future depended upon how well he adjusted to the "school situation," I was going to become a quick expert on it. If "encouraging him to understand himself" was my RESPONSIBILITY, then I was going to lap up that handbook's short course with parental avidity.

But it wasn't so simple. I . . . well, I became a parents' handbook dropout. The handbook started out well enough with understandable rules and philosophies about "the school situation," but then the situation became muddled. It was a little like looking up one word in the dictionary only to find a direction to see another word; then looking up the other word only to find another direction to see the first word.

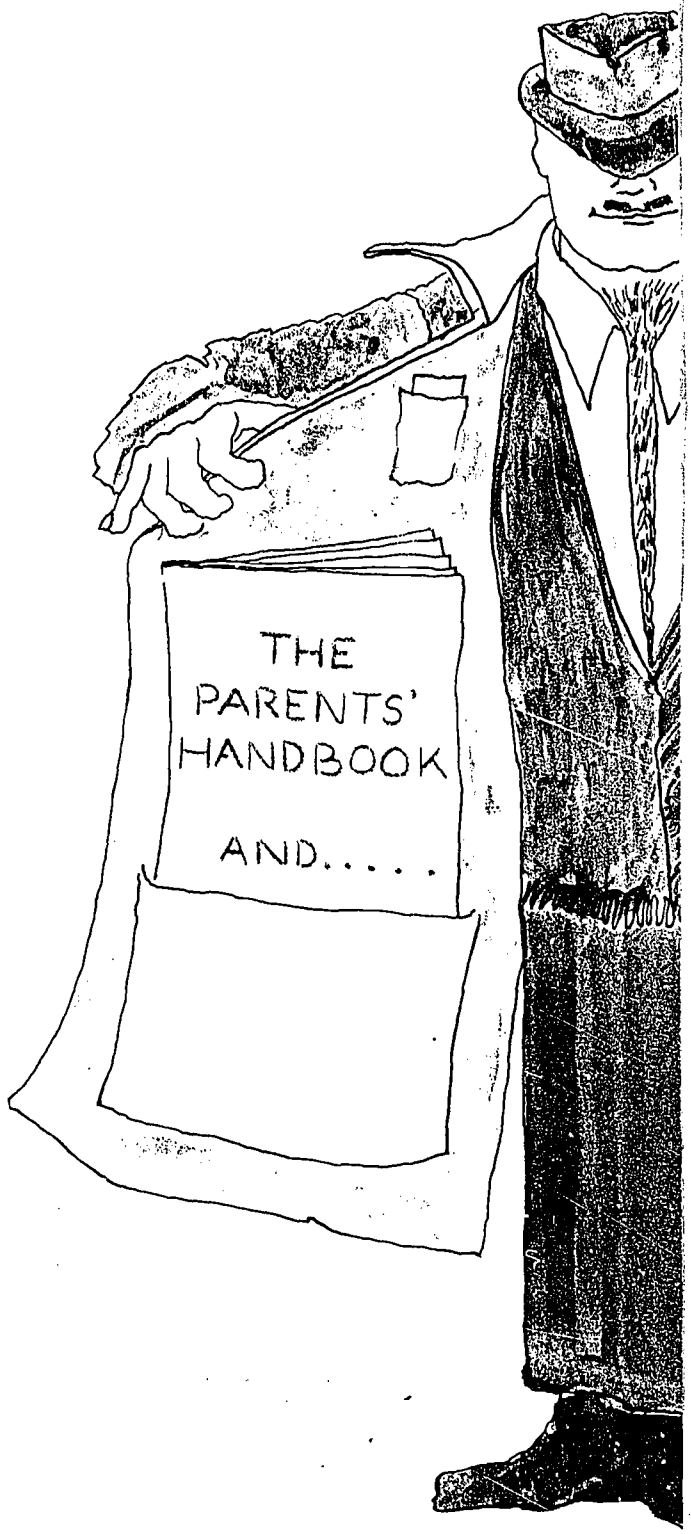
For example, in Section 3, I read the very reasonable:

> Teach your child how to handle money. Financial responsibility taught early can be an asset for life.

But just two pages later, I found:

> Parents will be held responsible for library fines, vandalism costs, and mutilation of media.

I couldn't consolidate the two ideas so I put a little check next to them, planning to ask for more detail at the next PTA meeting. I also



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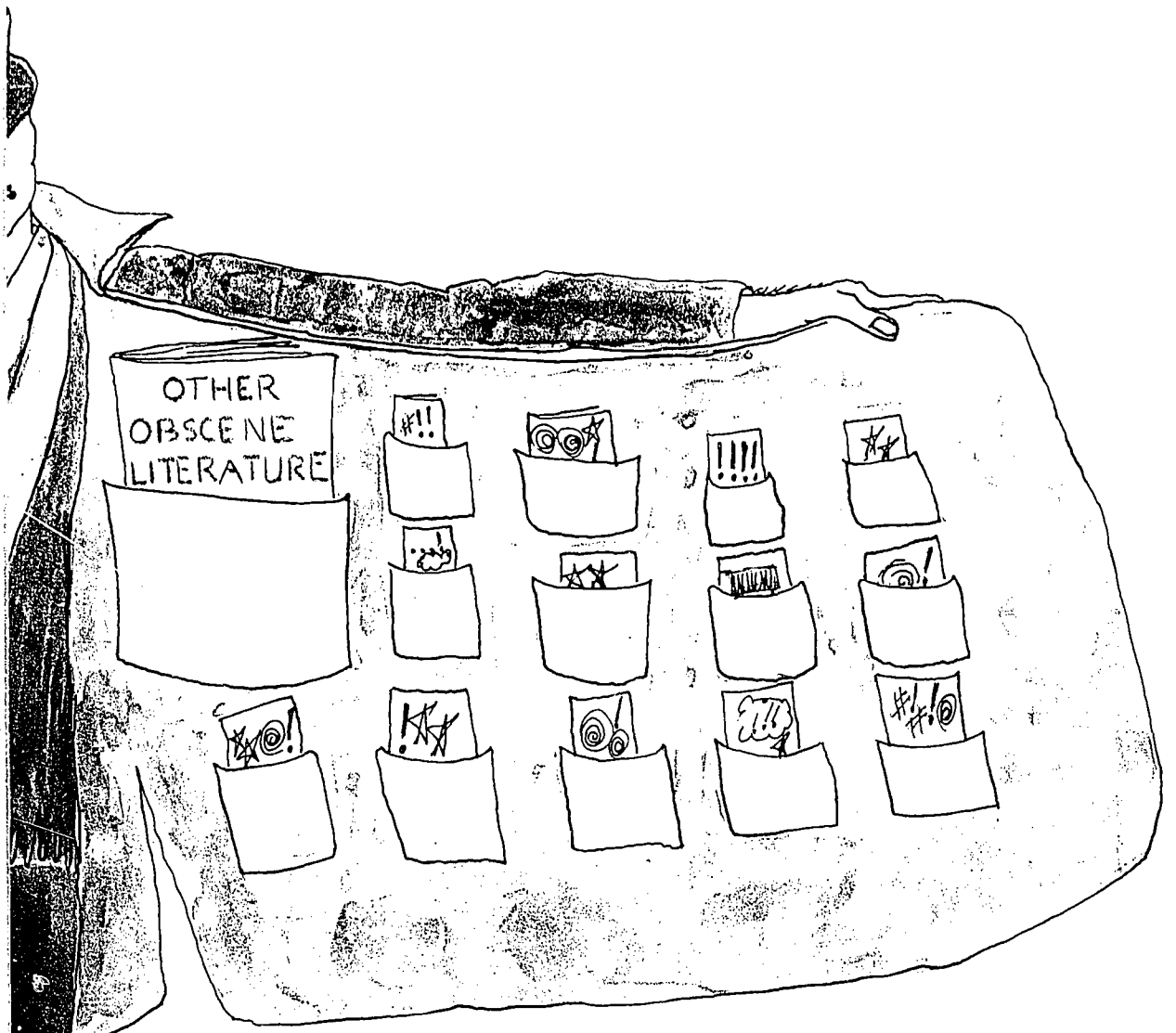

impressed on my children at bedtime that there was to be no mutilation of media at Archimedes' Principle Elementary School by any of *my* children. "What's that mean?" asked one. Before I had a chance to answer, the other said, "It means you don't put your finger in the pencil sharpener and turn the handle any more."

Well, I read the handbook late into the evening. By the time I had gone through it twice, it was a mass of checks. Here were some of the discrepancies that made me nervous, in view of my RESPONSIBILITY!

Section 2, No. 11: We consider disciplinary training to be primarily a parental responsibility and expect the student to respect authority when he comes to school. Be firm. Be the parent who dares to say NO!

And then:

Section 5, No. 8: Parents frequently request special permission for their children to attend a religion class during the year. We regret we are unable to grant this. Moreover, we reprove those parents who de-

liberately disregard our disapproval and take the child out of school for this purpose.

Now, I mean what parent is going to endanger his child's reading readiness by *deliberately disregarding disapproval?* Anyway, that passage told me I had better implant respect for authority in every way possible—with the exception of church and school. In addition, I was to be a parent who dared to say NO. ("No, I won't, no I won't," I screamed in a nightmare in which the Principal of Archimedes' Principle School ran my finger through the pencil sharpener for refusing to pay my child's library fine.)

Well, I read on, confused but determined.

Section 2, No. 11: Instruct your child NEVER TO RIDE WITH A STRANGER!

But:

Section 3, No. 5: In the event of a sudden rainstorm at dismissal time, a teacher may ask a driving parent to transport walking children home.

Section 6, No. 1: We are proud of our flexibility at Archimedes' Principle. We feel we are open to the needs of all children. . . .

Then:

Section 7, No. 2: All children eating lunch at school must remain in the cafeteria during the entire lunch period. Tickets will be sold on Mondays only. Charging lunches causes additional bookkeeping and is discouraged. When a child forgets his lunch or lunch money, he will be asked to call home. If a parent is unable to bring the lunch or money to school, then the child may charge.

And:

Section 10, No. 3: Please do not request special permission for children to ride the bus to scout meetings, music lessons, etc.

And:

Section 3, No. 4: Special requests for children to enter the building before school and to remain in the building during recesses and lunch hours must be made in writing. A written request should be sent for each day.

And:

Section 4, No. 1: Teachers or children will not be called to the phone during class hours except in case of emergency.

There were more examples of flexibility, but I became too discouraged to check any more. I understood it to mean that Archimedes' Principle Elementary School was flexible in case of emergencies. At other times, I was unclear.

Then there was this pair:

Section 9, No. 2: Punctuality is the child's responsibility.

Section 6, No. 4: Parents are not to permit their children to arrive at school before 8:25 or later than 8:45. Chronic tardiness is a habit that parents should discourage.

Well, there is no need to go on. I read enough to know I was failing in my RESPONSIBILITY! I couldn't grasp the "school situation." And I never did learn from the Handbook how to "encourage your child to understand himself."

It was during my fourth and last reading that I cried. It was a small suggestion, the kind that escapes you during the first three readings:

Section 12, No. 6: Be consistent. Don't say yes to one thing one day and then no to the same the next. THIS IS VERY IMPORTANT. Erratic guidance confuses the child and decreases his respect for authority.

As I said, I cried.

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IN 1969, the National School Public Relations Association published a booklet, *Education's New Language*, which opened with the statement, "So rapidly have changes come about in education that a new language has sprung into being."

As a result of this new language, mass communication is rapidly becoming MESS communication and it is involving those on all rungs of the ladder from the President of the Board down through the ranks to the parent and pupil. Translation has become a necessary way of life.

Any day of the year, choice correspondence can be found in any educator's file basket. And the following examples, alas, might be among them:

MEMO TO TEACHER B FROM THE PRINCIPAL:

An in-depth study of lesson plans for the next period reveals many excellent points; however, interrelationships among experiences are weak and do not reflect adequate concern with neuropsychological ability to organize these experiences.

(Translation: I don't like the plans. Besides, I have a copy of the same book you used to copy the fill-in-the-blank exercises.)

Y'Vonne B. Richoux is Principal, Edward Hynes School, New Orleans, Louisiana.

DEAR PARENT:

Susie is a kind, cooperative girl who gets along well with others. However, her innate neurological integration is immature and we must be patient with her progress.

(Translation: Susie is stupid, but at least she doesn't disturb the class.)

MEMO TO LIBRARIANS:

Effective immediately, all school librarians will assume the title of Department Head. At this time, however, the need for continued vigilance of budget economies does not allow for monetary consideration or additional assistance.

(Translation: No clerk; no raise; just longer hours.)

MEMO TO ALL TEACHERS:

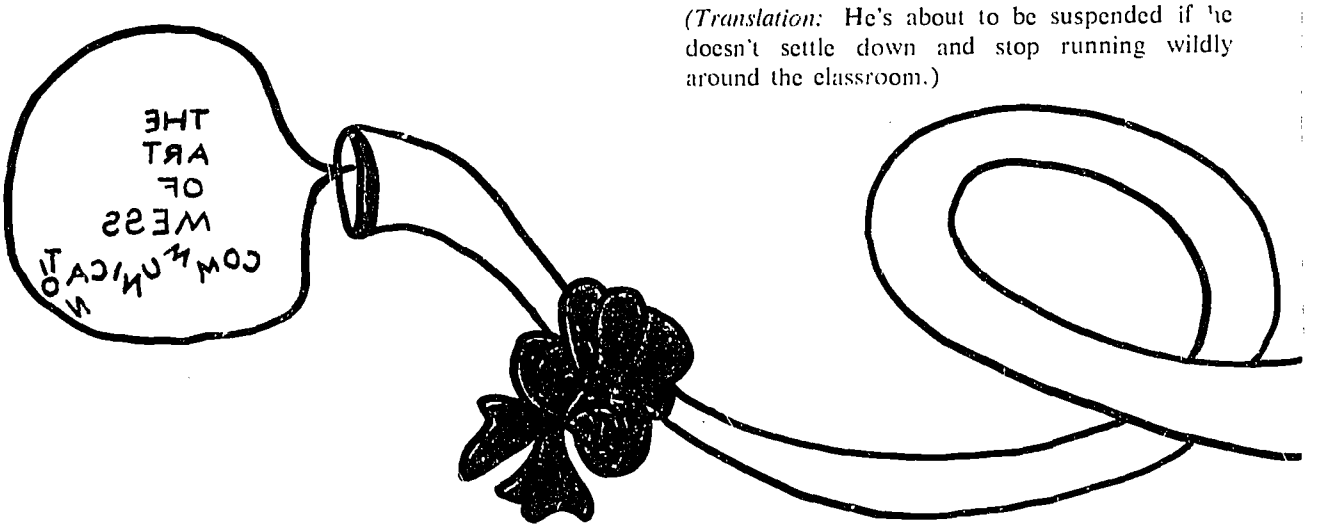
The organizational pattern utilizing cooperative teaching has been developed after considerable research and consultation with teachers, recognized authorities, and central administration. This pattern is to be implemented immediately.

(Translation: Two days ago word was received that the visiting committee arrives Monday and expect something new. So two teachers, the superintendent's secretary, and I threw this plan together last night before bridge.)

DEAR PARENT:

Your assistance is requested in helping to channel your child's spontaneous ebullient behavior into more desirable patterns.

(Translation: He's about to be suspended if he doesn't settle down and stop running wildly around the classroom.)



MEMO TO ALL PRINCIPALS:

You are requested to attend a meeting at the Central Office at 4:00 p.m. on Monday.

(Translation: If you don't accept this request, be prepared to submit a notarized statement giving the reason why you weren't there.)

MEMO TO ALL TEACHERS:

It is my sincere desire to improve articulation and to maintain adequate routes of communication. You are to be guided accordingly at all faculty meetings.

(Translation: You may now say "yes" or "no" at the meeting instead of just shaking your head.)

DEAR PARENT:

After careful study and thorough evaluation, we have assigned your son to a compensatory education program for sixteen-year-old pupils.

(Translation: No, he doesn't get paid for learning how to read *Dick and Jane.)*

DEAR PARENT:

It has been noted that your child has an unusual imagination and rapid creative thought.

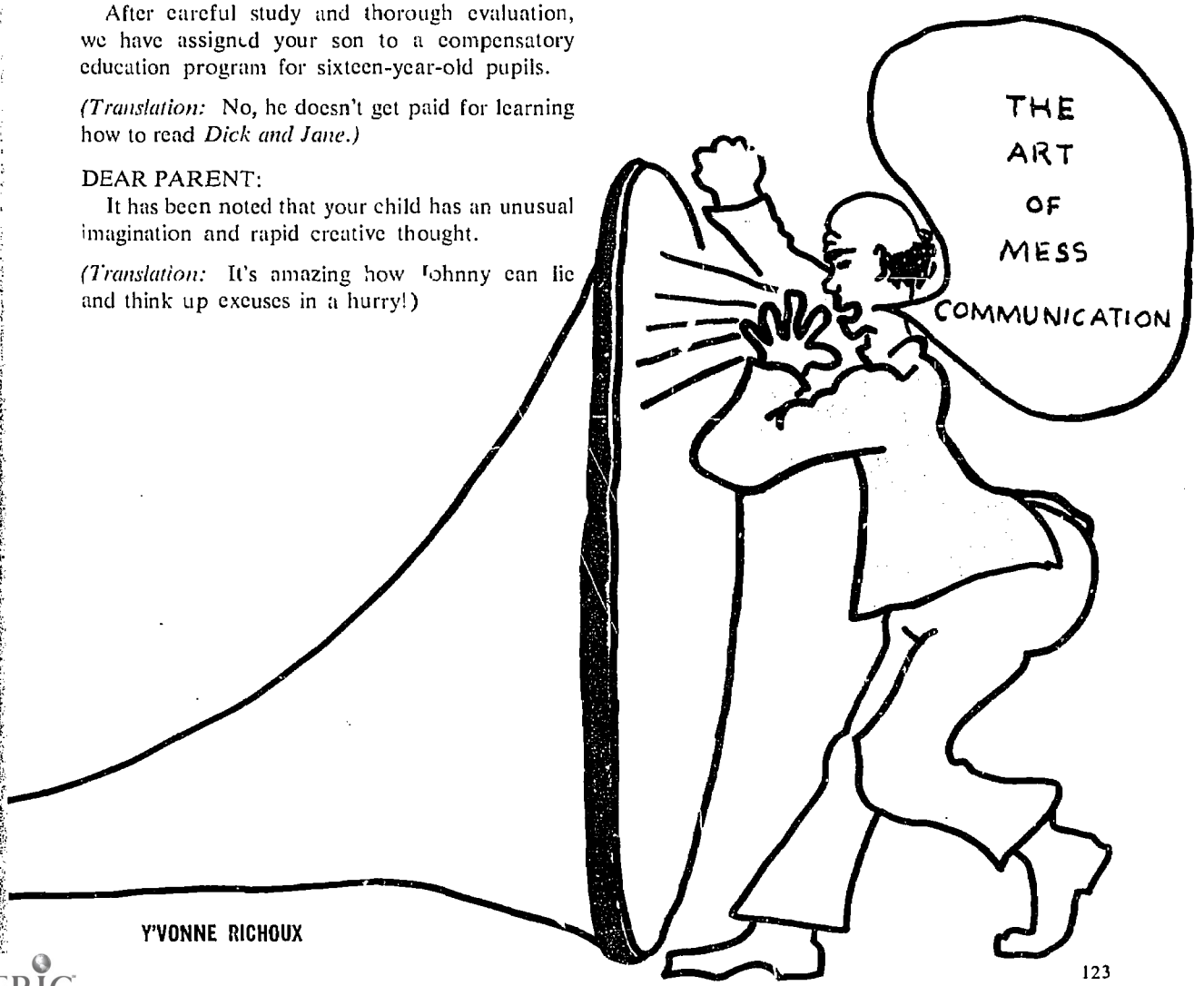
(Translation: It's amazing how Johnny can lie and think up excuses in a hurry!)

DEAR TEACHER:

I do not wish you to assign the viewing of National Geographic Television programs such as "Animal Behavior" to my child without my approval. The way animals behave may not be fit viewing.

(Translation: These programs are shown at the same time as "Horror Science" and we have only one TV set.)

Moral, if any: Say what you mean, but not at the expense of clarity. After all, the reader has a responsibility; let him learn the skills of translation that mess communication requires.



YVONNE RICHOUX

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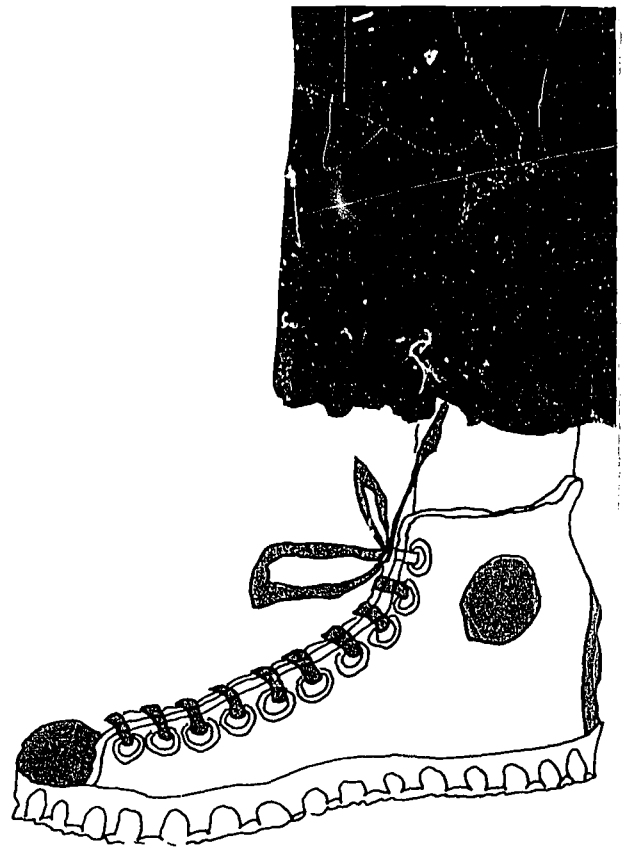

IT is the purpose of this article to point out the remarkable progress that has been made in dehumanizing the elementary school in order to establish its rightful role as a college preparatory institution. Astute observers have realized for some time that university administrators have captured the free spirit of the elementary school and inseminated the musty halls of higher education with the stolen seeds of youthful freedom, exuberance, and a passion for Doing One's Own Thing. In a spirit of cooperative reciprocity, the elementary school has critically reassessed its traditional program of nonsensical juvenile prattle and has assumed the responsibility for adopting the public-accepted ideal of a college education for all—with the early introduction of a collegiate style, a collegiate outlook, a collegiate way of life.

Altho igh this close relationship between higher education and the elementary school has not yet become distinctly apparent to the general public, professional educators have long recognized and easily identified the influence of the elementary school philosophy on the behavior of today's college student. The discerning educator has penetrated the facade of placards, rebellious demonstrations, interference with administrators, and demands for unsupervised dormitories—and has recognized them for what they are. The placards are merely a reflection of the students' early elementary school training in making posters; the demonstrations are obviously just extensions of earlier activities like "field days" and "playing hooky"; the penchant for interfering with school administration is a harmless throwback to their earlier preoccupation with "playing school"; and the yen for unsupervised dormitories is merely a more sophisticated version of playing house on a grand scale—a really wholesome boy-girl relationship which should warm the cockles of the hearts of all of us. Despite the sharp and thoughtless criticism of a number of detractors of today's collegiate campus setting, professional educators have been delighted to see this magnificent display of bare-footed, long-haired, idealistic Huckleberry Finns Being Relevant, Telling It Like It Is, and Being Themselves. It has been a refreshing and reassuring experience for many parents, too, who have visited campuses and have seen for themselves that the children have not drifted into distant adulthood but have reverted back to carefree, innocent, and childlike ways of yesteryear—the girls with their playsuits, their miniskirts, and their delightful blue jeans smeared with the merry symbols of childhood; the boys with their beautiful long tresses, handsome faces unspoiled by the edge of a razor blade, shapely legs tightly encased in colorful trousers, eyes shining with delight as they stroll along the campus path pondering the magnificence of a world that has not yet cursed them with the fate of The Establishment and its Materialistic Grubbing from Nine-to-Five.

The function of the elementary school as a college prep is to instill in the student a set of permanent, fixed, and basic values. This function has been singularly and successfully implemented in connection with the arts. For example, the simple and beautiful music of early childhood was once cruelly swept away from the young adult's repertoire as he proceeded into higher education. It was replaced with intricate and complex melodies, often composed by foreigners, and it frequently led

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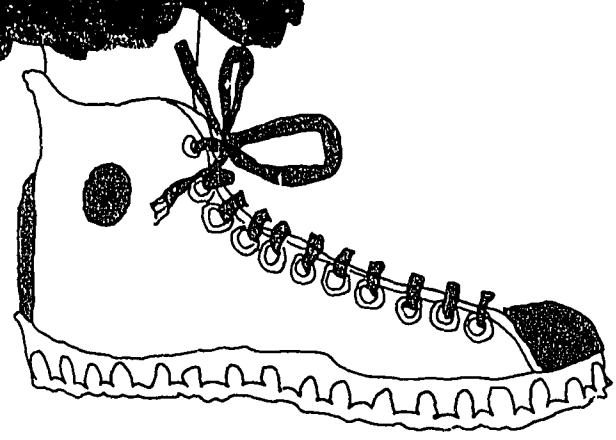
THE ELEMENTARY SCHOOL AS A COLLEGE PREPARATORY INSTITUTION

COMMENTS FROM AN ELEMENTARY SCHOOL PRINCIPAL

BENJAMIN MINGLE



many impressionable college students into a questionable and unwholesome interest in chamber music, symphonies, and, in extreme cases, even opera. Today's college student is far more strongly oriented in the healthy simplicity of the delightfully primitive musical designs of his early youth.

In the field of literature today's college student is obviously loyal to the literature of his early childhood. Collegiate enthusiasm for prose and poetry of its own taste, despite the claims that it is a type of pornographic Mother Goose, is a tribute to the collegian's fidelity to his early learning. Nor have our college students forsaken their attachment to earlier concepts of artistic value in drama. Like their elementary school counterparts, the true collegians remain rabid enthusiasts of the macabre, the grotesque, the fanciful, the occult, and the bizarre. It is a tribute to our elementary school teaching techniques that they produce such lasting tastes.

Much more could be said, of course, about the successful influence of this preparatory institution on its collegiate parent. But how has the elementary school adapted itself to its role? What adjustments have been made in response to its call to greatness in this connection? What has the elementary school accomplished in specific areas, not to speak of the acquisition of the true collegiate spirit? It must be clearly emphasized that the necessary adjustments are not easy to make. Various humanizing influences have been at work undermining the character of the elementary school since its inception; these sneaky forces continue to harass sound educational leadership at every turn. Progress has been made, however, and it is this progress to which we should optimistically address ourselves.

Among the most promising trends toward complete dehumanization is the increased size of elementary schools. Only in a very large elementary school will one find sharp and truly impersonal qualities of facelessness, namelessness, and mass efficiency. Through sheer size alone, a school is entitled to a number of office personnel, a maze of specialists and departments, a variety of telephone numbers and extensions, and many administrative positions. This array has a wholesome and disarming effect on patrons and pupils alike, espe-

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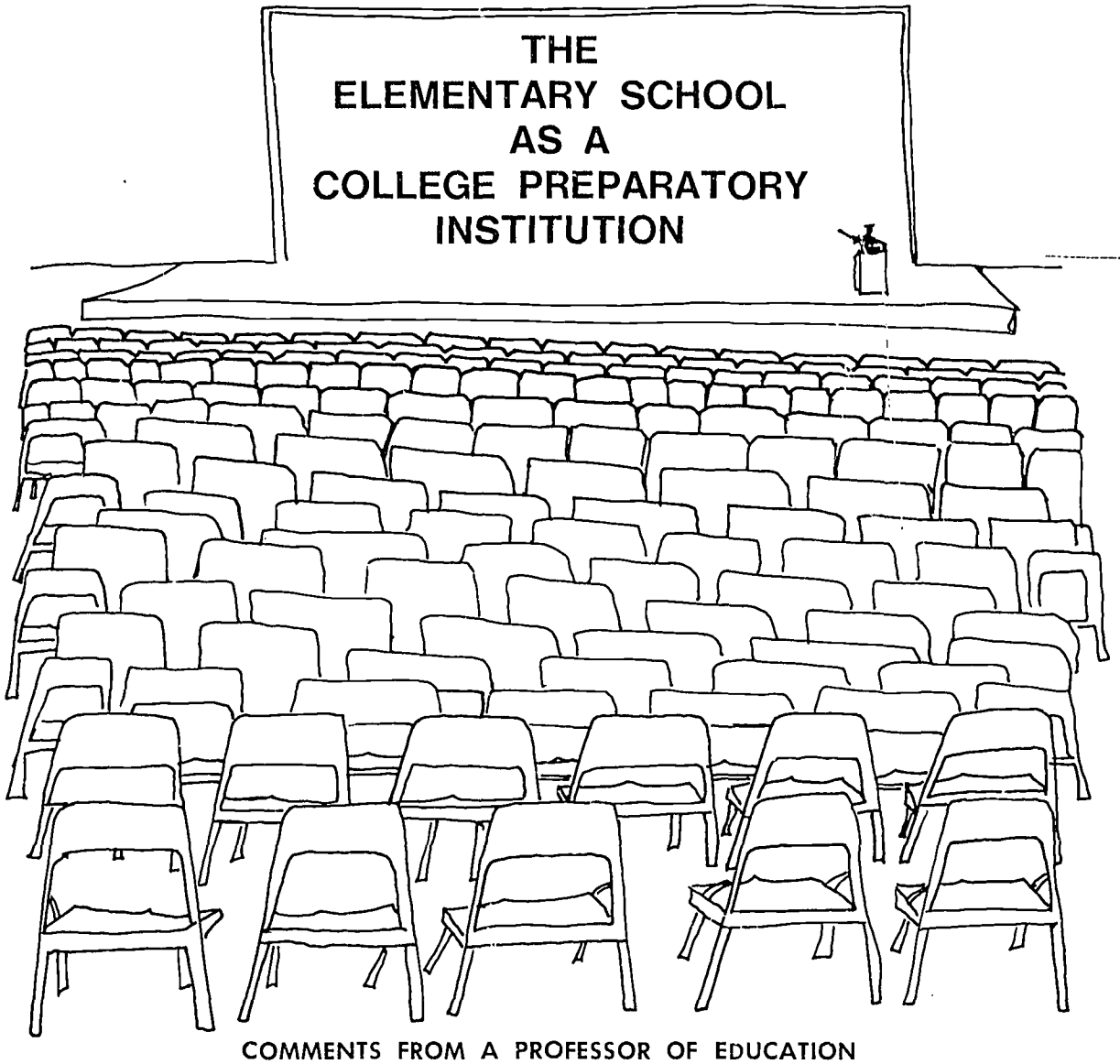
cially when they attempt to confront the school with a problem. It is felt that this is excellent preparation for the experiences the students will later enjoy during their college careers when they attempt to matriculate, to seek guidance, to drop a course, to deviate from the established program, or to obtain a transcript.

In the matter of elementary school staffing, most observers have already recognized the emergence of a variety of plans that are similar to those of the college with its hierarchy of professors, associate professors, assistants, and the like. One of the most popular plans is termed *differentiated staffing*, and it can be so structured as to discourage children's monstrous propensity for identifying with one single teacher. Elementary school teachers have been quick to realize, just as their university colleagues do, that there is comfort in working as a team with students. There are always a few students who have serious problems which they will inevitably share with teachers unless the staffing plan is designed to discourage such nonsense. In that connection, there is an obvious parallel between the collegiate dean and the elementary school counselor, each of whom is employed to cope with the difficulties of individual students who are reluctant to grapple with problems independently. Elementary school counselors, as in the case of collegiate deans, should be provided with heavy administrative responsibilities so that they do not become involved in close interpersonal relationships with school troublemakers.

The elementary school has made remarkable progress toward complete acceptance as a college preparatory institution in the celerity with which it has accepted and complied with accreditation criteria. Dancing to the sprightly tune of the accreditation fiddler, the elementary school has adjusted the height of its lavatories, tuned its fire alarm bells to concert "C," painted its blackboards green, forbidden the custodian to hang his overalls in the boiler room, and arranged for the classification of each of its students with an IBM card which categorizes him with complete precision and finality. Once a harmless, esoteric adjunct of higher education, accreditation standards have become the deadly weapons of a newly conscripted elementary school army of technicians who could someday unleash the power of behavioral objectives, certification standards, and staff evaluation procedures on whole populations without regard for civilian noncombatants. The large universities are vying desperately with each other for the graduates of the elementary schools whose accreditation is based on the most rigorous standards. This competition has given rise to some unusual and interesting situations. For example, we understand that one elementary school has entered into an arrangement with Farwright University for the advance matriculation of its fourth-grade Busy-as-a-Bee group. An ungraded school has been selected as a training ground for college presidents, with full professors from most of the large Eastern universities participating as consultants. The effect of this close working relationship has been stimulating and rewarding to the participants. The children are delighted with their recognition and with their right to wear their chosen college's beanie in its college colors.

On a less optimistic note, it must be admitted that the elementary school has been somewhat less than successful in reaching its intended goals in the area of basic pupil behavior. In this sensitive aspect there are some insidious humanizing forces at work. Although these forces seem harmlessly rooted in tradition, it is quite likely they are being encouraged by deliberate design on the part of parents and other reactionary groups. In spite of the concerted effort of specialists, consultants, technicians, and behavioral experts, boys and girls persist in their childish admiration for teachers, for parents, and for authority figures. They cling to infantile notions of morality, respect for rules, and a somewhat inhibited code of behavior. It must be conceded that the elementary school, as a college preparatory institution, has been altogether ineffective in breaking down the children's proclivity for regular meals, regular hours, shoes and socks on their feet, and the many other important earmarks of their immaturity. The boys seem unwilling to wear beads, gaudy jewelry, or even long hair. The girls appear to compete with each other for neatness and attractiveness of dress, and they are stubbornly devoted to fixed notions of cleanliness. On the other hand, why should we dwell on this one note of failure? Someday, through maturation and strong encouragement from their society, these unpredictable, nonconforming, questioning, and seeking youngsters will eventually reach college and become the kind of predictable, conforming, and omniscient students of whom we can all be justly proud.

THE ELEMENTARY SCHOOL AS A COLLEGE PREPARATORY INSTITUTION



COMMENTS FROM A PROFESSOR OF EDUCATION

NICHOLAS F. TROISI

"And most important, always remember that we are here to help the children prepare for the colleges of their choice."

THE first faculty meeting of the year at College Preparatory Elementary School was in progress and questions were in order.

"Mr. Principal, I am new here," the blonde first-year teacher said, "and I don't know the procedure, but I wonder if your last statement means that I will be expected to teach mostly by lecturing as my college instructors did?"

"Definitely. The only way our students can be successful at the collegiate level is to hear lectures now so they can become good listeners and note-takers. And I might add that the sooner they become accustomed to it, the better. Moreover, we haven't demanded enough of our students

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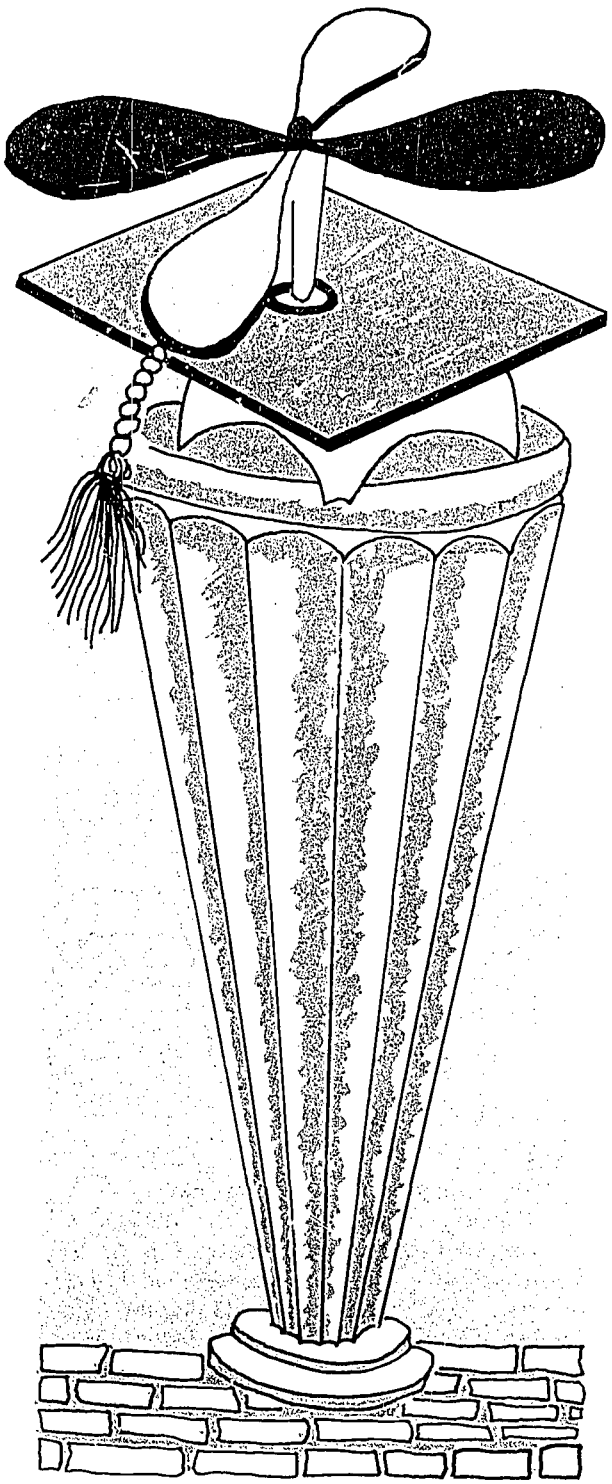

up to this time. They will eventually be doing college work and we should prepare them for it as soon as possible."

"What if they ask me questions while I'm lecturing?" the first-grade teacher persisted.

"Ignore them until the last ten minutes of the class period. That should be enough time for their questions."

"What am I to do about homework?" the kindergarten teacher queried.

"I'm glad you asked that question; I forgot to mention it earlier in my remarks. Homework is very important. When these students go to college, they'll be expected to do two hours of work outside the classroom for every class hour. We can ready them for that now. Perhaps an hour of homework for each class hour will be enough, at least in kindergarten. And the parents will appreciate it if the children can do the homework by themselves."

"What's the procedure for recess?" the sixth-grade teacher asked, thinking of her restless charges.

"Again, when the students get to college they'll have to be on their own. It's never too early, we believe, for children to assume responsibility as mature citizens. Therefore, you will *not* have to supervise them. The students will be expected to return to the classroom when it's time, and they should return without a reminder since they'll be expected to go to class in college at the right time without supervision."

"Shall we continue to grade papers and keep attendance on the same basis as last year?" asked the third-grade teacher.

"As you know, each teacher has academic freedom in this matter according to his beliefs. Nonetheless, we have agreed as a faculty that knowledge is the only important factor to consider when grading a paper. Spelling, punctuation, and grammar are the concern of only the English teacher."

"Do I have to turn in daily lesson plans?" This question came from the very pretty fifth-grade teacher who at the moment was thinking of her date that evening.

"If you are not here, no one will substitute; so lesson plans are not necessary. Since you are a *tenured* teacher, the students will be obliged to wait ten minutes, but they'll be free to leave if you don't show up by then. After all, I'm sure they'll have library work to do."

"How long will class periods be this year?" continued the fifth-grade teacher.

"Developmental specialists tell us that the student's attention span is approximately ten minutes. However, to get them ready for college, our class periods can be no shorter than 50 minutes."

At this point the new fifth-grade teacher launched into the questioning again. "In what areas should we present courses? Does it depend on the age of the child?"

"So that they can make proper choices in college, we shall allow them to select those courses at their grade level that they feel will help them achieve their educational goals. Of course, they should not—except under special circumstances—select Social Studies II before Social Studies I. But in each grade, they must have a minimum number of courses in the humanities, the social sciences, the physical sciences, the natural sciences, and mathematics as determined by their faculty advisor. You might check the Ivory Tower University requirements to see if there are any areas you are not presenting to the class."

"What criteria should we use for promotion to the next grade level?" asked the third-grade teacher, highly conscious of standards.

"That's very simple. When the student has accumulated enough credits and quality points, he is considered a member of the next grade level."

"How many absences from class are allowed?" the older sixth-grade teacher asked.

"The same as our local college—three. For each class absence over that maximum the student's grade for the course will be lowered. In this way, he'll not only be ready for the cut system in college, he'll learn discipline and responsibility."

"I'm curious—how do you select faculty to teach in this school?" the first-grade teacher asked, by this time totally overwhelmed.

"A master's degree will do if he's working on his doctorate; a bachelor's only if we can find no other qualified personnel. After all, we feel sure that if a teacher knows the subject matter the children can't help but learn. A doctorate in a subject matter field will help him to provide our students with more information."

"I noticed that reading is not offered," ventured the recent education major graduate timidly.

"No indeed. Please remember that the elementary school exists to prepare children for success at the university level, and reading is not offered as a course in higher education. I'm sure you'll agree that it's a waste of the student's time to take an elementary school subject that isn't taught at the collegiate level. In any case, the student certainly should be able to learn to read on his own, if he's interested."

The fourth-grade teacher, whose background was in guidance, could no longer keep silent:

"I've been listening carefully to this discussion and I haven't heard *anything* about helping students with human relations, personal hygiene, emotional adjustment, or study habits. What do I do about these areas?"

"Children are not graded in any of these areas. Remember we're interested only in academic areas. These other concerns are merely frills. As I said in the beginning, parents expect us to prepare children in the elementary grades to earn a bachelor's degree by getting passing grades in the academic disciplines taught at the university level."

"What is the procedure for curriculum changes?" the hopeful kindergarten teacher inquired.

"First, an outline for a new course is presented to this faculty. If the new course is approved, the outline goes to an educational system senate composed of two elected teachers and two elected students from each of the three elementary schools and the one secondary school of this school system and six professional staff members appointed by the superintendent of schools. Also included on this program development body are eight professors from Ivory Tower University. If the senate approves the course, the recommendation goes to the faculty of the University for a final decision. Only when the proposed course is approved by the University faculty can it be offered to our students."

After a long silence and then the bustle of departing educators, one last question was heard, "Will we have the same goals next year?"

The principal paused, thought for a moment, and then replied, "Well, we will have to make a survey of college offerings and then reevaluate our objectives."

The bells from the new gothic campanile began to chime as the principal looked out the window toward the quadrangle and envisioned future kindergartners, wearing their blazers and freshman beanies, solemnly changing classes.

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THE world of education has learned a new word, and we are beating it to death. The magazine writers, the Big Dog Lecturers (BDL), point to the dropout rate and loudly insist that we fetch relevance into the instructional program. This day-and-night pressure assumes that no relevance is now present in America's classrooms, which may be true, or at least partly true. We can't really tell until we define what we mean by relevance. Many of the people who are talking and writing about it seem to be saying: If what you're teaching children isn't something of immediate concern to them, then it isn't relevant. If what you're teaching children doesn't relate to the environment they live in, then it isn't relevant.

Although I'm not the first to ask this question, I still want to know: *Relevance to what?*

We used to be attracted to the unusual and the irrelevant. At least, this was so in the old days down at Kumquat. For example, what relevance, if any, existed between life on the pampas and life in Kumquat? *There* was a real gap to be bridged! Life in Kumquat seemed as dull as the Leatherstocking Tales; life on the pampas appeared full of adventure, full of the unexpected, full of the irrelevant. We loved to read about life on the pampas, even picturing ourselves easily learning

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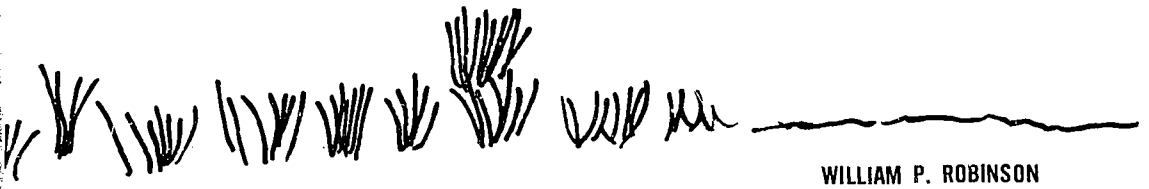
RELEVANCE?
BAH! HUMBUG!



WILLIAM P. ROBINSON

Spanish, and riding horses that responded only to commands expressed in Spanish. We read avidly about any faraway place and people, despite the fact that our hopelessly inadequate teachers never worried terribly much about relevance.

As a matter of fact, most of us down in Kumquat weren't too sophisticated—but we were *curious*. We lived in daily curiosity about what other people did, what other children did, what happened in those places where we weren't—and there were millions of places where we weren't. Relevance didn't count for much, except for a sort of evanescent relevance between what we didn't know and what we did know.

What we did know occupied only a half bucketful of cubic footage; what we did *not* know took the whole universe to hold. Arithmetic ranked high in our non-knowledge, and we had a different lesson every day. Those previously mentioned, allegedly inadequate teachers established a close association between an increase of arithmetic cognition and the alternative of assorted dire threats. The awareness of this kind of relationship came to us in our native tongue and usually in words of one syllable. We solved early the mystery of this relevance. For example, we learned multiplication so well that any kid hearing any form of the word *times* immediately began to multiply orally—loud and clear (loudly and clearly?). Old Pavlov and his dog had nothing on us.

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Yet it still remained true that the unusual, the bizarre, the unexpected, and the irrelevant were what dominated our interest,. rather than the usual, the expected, the ordinary and the relevant. The curriculum, you might say, was not meeting our needs. One recalls the classic cartoon favored by journalists universally—the cartoon that showed us an unplugged fire hydrant throwing a four-inch stream of water over an astounded dog. The cutline for this famous pen-and-ink sketch read, "THAT'S NEWS!"

Not only in Kumquat in the old days but even now in this new and later day, human beings are attracted by and tend to be interested in what is not supposed to happen rather than what is supposed to happen. Fortunately or not, good or bad, the irrelevant often attracts us more than the relevant.

Plato is said to have averred that when teachers strive too assiduously to establish mere relevance, the result often is the establishment of relevance without any intellectual development. Well, maybe it wasn't Plato. Maybe it was Marcus Aurelius. Or Comenius.

Further rumination causes one to wonder how valuable a prize should be awarded someday in our vast nation to the teacher developing any kind of tenuous relevance to real life while using those gifts from Olympus or other such gems. For that matter, what possible relevance—in the educationist's sense—can be found between eighteenth century revolutionary America and the dull, hourly plodding in Kumquat? Absolutely none. But in Dr. Quattlebaum's era in Kumquat, all of us read with nervous breath and snapping eye about the marvelous exploits of George Washington and Nathan Hale and Mad Anthony Wayne and the renowned naval commander who, with death or defeat almost certain, proclaimed, "I have not yet begun to fight!"

This was tangible compensatory education, Old Style. As compensation for the drudgery of learning to read, we were permitted to read some whopping good yarns that happened to be both interesting and real. Who cared about relevance?

If you demand relevance, you'll have a hard time establishing some between life in Kumquat and the sagas of old. Nevertheless, every male pupil and most females stood in line to get a chance to read, in modern English, about Beowulf. That guy Beowulf had the strength of ten men! It said so in the book! But, of course, *Dot and Jim* is a much better book for the child's happy, carefree reading today. Old Dr. Quattlebaum, however, would have "flang" it into the stove.

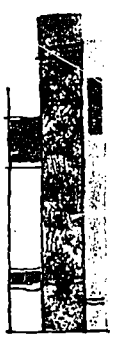
For many generations, this country brought up its young on stories of Valley Forge or John Paul Jones or Benjamin Franklin or the Alamo or Gettysburg or Vicksburg or the massacre of the Seventh Cavalry or the exploits of the Third Infantry Division, and so on. But what now? We strive for relevance. We sneer at "dull facts." We piously deprecate violence in children's reading and force them to swallow, for example, stories like the one depicting the glorious adventures of a bicycle thief, and how his thievery was rewarded. This little oracle from Delphi is in an often used children's book, if you want to see for yourself.

There must be some message in this particular situation that some of us hardheads fail to grasp. Dr. Quattlebaum would have spoken rather harshly and forthwith compelled the pupils to study their lessons, inasmuch as he was hopelessly addicted to mere subject matter. Poor old Dr. Quattlebaum thought that the school existed to foster the intellectual development of the pupil.

Far more deleterious results obtain from an enforced perusal of an encomium on bicycle theft than from reading about alleged violence. This country was built on violence. From the time western Europeans first landed here, they lived with violence almost daily. Repeatedly, the American people have fought against violence from the outside, and once, for four years, Americans fought each other and again saved our nation.

On the other hand, there are evidences of sick violence in our world today. Any good teacher deplores sadism, masochism, or any other manifestations of sick violence. But he doesn't ignore it, and he doesn't squelch a child's need to try to understand what's happening in our country today as well as what has happened in our past. Mostly, however, teachers are passing out the history books so that the young may read about the struggles that created and maintained our nation. From these accounts—the way we continue to present them—our young will discover, at least temporarily, that right wins over wrong, justice triumphs over injustice, freedom over anarchy, and our country over her enemies!

Relevance? Bah! Humbug! You get back into that classroom and study your lessons!



NEW BOOKS

a review by
HAROLD J. McNALLY

Educational Flatlands: The Restoration of Dogma. R. Thayr Worster. West Sproville, U.S.A.: The John Birchrod Press, 1970. 246½ pp. $8.91 today; tomorrow, who knows?

The past few years have witnessed a spate of writings which dwell in sentimentally maudlin fashion on the need to "humanize" (as they term it) education. These articles fairly drip with concern for the "damage" we may do to the child being miseducated in our schools. The softhearted approach to education that they advocate would rob our schools of rigor, of discipline, and of firm sensibility; and would lead us down the primrose path to educational bankruptcy.

Amid this morass of sentimentality, it is refreshing to come upon Mr. Worster's clearheaded and forthright statement of a contrasting educational position. His provocative book is focussed on the kind of education he considers to be necessary for the survival of our nation as we know and love it. With rare insight, he points out that society is increasing greatly in complexity, diversity, and crime. Our national leaders are beset by impudent dissenters, who have the effrontery to raise embarrassing questions about the policies formulated and implemented by their betters. Worster brilliantly observes that the welfare of the nation immeasurably transcends the petty peeves of any individual or minority group, such as those who prate of "individual rights," "police brutality," and censorship of the news media. "Let us thank Providence," he writes, "that the destiny of our great nation is not in the hands of these fuzzy, wishful thinkers who question the judgment and integrity of our capable military leaders, and who object noisily and naively to our valiant struggle against the Communist juggernaut that is at our very doorstep in Southeast Asia." He sees clearly (as did the eminent Austrian activist-philosopher, Schicklgruber) that this calls for a powerful government to preserve law and order, restore our national pride, and regain our sadly deteriorated position of power and dominance in the world.

The Program We Need

To help build the monolithic unity we so urgently need, he proposes a masterfully conceived "Educational Breakthrough." As he develops it in Chapter 2, this consists of a program which branches into two tracks. He maintains that, on the one hand, we require a program deliberately designed to train leaders for the central determination of national goals, the efficient achievement of them, and the control of those subversive groups that would place their own objectives and notions above those of the nation. On the other hand, he maintains, we also need a program for the vast majority of our people who lack the attributes of leadership. Their education should develop them into loyal followers, skilled workers, and patriotic citizens with the wisdom to support their leadership. The author points out the imperative need for implementation of his suggestions:

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It is obvious that our schools are not teaching the sanctity of the law, respect for elders and superiors, and patriotic love and support of one's country and its policies. Otherwise, we would not observe in our youth the reprehensible and alarming decline in seemly obedience and in the unquestioning respect for authority that is the cornerstone of our freedom. All around us we see insolent attacks on our national policies, on our noble defense effort, on our minions of law and order, and—yes—even on the actions and pronouncements of our President, himself. Unless we move speedily and decisively, the way of life we have all known and cherished will soon succumb to the Communist-inspired advocates of socialistic equality and the license they call "individual rights." (p. 17)

Selecting the Leader Corps

In Chapter 3, Worster develops the outlines of the selection process for the leadership group that is so urgently needed. The rationale for the selection of this Leader Corps is set forth with irrefutable logic:

> There are three classes of men: the intelligent, the ambitious, and the majority. Our desperate need for leaders requires that we seek out and develop that tiny, intelligent, and ambitious percent of our masses who are capable of being prepared for the imposing, magnificent, and demanding tasks of leadership. They are not of common clay and should not be educated as such. In the early grades they should be grouped in special classes so they will be untrammeled by plodding lesser lights in their preparation to wield the reins of leadership. In later grades, they should be educated in separate schools, with a curriculum well designed to train them in the attitudes, skills, and behaviors of leaders. Using proper criteria and techniques, we can identify with confidence those children who should be culled from the common herd and prepare them for the wise, strong, decisive leadership that is needed for an orderly, well managed, and loyally obedient society." (p. 23)

He then addresses himself to the criteria for the selection of the leader trainees. Realistically he notes that this selection probably can be done no earlier than the primary grades, given the limitations of existing tests and the difficulty of access to preschoolers.

Worster suggests various criteria and techniques for identifying leader potential. Obviously, tests of intelligence and reading would be helpful, but other criteria are more important and valid. Aggressiveness, for example, is essential. This would be revealed in the consistent winners of such games as "King of the Hill" and in responses to such sociometric questions as, "What boy (or girl) would you like to have on your side in a gang fight?" Or, "The boy (or girl) I am most afraid of is . . . ." Evidences of decisiveness and self-assurance should be gathered. These would be revealed through the observation of youngsters to identify those who can come promptly to a decision without time-wasting gathering of facts or the vacillating exploration of "different sides" of a question. Evidences of affinity for power should be sought by noting those who consistently dominate their fellows or who force or cleverly insinuate themselves into positions of leadership and power. Political acumen is another important criterion. Those who are observed to be able to manipulate the situation and their fellows to achieve their own purposes and who can shrewdly shape their objectives to that which is popular and easily achievable are prime candidates. These illustrations are only suggestive of the rich lode to be dug (he calls a spade a veritable shovel!) from Mr. Worster's unequivocal and insightful work.

He urges that we lose no time in initiating the program, pointing out that "The children now in our elementary schools will be ready to assume adult leadership responsibilities by 1984. By embarking on this program now, we can mold their leadership behavior to serve well the objectives of an orderly, no-nonsense, rational state." (p. 70)

The Leader Corps Training Program

The educational program proposed for the Leader Corps in Chapter 3 is rigorous indeed, focussing on three categories of studies. The first of these is the *Social Sciences*. This area would feature Political Science (how to exercise power to achieve state objectives and to keep the society under control); Economics (how to manipulate the economy to achieve political objectives); and Sociology (how to control social organizations through an understanding of their internal dynamics). Second would be the *Behavioral Sciences*. This would include close study of the control of human motivation and behavior by means of such techniques as Behavior Modification, Operant Conditioning, and the varieties of the emerging chemical approaches to the problem of mind control. The third group would be the Communications Skills and Arts. Here there would be particular reference to uses of the mass media to further governmental purposes, the technology and strategies of electronic monitoring of the private moods

and opinions of the citizenry, and the psychology and techniques of persuasion.

The leader group members would have planned associations from time to time with groups of the "Support-Follower" mass of students. These would be situations in which there would be opportunities for members of the Leader Corps to learn the leadership role through practice. Likewise, the others would be learning followership and respect in these situations. The outstanding members of the Leader Corps—the *crème de la crème*—would attend Premier University. Worster suggests naming this elite group the "Select Service [abbreviated to S.S.] Corps." Members would be selected from the Leader Corps by using most of the criteria and techniques used for initial leader selection. The curriculum that the S.S. Corps would follow at P.U. would be designed to fit them for the topmost echelons of power and national responsibility. This program is developed in Chapter 4.

The Leader Corps Training Program is truly a magnificent conception. What a breath of fresh air it is amid the pusillanimous bleatings of fatuous romantics! It is a resounding refutation of the presumptuous faultfinding of arrogant and small-minded upstarts.

Educating the Masses

For the rest of our children and youth, Worster proposes that we retain the common school essentially in its present form. Chapter 5 is devoted to this. "As they now exist," he observes, "most American public schools are admirably suited to the education of followers. Their organization, curriculum, instructional techniques, and disciplinary practices could hardly be improved on for the purpose of educating our common citizens for that compliant and earnest mediocrity that serves so well the firmly directed and controlled state that can be our only salvation." (p. 197)

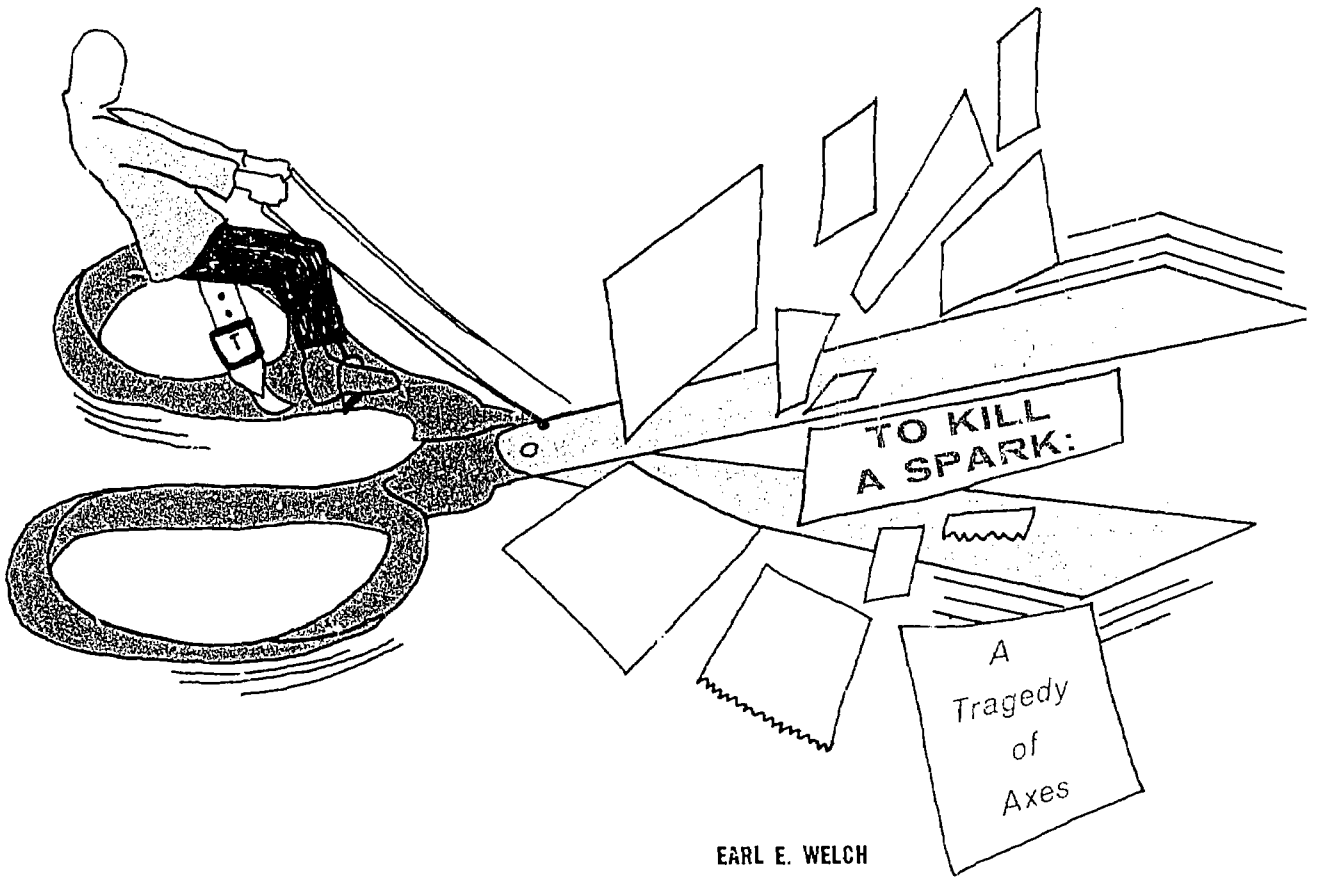
In the program of these schools, Worster would do away with such ridiculous innovations as individualized learning, creative problem solving, and other inquiry-based techniques. "These can lead only to trouble," he remarks. "There are but a few who are capable of achieving the objectives for which such practices are designed. These few will be well provided for in the Leader and S.S. Corps. The rest will be well served in graded groups of common learnings, through which they will all be expected to progress at approximately the same rate. This makes for economy because of uniform instructional materials and larger instructional groups. Assignments can be uniform, and in following the teachers' directions the pupils will learn those habits of attention, application, and implicit obedience that an orderly, well-managed society requires." (p. 213)

Worster proposes that interaction in classrooms be discouraged and notes with approval that this would not require much adjustment of the present system. The raising of questions about the reason for assignments—their relevance or their rightness or worthwhileness—would be rigorously discouraged. Such behavior would be acceptable on occasion in the schools of the Leader Corps, but if encouraged among the masses it would be disruptive. He notes that "Much of our present unrest stems from the unwise encouragement of such behavior among those unfit to exercise it."

A large measure of the genius of Mr. Worster's plan, therefore, lies in the degree to which many of the most prevalent practices of the existing system can readily be incorporated into it. Whereas his proposal is eminently sound, some captious critics will undoubtedly find fault with it. Worster recognizes this:

> I anticipate resistance to this practical approach to education from the usual enemies of patriotism, law, and order. There is a small group of unrealistic leftist progressives—customarily long-haired, bearded, and disheveled—who seem to feel that everybody can be a genius. They claim that practically all children can be educated for creativity of some kind, for the complexities of cooperative planning (some would even have pupils and college youth participate in planning their learning programs!), for the independent making of choices and plans, and for the critique of the plans and programs of their superiors. Common sense tells us this is a dangerous form of idealistic dreaming, the product of the supercilious cerebrations of contemptuously decadent intellectuals who have no practical understanding of this world's hard realities.
>
> As for me, I am proud to place myself in the company of Plato, Carlyle, Mannheim, and Weber in the belief that our salvation lies in trusting our destiny implicitly to wise leaders of trained and proven merit. Elsewhere lies chaos, for no other course is equal to the challenge of survival in the world of the future. (p. 246)

What a vision! The mind contemplates with awe the future that Mr. Worster's plan would usher in. We salute this resounding rebuttal to the mouthings of the effete intellectual pygmies of the left.



EARL E. WELCH

Cast of Characters:

ED	*Editor A*
FRANK	*Editor B*
PETE	*Author 1*
CARL	*Author 2*
CLIFF	*Author 3*
DOUG	*Sales Manager X (via Bell Telephone)*
CLAUDE	*Sales Manager Y (via Bell Telephone)*
RICH	*Sales Manager Z (via Bell Telephone)*

Scene opens with Ed [Editor A] seated behind desk. Editor B and Authors 1, 2, and 3 are seated around long table abutting desk. Table littered with papers—copies of manuscript, reference books, and so forth.

Ed slowly fills pipe. Lights it deliberately. Takes one long puff.

ED: We've all had a chance to read Pete's fifth unit. Let's have the general reactions.

CARL: I like it. This is really superb narrative history. It's rich in detail and dramatic action. I wish I could do as well. My questions are minor. I'll bring them up later.

CLIFF: I agree. I think this will excite kids, and it ought to excite teachers. There's new stuff here that hasn't been in textbooks before.

ED: OK, Frank, you've been working with this manuscript. What do *you* think?

FRANK: Yes, I've been reviewing this manuscript. Like the others, I think it's very good indeed. I would like to see the narrative quality

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maintained. But I've estimated the number of the text pages required, taking into account space for illustrations, exercises, and so forth. We come up with just about twice the number of pages we have allotted for this unit. If the other units run this long, we would have a book with twice as many pages as our strongest competitors'. I'm afraid teachers just don't want that big a [illegible]. And I'm quite sure that school boards will not pay the much higher price that would be involved. Tough as it is, we do have to be competitive.

PETE: Here we go again. Before I wrote this unit I did an enormous amount of research to dig out the details that make a rich, dramatic, and accurate story. You fellows know that. I also tried to tell the story in graphic style with the emphasis on real people and what they did. This takes words—and space. What do I do now? Eliminate, compress, and cut out all the excitement? Ed, you will very likely be the arbitrator—or should I say "arbiter"? How would *you* resolve this unhappy dilemma?

ED: I suppose I must speak to that.

Telephone rings

SECRETARY: Doug [Sales Manager X] is calling from Zambesia—says it's urgent.

ED: Just a minute. [*turns to assembled group*] Why don't you fellows go down the hall and have some coffee while I take this call?

Group exits.

ED: Hi, Doug. What's up?

DOUG: [*via Bell Telephone*] Plenty. You know we're trying to set things up to get that new fifth-grade book adopted in Zambesia. We've got everybody with us except for one thing.

ED: Yeah? [*under his breath*] What *one* thing now?

DOUG: The secretary of the State Chamber of Commerce got hold of the advance copy of the book, and he found this statement on page 248. "Turkey-raising is an important industry in Zambesia. The state ranks among the first ten in this rapidly growing industry." The secretary says Zambesia ranks *second*, and he's going to put pressure on the State Board of Education not to adopt a book that downgrades Zambesia. He carries a lot of weight, too.

ED: Look, Doug. The latest report of the United States Department of Agriculture, only six months old, lists Zambesia as ninth in the turkey-raising industry. We thought maybe we were doing Zambesia a favor by saying it was among the first ten.

DOUG: But the industry is growing in the state, so can't we say "it will soon rank second"?

ED: No—by George! [*first letter is correct*] We could say turkey-raising is a rapidly growing industry in Zambesia. It now ranks high among the 50 states. [*Aside: "After all, 41 states rank lower."*] That's all we can do. Now, you carry on.

Ed hangs up receiver gently.

ED: Heaven's [*first letter correct*] bells. Turkeys!

Group of authors and Frank reassemble.

ED: To get to your question, Pete. As usual, I'm right in the middle. The manuscript is excellent. It's rich in detail, and the style is graphic and dramatic. I'd like to see it go into print with a minimum of change. However, Frank is, unfortunately, right. The unit is much too long. I'm afraid it will have to be cut 40 or 50 percent.

PETE: I can't do it! I won't do it! I'd rather publish this book as a supplemental book and keep the real stories in. Boiling it down like that will kill every spark of interest that might be kindled in a kid's mind! How can we avoid that?

ED: Well, in the first place, I don't think you would rather have this published as a supplementary book. With *good* luck we might sell 30,000 copies of such a supplementary book. With *fair* luck we should sell 750,000 copies of the book as a basic text. I used to think—or hope—that schools would buy six to ten copies of a good supplementary book and put them in the individual classrooms. I was wrong. They don't—and they won't. Partly because they think they can't afford it, although the cost of putting a rich supply of supplementary books in each classroom would be only a small fraction of one percent of the school budget. Furthermore, not enough teachers are sold on the value of classroom libraries. And not enough principals, supervisors, or superintendents have battled very hard to make a case for them.

PETE: That's a long, if not encouraging, lecture. But it doesn't solve my problem. What do *I* do about *my* manuscript?

ED: My guess is that Frank has a suggestion. Have you, Frank?

FRANK: Yes, I've got one—but nobody is going to be happy about it. I suggest that Pete cut down to an absolute minimum, maybe only a paragraph or two, the stories of least importance—Captain

John Smith and Pocahontas, for example (which may be half myth, anyhow). Then more space can be given to stories of greater significance. Even these will have to be cut, but some narrative and dramatic quality can be kept. If we can do this, we will still be ahead of most of our competitors. It's tough, but it's possible.

PETE: It will be tough, all right. Possible? I don't know.

Telephone rings.

SECRETARY: Claude [Sales Manager Y] is on the line. So is Rich [Sales Manager Z]. Which one do you want?

ED: [*under his breath*] Neither. . . .

Hold it a minute, then I'll take Claude. [*turns to group*] This is going to take a while. Why don't you boys go out to lunch? I'll join you at 1:15. Order me a double scotch—and a double order of fried oysters. I'll need both.

Group leaves.

ED: [*speaking into telephone*] OK, Claude, what can I do for you?

CLAUDE: You've already done it. We're trying our damnedest to get those readers adopted in Bamboozlia. *Why,* Ed, *why* did you let the author make Trinopolis the setting for that story about turtles?

ED: Because that's where those turtles live.

CLAUDE: But *Trinopolis* isn't even a *third-grade* word, and you put it in a second-grade book!

ED: It isn't that hard. *Trinopolis* is a perfectly phonetic word. Also, if the teacher reads the word just once aloud the pupils won't have any trouble with it.

CLAUDE: That's what *you* think. The key advisor to the state committee is a reading expert, and she doesn't want one single unfamiliar, polysyllabic word in the book. Also, she doesn't like the story about the Australian kangaroo. Here's what she said: "Do we have to take the pupil into a totally unknown part of the world? We should go only a little way from the known to the unknown—and *Australia* and *kangaroo* are both new and difficult words. And the children's names! Hendrik and Peterka! Why not just Tom and Ann?"

ED: [*mildly*] Isn't there some point in taking a child from where he is to where he might go?

CLAUDE: That's all theory. And you're making it impossible to sell these books. If we don't get this adoption—and we won't—you know very well where the responsibility is going to lie!

ED: Yes, I know. It's been there before. Thanks for calling.

SECRETARY: [*on intercom*] Shall I put Rich on now?

ED: [*wearily*] In five minutes. [*Fills pipe slowly. Lights it deliberately. Looks out window. Puffs on pipe quietly for full five minutes. Picks up telephone.*] OK, put Rich on.

RICH: [*via Bell Telephone*] I'm calling from Bentonia. You know we're working on the geography adoption here. It's the biggest, single basal adoption in the division. We've just about got it. But there's one hurdle and it's a tough one.

ED: Tell me.

RICH: Have you got the fifth-grade book there?

ED: [*takes book from shelf behind him*] I've got it.

RICH: Turn to page 212. Take a good look at the picture.

ED: What's wrong with it? It's been carefully researched, and the details are right.

RICH: They're *too* right! That picture shows slaves back about 1850, working in a cotton field alongside a cotton gin. Well, there's a powerful local association of Negroes in this city. And they don't want any picture showing their people doing menial labor, *or* suggesting they were once slaves. They can block this adoption, and they will if that picture isn't changed!

ED: I can sympathize with their position even though I think it's a little extreme. .You remember we were trying to make both the text and the illustration bring home to all children some things about our country that none of us can be proud of.

RICH: I know that. But the facts here are just what I've told you.

ED: Well. . . . [*pause*] I have a suggestion. Suppose we take the workers out of the picture and send them home for lunch. We'll just show the gin mill (cotton, that is) at the edge of the field. Would that do it?

RICH: Wait a minute.

Two minutes elapse.

RICH: The president of the association is sitting right beside me. He isn't through laughing, but he says, "You win."

ED: [*under his breath*] *Maybe* it's a victory. Anything else on your mind?

RICH: No, I can sleep tonight.

ED: [*hangs up*] I *hope I* can.

if I HAVE BUT ONE life TO LIVE, LET ME live it ABOVE THE MEDIAN

ELDON E. GRAN

"PROMISE her anything put give her Arpège!" Promise students anything, but give them standardized tests! It's amazing how we can go about, proudly clucking that the modern school respects the dignity of the individual, then march all those individuals into some sterile central spot, slap a standardized test before them, snap on the stopwatch, and complacently sort and classify children by percentiles, grade placements, deciles, stanines, and all the other little bins and boxes contrived to house individuals. The only way open to a child to succeed with a standardized evaluation is to follow a standardized curriculum—and this is *not* individualization.

Having 50 percent of a population below the median is the kind of illness that has no cure. There cannot be 50 percent above the median unless there are 50 percent below it. That's what the median is. We dreamed up the concept, coined the term—and it survives to haunt us at every turn. Of course, one way to eliminate the median is to make everybody exactly alike so that no median exists. The standardized curriculum, measured by the standardized test, thus far has not accomplished this. But we do keep on trying. We even have an A-B-C-D-F grading scale which is useful in reporting degrees of deviation either above or below the standard.

Do we really need to know into what percentile a child falls, or how many standard deviations above or below the mean his test score falls? This information, of course, makes a lovely matrix or chart; however, it does little for the child. What we really need to find out about a child are his needs; then we need to get busy and meet them. We need to find the success level of the child—every child has one—begin with it, and then remember there is no such thing as remediation, only progress on an individualized basis.

However, this can never happen as long as teachers are led to feel that their job is to make all their little lambs nibble at the same grass in tidy groups of thirty. It will never happen as long as the equation remains *listening* + *remembering* = *learning*. It will never happen as long as we are more concerned with test performance than with progress. Nor will it ever happen as long as we continue to apply child to curriculum instead of curriculum to child.

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Consider the physician who would require all his patients to undergo a tonsillectomy at age 6.6, since this has been the age established as readiness for tonsillectomies. Absurd? Unreal? Then why is it that teachers are asked to hammer and tong children into reading at this age? Why is it that most school entrance age requirements are based on this bit of standardization?

Imagine a lawyer who tells you that today everyone will be tried for petty larceny, for this is the day he has decided to offer that particular experience—even though what you want is help with your income tax. Ridiculous? Then go into a fifth grade and watch some of the children scratch and claw at operations with fractions before they have mastered operations with whole numbers. Why are they doing this? Because Book 5 is prescribed for Grade 5. It contains work on fractions. This is the right time. Work on fractions now. Next year is the time for decimals. That's standard. Do you want to be below the median?

There is more respect for individuality at a Sunday smorgasbord than in the majority of our public schools. After all, at a smorgasbord you don't get clobbered if you select pickled flounder

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in preference to smoked turtle, or if you take potatoes without gravy and substitute butter, or if you take just a smidgin instead of a whole platter of something you never saw before in order to find out whether it will get along with your stoney gallbladder.

But just let our boy Herkimer apply the same principles to the learning process. Suppose he decides the story in his reader is not for him and pulls out his copy of *Popular Science* as a substitute. "Oh, no, Herkimer, today we read 'Bubbles Meets a Bear' in our reader. You are not to read about the moon landing—that's for out of school. Besides, there's a space unit in seventh-grade science; wait for that. If you miss 'Bubbles Meets a Bear,' you may never learn the six new words it contains. You won't pass our standardized test. You will be below the median. You want to be promoted, don't you? Well, then, get busy and read to find out what Bubbles said when she first saw the bear smelling the baked beans."

Picture a dialogue between doctor and nurse. The doctor has taken the temperature of Clatimore Coolblood and reported to the nurse, "His temperature is two points too low." The nurse inquires, "What does he need?" The doctor replies, "He needs to have his temperature raised." The nurse wonders, "How? What is your prescription?" But the doctor merely barks, "I told you to raise his temperature. You're the nurse. Take him to your ward and get busy."

In school we do things like that; we get the temperature but not the cause. Herkimer scores 3.9. This is the fifth month of fourth grade so he should be scoring 4.5. Did anybody find out what Herkimer has instead of what he hasn't? Probably more homework, maybe a tutor, better study habits, an eye check, and improved home conditions are prescribed. Did anyone try having a nose-to-nose talk with Herkimer and saying to him, "Look, Herk, you don't know your multiplication tables. Let's quit stumbling around and clean up that little problem. Here are some materials you can use. When can you have them down pat? Maybe next Tuesday? Good boy. See me then." This means, of course, that Herkimer will not be on the right page. It also means his activity won't match the Tuesday square in teacher's plan book, which in June must be carried on high for inspection and filing. And it means something else, too: no standards—only needs.

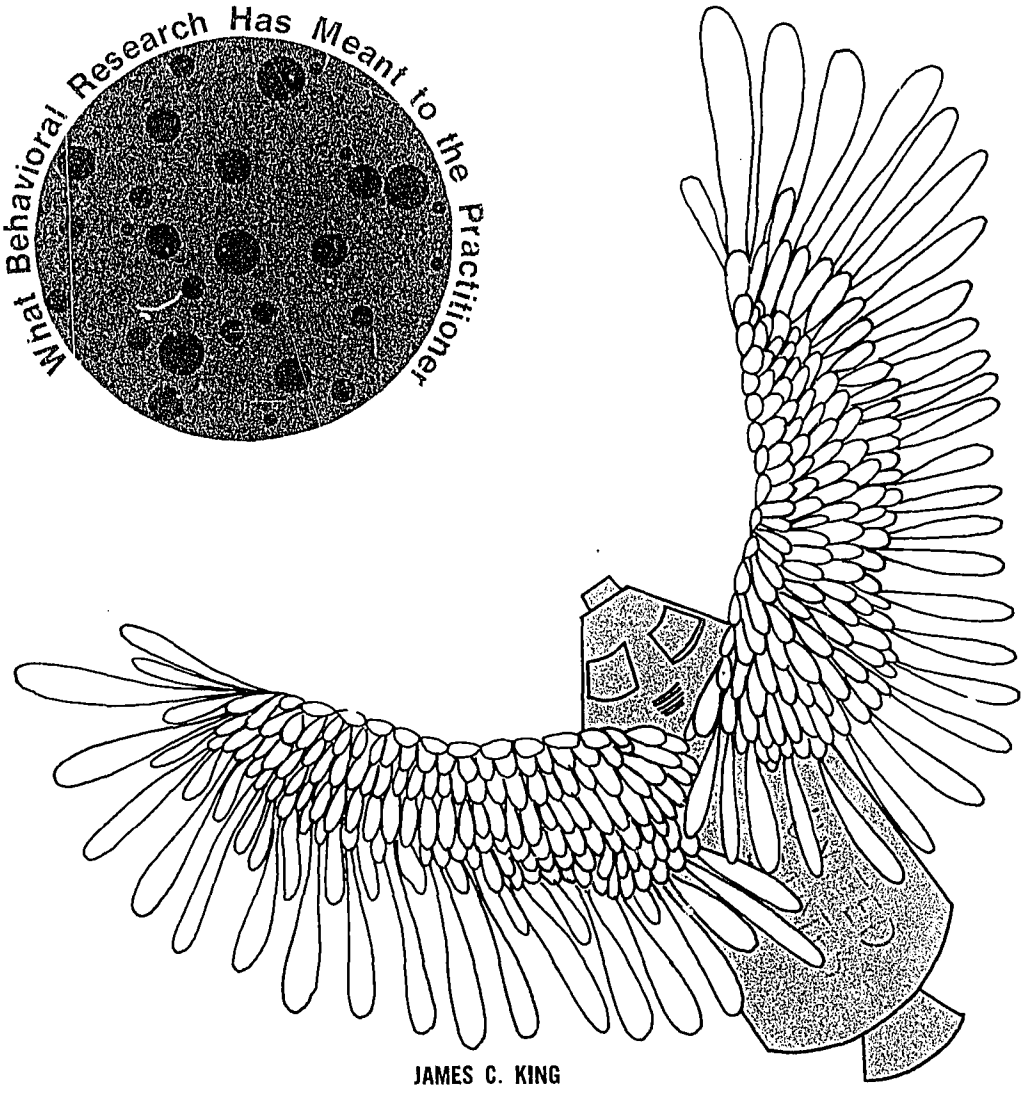
Do we ever stop to recognize that most of the students who grab off an *A* on the Friday spelling test knew most of the word list on the Monday trial? Do a little classroom action research if you doubt this point. Arbuckle got an *F* this week. Smartacia got an *A*. On the Monday trial, Arbuckle could spell only two of the words. That's because he had never had an occasion before to use the other 18. So on Friday he could spell only 10, and there were 20 on the list. Shame on Arbuckle! Smartacia already knew 15 of the 20 on Monday. On Friday she knew all 20. Bless Smartacia! We need more like her. She makes teaching easy; she is above the median. *A* for Smartacia. "Both Arbuckle and Smartacia take Lesson 19 next week. Next week is the 19th week, isn't it? Arbuckle, you study harder. You have a problem, you know. Smartacia, you're a good speller. Next week we'll find something interesting for you to do. Arbuckle, when you can spell, you may also do something interesting; for now, keep gnawing away at the impossible, please."

Yes, Arbuckle is in the lower 50 percent, but his contribution is what makes the upper 50 percent possible. Bless Arbuckle, too. He makes Smartacia look first-rate. Maybe he should have an *A*, too, even if the teacher knows it really means "awful" by comparison with Smartacia.

Next time you shop for shoes, ask the salesclerk to consider your age and the number of years you have worn shoes. Insist on the standard size for that age and the number of years of being shod. If the miserable things fall off or pinch, don't complain. If you don't like the style, keep still. Wear the shoes. After all, they're standard and right for your age and period of nonbarefootedness. The problem is not the shoes; it's your feet. This exercise in discipline and standardization will put you in just the right frame of mind to bludgeon children into doing the standard thing at the standard time with the standard attitude. Anyway, eventually your feet will become so numb you won't notice them or even care about the shoes. Eventually, they'll take on some kind of bizarre shape that fits the shoe. The shoe is the important thing. Adjustment is up to the individual.

Standardization is the key. Above the median is the place to be.

What Behavioral Research Has Meant to the Practitioner



JAMES C. KING

TODAY'S educators have available to them an unprecedented wealth of research studies. Unfortunately, we practitioners regard most research as so beclouded by technical vocabulary and statistical graffitti that we often resort to guessing what the researcher meant. Nevertheless, the following examples suggest the extent to which significant research *is* having an effect on our schools today.

For instance, according to researchers, we

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should review all of our curriculum to determine its relevancy. Such relevancy does not just happen, we are told; it must be carefully planned. We must use what we know about children and about the society in which they now live, will work, and—we hope—will make their contribution. How else can we design a curriculum which is consistently relevant all the way from "Run, run, run, Ted, run!" to the perils of Romulus and Remus? However, just to create a relevant curriculum is not, in itself, adequate. The administrator must constantly strive to maintain this relevancy—sometimes against powerful opposition. As an example of this, consider the current pressure being exerted on the school to replace Icarus' flight to the sun with the far less romantic flight of the Apollo astronauts to the moon.

Sequential presentation is another strength of our modern curriculum that we are advised to maintain carefully. As a child is introduced to the centuries of recorded history, it is sometimes difficult to keep him from confusing one era with another. In some elementary school programs, this danger has been cleverly averted by teaching Indian units throughout the child's first six years, thereby avoiding time confusion while simultaneously developing a vocational proficiency in basket weaving, wool carding, and tom-tom manufacturing.

The experts also generally acknowledge that children tend to do their best work if they have goals which are consistent and realistic. This is, of course, more easily accomplished with the median of the class than with either extreme. A bright child who is not really challenged by the pace of his group can be further stimulated by being reminded that although he is bright, he is not nearly as capable as his older brother was. If the student has no older brother, it is then necessary to create an imaginary predecessor with whom invidious comparison can be made. Fortunately, the slower child presents no such problem: merely keeping up with his normal classmates provides a constant pressure which can always be supplemented as necessary with an occasional reminder to the child that he is a borderline failure and that "this test *could* make the difference."

Again examining the research, we note that numerous authorities have pointed out a child's need to experience success. Some schools have succumbed to the very expedient approach of providing a variety of activities and expectations designed to permit each child to demonstrate and develop his particular strengths. This is generally considered a perversion of educational philosophy since the curriculum preceded the child and should thus be accorded the distinction of a constant rather than a variable. After all, if a child is resourceful and properly motivated, he will discover some means of appearing successful. If we can only succeed in convincing him that grades and credit points are the most important objectives of his education, he will certainly devise ways to achieve them by one means or another.

Moreover, child study has revealed to us that children are responsive to interesting, vital activities; that they resist monotonous and overly regimented situations, although they need a measure of continuity and resent sudden, unexplained changes. It is in this area that we have been particularly successful. We have excelled in our efforts to provide consistency (and thereby avoid abrupt change) by presenting the same curriculum, the same hours, the same classroom arrangement, the same special classes, the same diet, the same instructional media, and the same expectations in all grades for all children. In fact, by the time we have provided for consistency, there is really little opportunity to provide for a variety of interest. However, this omission normally presents no serious problem; the child can satisfy this need through the television programs that he hurries home to watch.

One research-based conclusion which most educators have accepted is that children differ from one another. It is extremely important that this fact be recognized; otherwise we will not know whether we are grouping homogeneously or heterogeneously. If we were not cognizant of the fact that children differ, we would also be hard-pressed to prepare the rationale for employing a school psychologist or a counselor. This phenomenon of dissimilarity also helps direct the custodian as he raises and lowers desks or installs drinking fountains and lavatories.

One disturbing aspect, though, of this current recognition of individual differences is a tendency on the part of some educators to tamper with the basic school curricula in an effort to provide for these individual differences. There are even those subversives who would use a great diversity of media in order to make such provision. In fact,

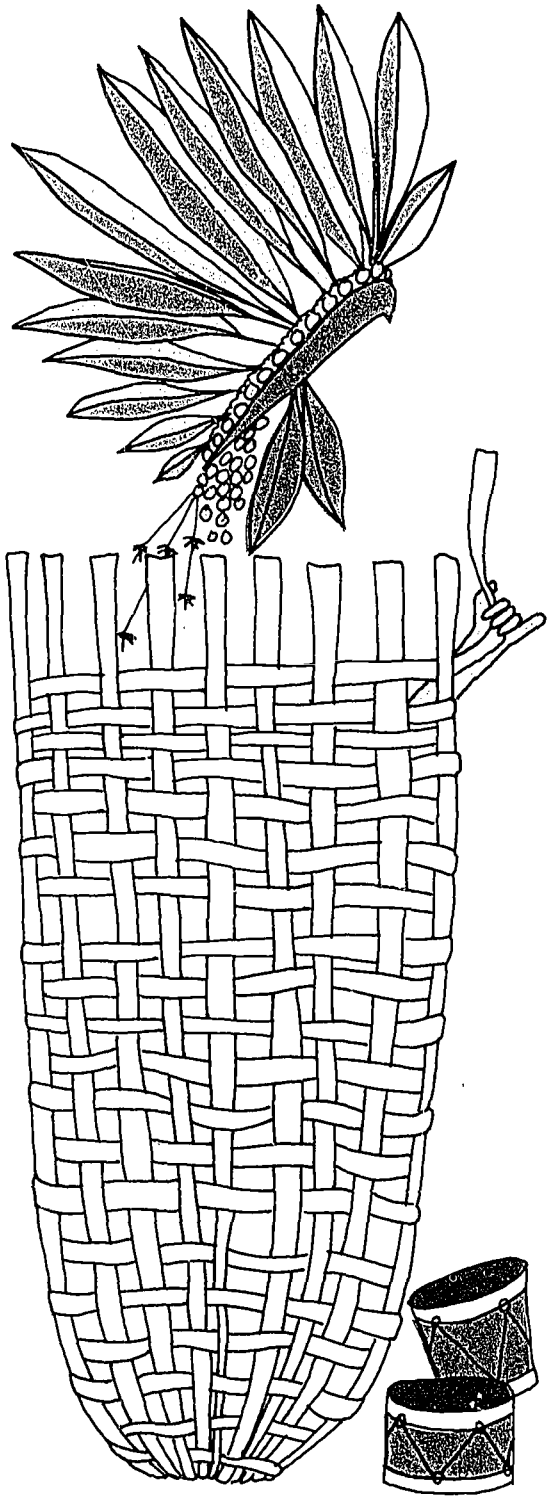
some educators have gone so far as to hold different expectations, based upon a child's individual abilities and interests. Fortunately, such practices are not so widespread as to constitute a trend and are not likely to gain general acceptance. Nongradedness, differentiated staffing, and individualized learning prescriptions are simply additional evidence of the irresponsible extremes to which some individuals in the profession would go.

The recent plethora of technological advances in instructional media has opened a Pandora's Box of opportunities for the educator. For example, acquisition of certain apparatus can enable an administrator to qualify for federal subsidy. It also *enables him to limit his* purchases to several *large* items rather than becoming involved with a number of small purchases requisitioned by various staff members. Wealthier districts now have an opportunity to win new status as they exceed the equipment inventory of their neighbors. PTA meetings can be designed for the exclusive purpose of demonstrating such equipment. Any unused rooms, which have been embarrassing because of their nonuse, can now be filled with an impressive array of chromed gadgetry. In order to keep such acquisitions uniform and standardized, it is imperative that the administrator make *all* such purchases. If teachers are permitted to requisition particular types of equipment, there is a likelihood that such equipment will not be matching, will become scattered about the building in classrooms, and will gradually be worn out.

Researchers have stressed the importance of personal interaction in the educational process. As practitioners, we have improved our communications to the point that we are now able to disseminate dictums and directives at a record rate. Similarly, improved access to mass media has enabled us to tell the community what we have done and intend to do in the future. Techniques have also been developed for gathering information from the community, as well as from our staff and student body—if we ever decide this would be advantageous.

Studies of group processes have suggested many organizational patterns, such as citizens' committees, faculty councils, student councils, and others, which we have subsequently used to legitimize certain of our decisions which might otherwise have been controversial.

Under the press of teacher negotiations, com-



munity boycotts, and student demonstrations, administrators have found it increasingly difficult to convince all factions of the public schools that they alone have the foresight and good judgment to make decisions. Rising to the challenge, however, administrators have creatively developed a host of punitive devices and sanctions with which to quiet dissenters and restore the appearance of harmony. A secondary benefit of these practices should be the suppressive examples that will be provided those students who might wish to organize a neofascist movement in college.

One of the most significant insights presented by recent research studies has been in the area of social sensitivity. An increasing awareness of the importance of a healthy self-concept has led the school to alter many aspects of its program. In place of the insensitive practice of retaining a child in first or second grade, we now keep him in the first three grades for four years. Some educators are humanely using an "E" to indicate failure. Concerned lest a single teacher squelch a child's creativity, some schools are now using *teams* of teachers for that purpose. Resourcefulness in meeting the needs of exceptional children is apparent in the number of synonyms we have found for special education. The number of dropouts has been significantly reduced by adding the categories of "blow-outs," "burn-outs," and "cop-outs."

Research which refutes the aversive philosophy of education has led contemporary educators to discard the notion that children learn best when they learn to avoid chastisement with a hickory stick. In fact, the hickory stick has all but been replaced by quizzes, examinations, grades, credits, threats of suspension, non-eligibility for sports, non-eligibility for college, notes to parents, or retention. No longer confined under the stern eye of the classroom teacher, liberated students are now permitted to stroll under the gaze of the hall monitor, the cafeteria supervisor, and the playground attendant.

Numerous authors, with data to support their statements, have stressed the importance of mutual respect in the teacher-pupil relationship. But mutual respect has generally been interpreted to mean that the student should respect the teacher and the teacher should respect himself. A child who refuses to show the proper respect for others can sometimes be induced to do so if he is required to stand at the blackboard with his nose in a ring, forced to apologize, or compelled to stand in the corridor during class change.

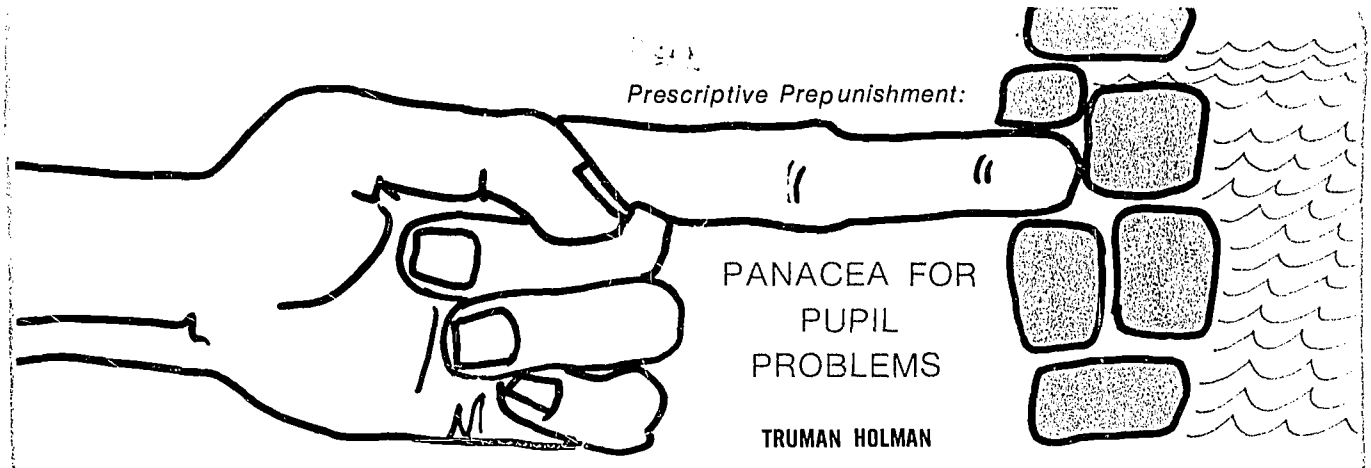
Moreover, we have been most enthusiastic in responding to the suggestion that we develop in our youth a willingness to assume responsibility. To assure the fact that children assume responsibility, we have structured virtually every waking hour, thus making sure they have no opportunity to evade responsibilities. So conscientiously are children held responsible that their every undertaking is checked and rechecked at each stage of performance. In fact, every technique is employed —short of actually giving children responsibility.

Sociologists and psychologists concur that children should develop the power to love. Obviously, some children are more lovable and more loving than are others. In fact, some children appear so reluctant to love that we find it necessary to require them to love, even if it means administering corporal punishment or withholding privileges until they see their way clear to love.

Psychological research also tells us it is important to identify the hostile child at an early age. We have long made it a practice to do this and to prudently warn others of a child's hostility by noting it on his cumulative record. Often a confrontation can be postponed if the child is admonished to "curb that behavior until you are off the school grounds." Frequent reminders that children have no "real problems" and that they "don't know what problems are" also help them keep their anger in the proper perspective. One must resist, too, the temptation to ask the child why he is angry, lest we find ourselves "involved."

Probably the most significant direction we have gained from recent research is taken from the evidence that children must be challenged. We have risen to the occasion and have challenged their right to dress as they do, speak as they do, wear their hair as they do, believe as they do, listen to the music they do, eat as they do, and respect the things they do.

It is somewhat disheartening to note that even after implementing the approaches suggested by the research noted above, we still find increasing evidence of student resentment and unrest. One is inclined to doubt the value of research. It is indeed unfortunate that our researchers cannot be of more assistance to the practitioner.



Prescriptive Prepunishment: PANACEA FOR PUPIL PROBLEMS

TRUMAN HOLMAN

FOR years, administrative personnel in elementary schools have tried to solve the dilemma of what to do about children who consistently disrupt regularly scheduled activities in the classroom with their irreverent exhibitions of individual behavior. Administrators, when not under pressure to obfuscate the situation to boards or parents, quaintly call these behaviors "acting out" or "naughty."

Solutions to discipline problems to date have been of a finger-in-the-dike, putting-out-the-brush-fire, stop-gap nature. Although they may be effective for a short time, they have not allowed the full creativity of the elementary administrator to show through. Moreover, they have been unsuccessful because the teacher or administrator was forced to take time away from scheduled events, recognize the student as an object that required something other than the stimulus of the schedule, and then emote with him on a disquieting one-to-one basis.

It is the contention of this article that all administrators can eliminate the problem of discipline in their schools by adopting the Principle of Prescriptive *Pre*punishment.

This principle rests on recognition of the fact that a certain number of discipline problems will occur and that punishment should take place *before* the problems arise.

All punishment is naturally prescriptive in that certain penances are prescribed for certain offenses. The creative aspect of the new administrative tool lies in the second part of its title, *Prepunishment*. Children who are justly punished for being naughty, before the fact, are obviously less likely to be repeating offenders.

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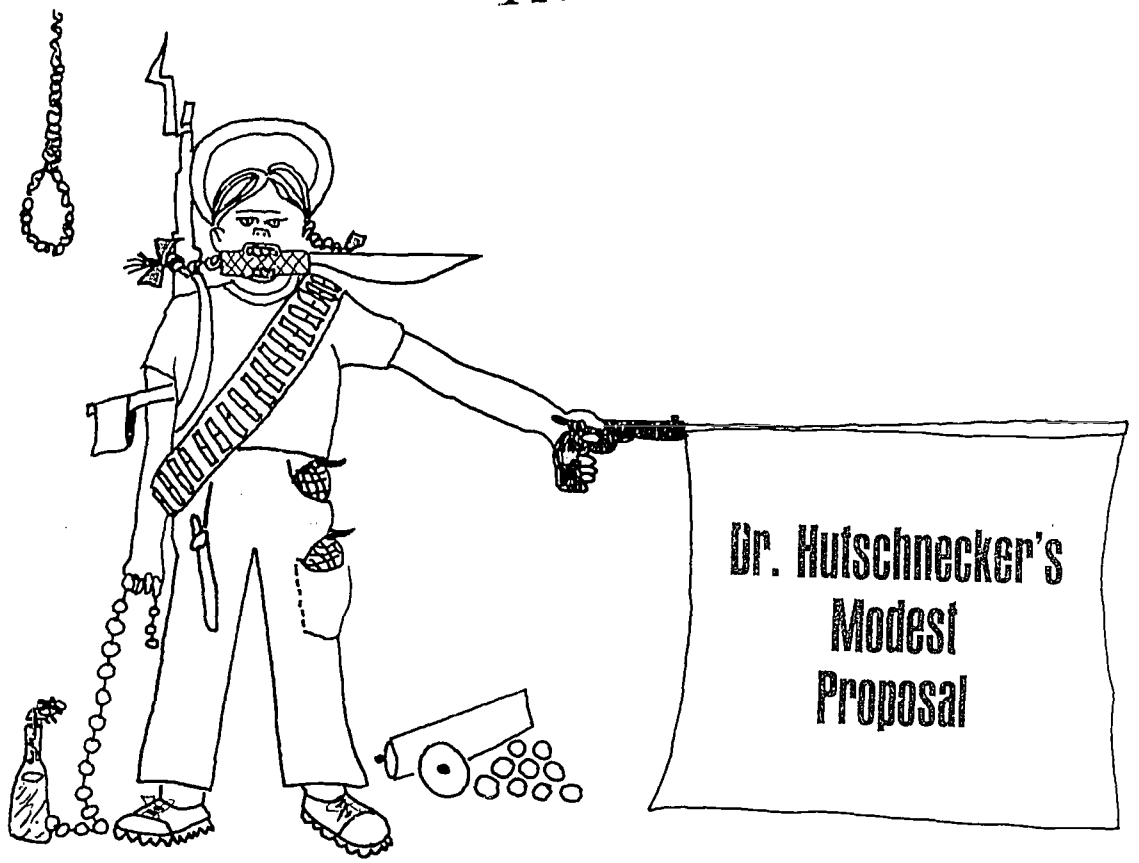
Prescriptive Prepunishment is also advantageous since it consolidates the time spent with discipline problems. Prepunishment may be scheduled with the ease of scheduling any other activity. Prepunishment also effectively demonstrates the American ideals of democracy and equal opportunity since no student is denied participation.

All new theories must, of course, be proven in the field. T. Wayne Gill, Assistant Director of the Manly Educational Service System (MESS) Research Office, reports a recent MESS longitudinal study involving prepunishment along with token rewards. Briefly, Dr. Gill states that 42 aircraft mechanics, when offered a choice of token rewards or prepunishment, invariably chose the token rewards.

Extrapolating Dr. Gill's data and knowing that children also make similar immature choices (for example, choosing a favorite activity like recess rather than selecting activities educators know are better, such as fractions), we can safely and scientifically state that the obvious choice for educators is to provide Prescriptive Prepunishment.

At this point the average educational writer would sign off, leaving a highly motivated but ill-equipped group of readers wondering how they would go about implementing this new method of classroom control.

Prescriptive Prepunishment is basically an administrative function rather than part of the teaching-learning situation. Educators already using prepunishment find that early in the morning—immediately following coat hanging, attendance taking, flag saluting, and furtive prayer—is the most meaningful time to establish the tenor of the day. Any unwholesome exuberance for the day that lies ahead is promptly squelched, and teaching—if not learning—can proceed as usual.



According to newspaper accounts on April 5, 1970, President Nixon has asked the Department of Health, Education, and Welfare to study the proposals of a New York physician, a Dr. Arnold Hutschnecker, that psychological tests be administered to all six-year-olds in the United States in order to determine their future potential for criminal behavior.

Dr. Hutschnecker also recommended massive psychological and psychiatric treatment for those children found to be criminally inclined. He believes such a program is a better short-term solution to the crime problem than urban reconstruction. For those children found by the tests to have violent and homicidal tendencies, the New York physician advocates corrective treatment by teams of young graduate students in psychiatry and psychology for children. He asks the President to establish day-care centers for preschoolers, after-school centers for older children, and guidance counseling for those who show delinquent tendencies.

In his message to the President, Dr. Hutschnecker said: "For the severely disturbed, the young hard-core criminal, there may be a need to establish camps with group activities under the guidance of counselors, under the supervision of psychologists, who have empathy (most important) but also firmness and who can earn the respect of difficult adolescents."

On April 10, The Washington Post *commented on Dr. Hutschnecker's proposal with the following editorial.*

UNLIKE Jonathan Swift, who formulated "A Modest Proposal for preventing the Children of Poor People in Ireland from being a Burden to their Parents or Country," Dr. Arnold Hutschnecker does not suggest that the rich should devour the children of the poor by way of solving the nation's social problems. Rather, he merely suggests that the state begin a massive psychological testing program on all 6-to-8-year-

This editorial is reprinted, with permission, from the April 10, 1970, edition of *The Washington Post*, published in Washington, D. C.

olds (to unearth "delinquent character structure") and provide a series of correctional measures for those who flunk, including ultimately "camps" for such young people as resist the state's benevolent ministrations and turn out to be—despite them—"hard-core." That and the fact that, unlike Dean Swift, Dr. Hutschnecker does not seem to be kidding, are the principal differences between these two works of art, one of which is to be found between the covers of any reputable collection of British satire and the other of which turned up in this newspaper last Sunday in an article by Robert Maynard.

Since a covering note to Secretary Finch makes plain that both Mr. Nixon and his assistant John Ehrlichman take the proposal seriously ("The President asks your opinion as to the advisability of setting up pilot projects embodying some of these approaches"), we will refresh your memory as to what it's all about. Dr. Hutschnecker picks up where the Eisenhower Commission on Violence left off—prematurely and incompletely, in his opinion, since the commission observed that, "only progress toward urban reconstruction can reduce the strength of the crime-causing forces in the inner city and thus reverse the direction of present crime trends." Dr. Hutschnecker disagrees:

"I would like to suggest another, direct, immediate and . . . effective way of attacking the problem at its very origin, by focusing on the criminal mind of the child."

He thereupon cites some projective psychological tests which are the subject of considerable controversy and reservation among psychologists so far as both their potential use and abuse are concerned, and from this scanty material fashions his modest proposal.

Because "delinquent tendencies" can be predicted from tests "even at the age of six." Dr. Hutschnecker contends that what is wanted is a comprehensive testing program. Those children in whom government detected "violent and homicidal tendencies" would get treatment and guidance and finally, if they failed to respond, a place in Camp Hutschnecker-by-the-Sea. There they would be supervised in "group activities" by psychologists, psychiatrists, and "psycho-medics" who had been trained with the help of government loans. Dr. Hutschnecker, ever looking on the bright side of things, maintains that in or out of camps even the most intractable adolescents can be redeemed: "There are Pavlovian methods which I have seen used effectively in the Soviet Union."

It should be stated at about this point that Dr. Hutschnecker himself is a physician and that his credentials as a diagnostician of the nation's psychic ills are rather slim. He has not let this fact get in the way of his publicly administered group therapy, however: only last summer Dr. Hutschnecker was promoting in *Look* magazine his universal pass-fail system for grading the mental health of prospective public servants and issuing them a kind of sanity card as proof against —well—who knows what? At that time he also came up with some highly imaginative, if politically suspect, psychologicalesque descriptions of public figures (not Mr. Nixon) whom he of course has never treated.

So Dr. Hutschnecker lacks the two credentials that might have justified in some degree the interest the White House has shown in this document: he is not a satirist and he is not a specialist in the subject on which he made his sweeping recommendations.

Among his other shortcomings we would include what Arthur Godfrey once perceived in Julius La Rosa as a certain want of humility, and we would also cite his gross indifference to the delicate relationship that exists and must be preserved in these matters between the government and the citizen, and between "predictive" concepts of crime of any kind and the actual committing of crime, which is what we punish people for or treat them separately and specially for. Finally, in a somewhat less-thunderous vein, we would commend to Dr. Hutschnecker's attention the inferences of Drs. Gesell and Ilg in the section called "Six Years Old" of the classic work, "The Child From Five to Ten." Some of our best friends are 6-year-olds, and we have no intention of *smearing* them as a group. But the implication is strong that what with one thing and another, generally speaking, and in terms of decorum, *all* 6-year-olds are criminals. We don't want to be too flibberty-gibbet: the few truly sick and hurt can be helped by special care, and for those who are trapped in the horror of our urban slums, we think the Eisenhower Commission was doing just fine in its diagnosis without Dr. Hutschnecker's addendum. For the rest of the world's wanton 6-year-olds there is nature's special cure: turning 7.

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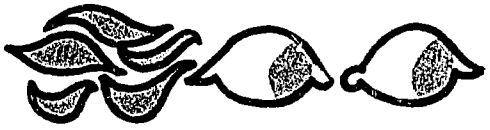

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* Right to left for Hebrew readers.

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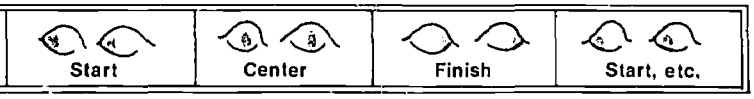
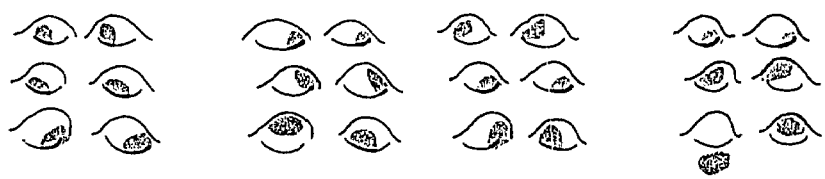
READINESS READING

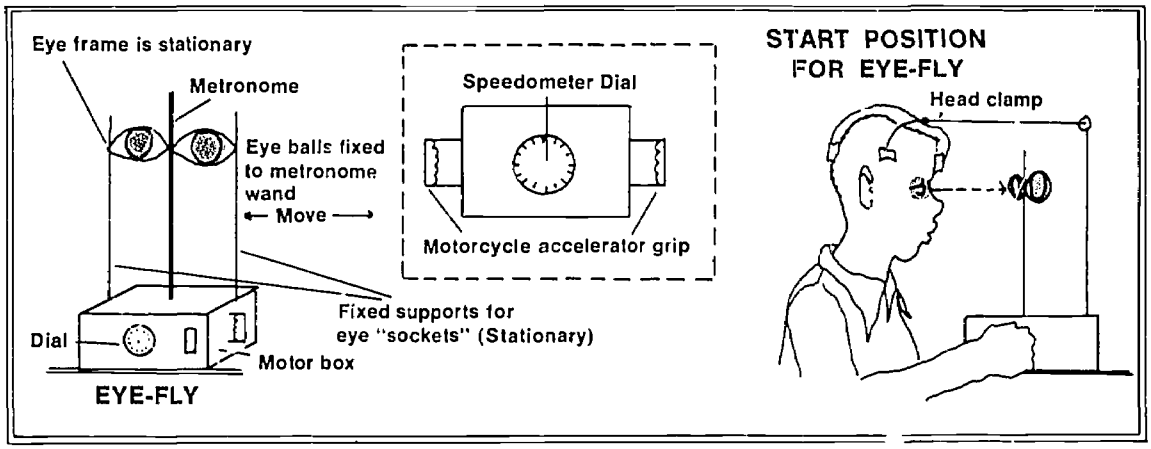
HOW IT WORKS

REMEDIAL



SUPEREED GEAR READING





CONTRAINDICATIONS: Long-haired demonstrators in Kansas City carried signs reading: "EYE-FLY LEADS TO SIGHT FLIGHT." Dr. Stencil answers: "There is no evidence that these pickets ever belonged to the Noncom Reading Association." Tanyzer & Bushnell say that EYE-FLY users become "shifty-eyed." Dr. Stencil answers: "This is a value judgment. Just because a person's eyes dart from corner to corner does not mean he is sneaky or going through heroin withdrawal. I always take it as a sign of the volume of reading an administrator is expected to go through in education today. Show me a principal with a relaxed, steady gaze, and I'll show you a slow reader." Some EYE-FLY users complain they hear a continuing click whenever they read anything. Dr. Stencil says: "There is no research to prove this characteristic metronomic sound called 'EYE-FLY echo' is harmful. I myself wouldn't know what to do if I didn't hear it. It paces my walking, talking, writing, eating, in fact, everything I do."

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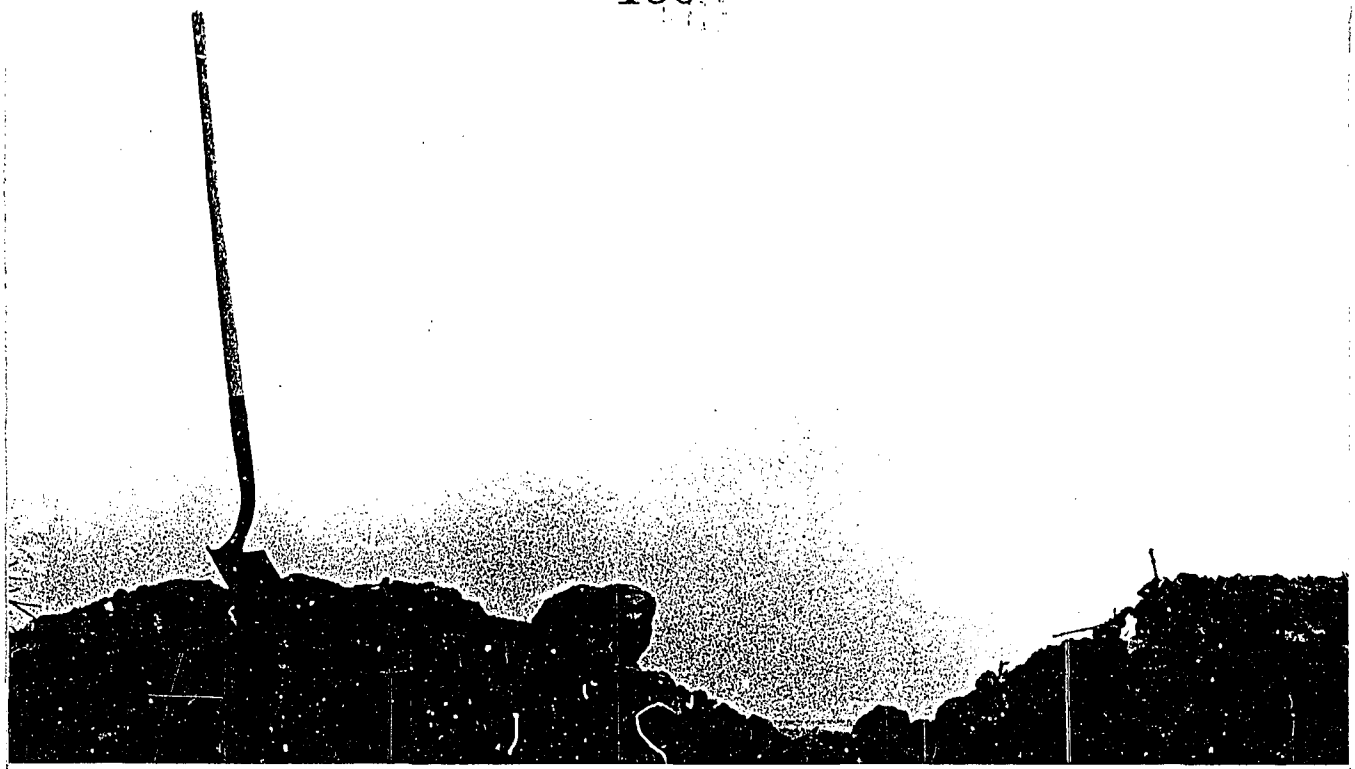

This report describes the preliminary findings of excavations conducted by the Center for Urban Archaeology in a suburban American settlement of the Early Atomic Age (circa 1950 to 2100). The year's "dig" was highly successful, for we uncovered a large building approximately 900 years old, probably erected at the beginning of the E.A. Age. Detailed analyses to determine the purpose of this structure are now under way.

THE building consisted of nearly 50 rooms, all on one floor, with a central wing and two long perpendicular wings to form the letter H. Except for some large rooms in the central wing, almost all rooms were uniformly of the same size. In two of these, part of the flooring has been sufficiently preserved to suggest that a group of people gathered there frequently. We think that these people were arranged in rows facing toward an inside wall, where a special person or machine may have stood to lead the group in a common activity.

The very largest room was built on an incline, sloping down toward a smaller room with a raised floor. Another large room contained remains of primitive wood and metal working tools; in yet another we found three metal casings, on which we believe the inhabitants started fires with the aid of a gas. Three rooms held fragments of what must have been scientific equipment, but of an earlier era and no longer used by the scientists of the period. One such room was littered with fish skeletons, the bones of small domesticated birds and animals, and large numbers of glass fragments.

The most interesting of the large rooms had a very high ceiling, and large metal rings and bars of various sizes were evidently attached to the walls. Immediately adjacent we uncovered two identical smaller rooms probably encased in porcelain, in which a liquid was dispensed from metal pipes in the ceiling.

The building was entered from the central wing; its wall construction suggests many doors, as if masses of people had normally come in at the same time. Nearby were a number of smaller rooms. In one we found an almost perfectly preserved table; the fact that it was made of mahogany, even then a rare wood, suggests that an important functionary occupied the room. An

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This article is reprinted, with permission, from the November 1968 issue of *The Urban Review*, a publication of the Center.

REPORT OF THE CENTER FOR URBAN ARCHAEOLOGY

Herbert J. Gans

antechamber contained a small locked metal case which held a few coins; its cover was inscribed in raised letters. The only letters still identifiable were "Pt" and "Csh."

As far as we can tell, the building was not in full use at the time of its destruction, for we found parts of only three skeletons, male, probably 13-17 years of age, all of them in the room with the metal rings and bars.

Because of the sparsity of skeletons and artifacts, we can only guess at the purpose of this structure, and the team is currently considering a number of hypotheses to guide the analysis. Some team members believe the building was a prison, the series of uniform rooms housing groups of prisoners, each overseen by a guard. The rooms with the metal rings and pipes could have been used to torture prisoners. The advocates of this hypothesis also support their argument by the location of the structure on a large open space some distance from other buildings as if to isolate it from the rest of the settlement.

This writer doubts that the structure was a prison, for we found no evidence of the barred windows and towers used in this era to prevent prisoners from escaping; and preliminary chemical analyses have indicated no trace of human blood anywhere, thus ruling out torture. It is, of course, possible that the building was an institution to rehabilitate young prisoners, for we know that the elders of this culture were enmeshed in bitter conflict with their young. It may be that the various instruments we excavated were used for milder, non-lethal forms of torture.

Other team members believe that the structure served the community as a meeting place, either for religious or political functions. The big room with the sloping floor may have been used by priests or tribal leaders for community-wide gatherings or rites; the uniform rooms, for meetings of clans or other subgroups. The proponents of the religious hypothesis suggest that the room with the metal rings was designed for orgiastic exercises; the metal pipes may have supplied alcohol, a liquid depressant widely used by this culture for mind-expansion. They also speculate that the letter H may have had a sacred meaning. The advocates of the political explanation argue that the fire making artifacts and the animal bones point to the serving of food, a popular practice at community gatherings of the culture. They add that the metal box contained "Political Cash," used to reward leaders for making the desired public decisions.

I find neither hypothesis persuasive. We know that the religious and political rituals of this culture did not involve wood or metal working tools, and its political ideology was egalitarian, so that the

community could not have been segregated into nearly 50 subgroups.

Two younger team members think that the building was used to educate the age group represented by the skeletons we excavated. They suggest that the young people were required to assemble in the uniform rooms each day where they were taught by an elder specially trained for this purpose, and that the other rooms were devoted to special schooling in the use of tools, scientific instruments, methods of food preparation, and animal killing. It is thought that the room with the metal rings provided muscular training to prepare young people for hand-to-hand combat in intertribal wars.

Although this theory offers explanations for almost all the finds uncovered by our dig, I frankly find it indefensible. For example, since the outside walls of the uniform rooms were evidently constructed of window glass, it is hard to believe that the young people would have paid much attention even to a specially trained elder; they must have spent most of their time watching the activities going on outside. Moreover, it seems highly unlikely that the relatively advanced culture of the Early Atomic Age would have instructed its young people in the use of tools and scientific instruments already anachronistic at the time.

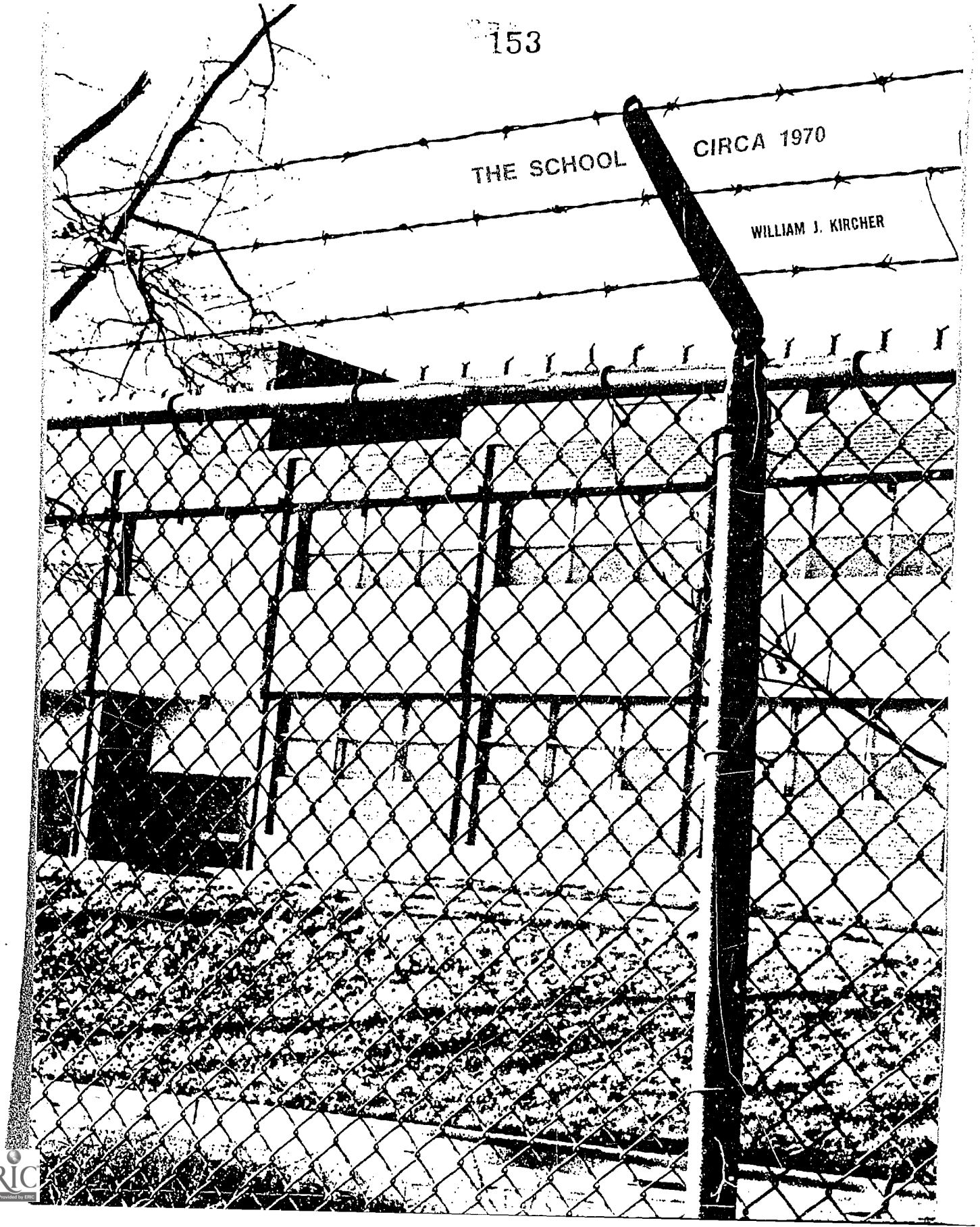
However, my main objection to this hypothesis is that no archaeological studies of yet earlier cultures have ever found a special building devoted to educating the 13-17 age group. In these earlier cultures, as in our own, young people of that age were educated by involvement in the life of the community, by working in various productive and public service activities to learn how the community functioned, what work opportunities were available to them, and what types of work they found most suitable to their own personalities. In preindustrial cultures, where occupational roles were limited, they were simply fitted into a slot and then learned the traditional ways of filling it. This contrasts with our own era, in which the work experience, combined with a couple of hours of daily reading and discussion, helps them learn to understand themselves and adult society, and prepares them for benefitting maximally from the general education and specialized occupational training of the universities when they are 18.

It is simply inconceivable to me, therefore, that the Early Atomic Age would have used special educational institutions which segregated, physically and socially, this alert and vital age group from the everyday life of the community. Surely the culture was sophisticated enough to know that Man learns best by doing and problem solving in an ongoing enterprise, that the 13-17 age group is much too energetic to spend its days cooped up in training rooms, and that youngsters of any age learn best from each other and not from an elder, who, by necessity, must impose his own ways on them.

The young team members argue, and rightly so, that one cannot assume other cultures to have cherished the values that we consider rational. They also suggest that the building was similar to our own childhood training laboratories for instruction in graphic, visual, oral, and mathematical modes of communication. I feel, however, that the differences outweigh the similarities. Our laboratories may segregate young people for educational purposes, but only from ages 4 to 12. During these years, they are best able to learn communication skills, but are still too inexperienced in social living to benefit materially from social studies and other academic methods for understanding self and society. Moreover, the laboratories use teaching machines, informal learning groups, and individual tutoring; they certainly do not force youngsters who are still asocial into formal groups for instructional purposes.

My own hypothesis is that the building was a relic from the Machine Age which immediately preceded the Early Atomic Age. Probably built as a prison, it no longer served a regular purpose in the settlement and may even have stood empty. After all, despite its size, the structure contained only three skeletons and just a handful of the millions of artifacts extant in this period. We know that the culture preserved outdated buildings as part of its worship of history; we also know that its young people often had to isolate themselves in unused structures for sexual rites and other forms of play which were outlawed by the elders.

There is not enough evidence to prove this or any other hypothesis, and further excavations of similar structures are needed. If we can obtain the necessary research grants, we shall look for other American communities of this period that are better preserved. If only Nuclear War I had not so completely obliterated so many of these settlements.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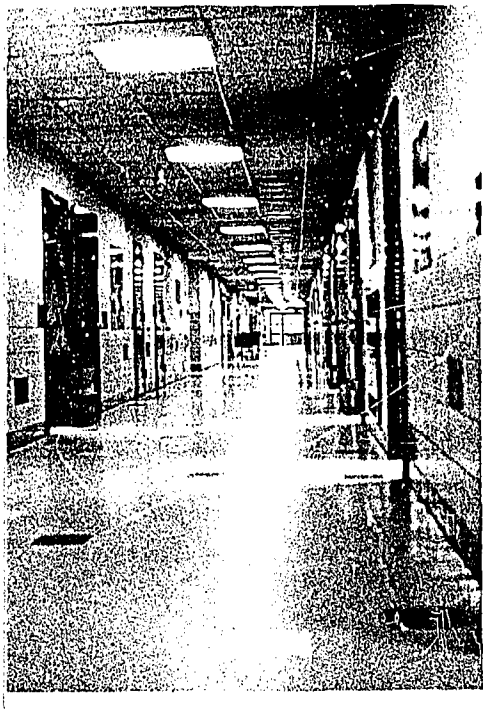
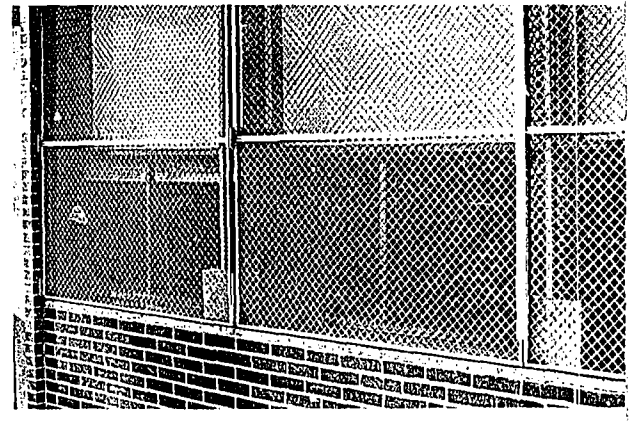
WILLIAM J. KIRCHER



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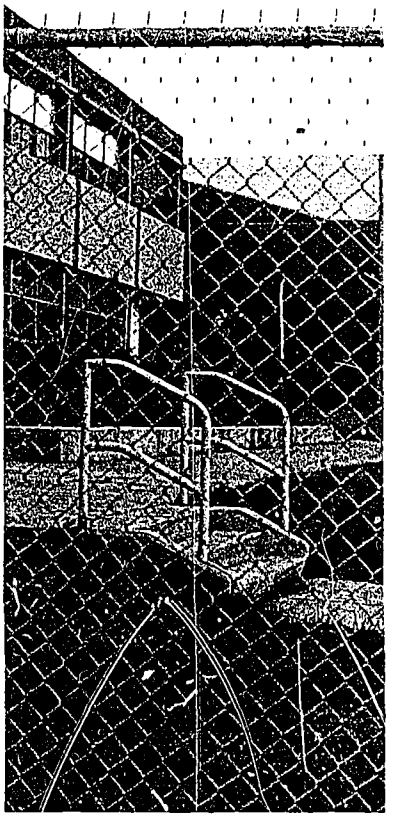
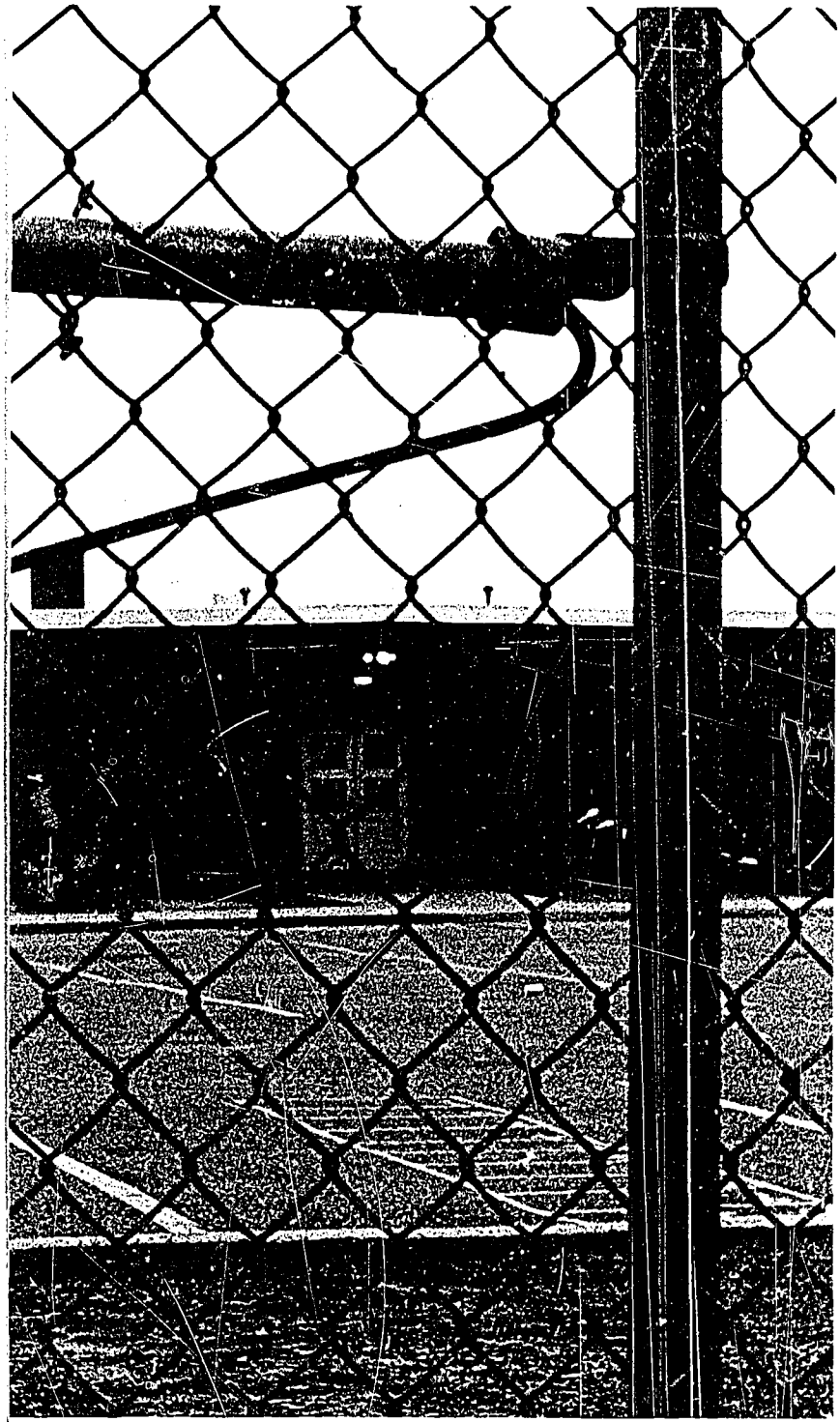




How Not to Teach

TO thoroughly dehumanize America's young people, it is absolutely essential to dehumanize history. Fortunately, this is fairly easy to do. Moreover, one might almost say it is in style. Teachers are doing it up and down the line, from the third grade to the final year of graduate school. To effectively dehumanize history, here are ten commandments to remember.

1. Treat history as if it is not important. Consider it as only an adjunct to the social sciences. Don't even list it as history in the curriculum.

2. Be sure to conceal from students the fact that history is about people. Instead, talk only about movements, forces, what various men, such as Andrew Jackson or Alexander Hamilton, stood for, thereby reducing them to empty capsules which can be spouted up on demand. Avoid mentioning anything these historical figures did that might suggest they were fascinating, passionate, involved people.

3. Make the great leaders, such as George Washington or Abraham Lincoln, sound as dull as possible by treating them as if they were perfect, never made a mistake, never lost their tempers, never fell in love with the wrong woman, never tired of politics and threatened to quit. Otherwise you might humanize them to the point where they are interesting and believable, without their greatness being diminished in the least.

4. Go out of your way to make the study of history as painful as possible by insisting that students memorize dozens of dates and trivial facts, such as the number of people in the Continental Congress. To assess what they are learning about history, examine students only with multiple choice tests where the facts can be made as confusing as possible. Never ask anyone to write an essay about an intriguing historical subject such as why Thomas Jefferson did not free his slaves. This might make some students think and even arouse genuine interest in history.

Thomas Fleming is the author of *The Man from Monticello,* an intimate life of Thomas Jefferson, and many other books on American history. He recently completed *Highlights of History,* a series of books for young people, as well as *First in Their Hearts,* a biography of George Washington.

5. Never assign any books of popular history, such as Bruce Catton's books on the Civil War or selections from novels such as *Gone with the Wind* or *The Red Badge of Courage*. Just stick with the textbook. After all, that's what you're paid to do.

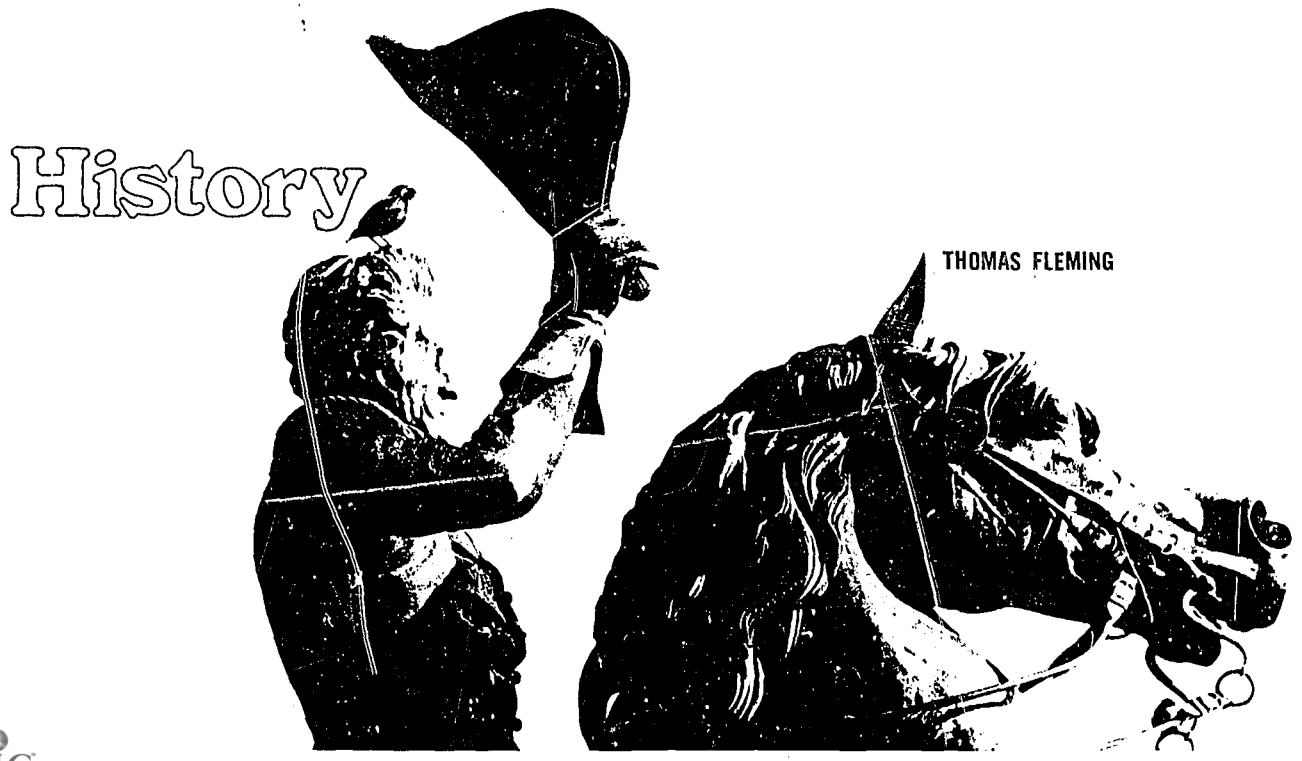
6. Never take children on field trips to a local historical society, a nearby battlefield, or a historic house. This might make them realize that history actually happened.

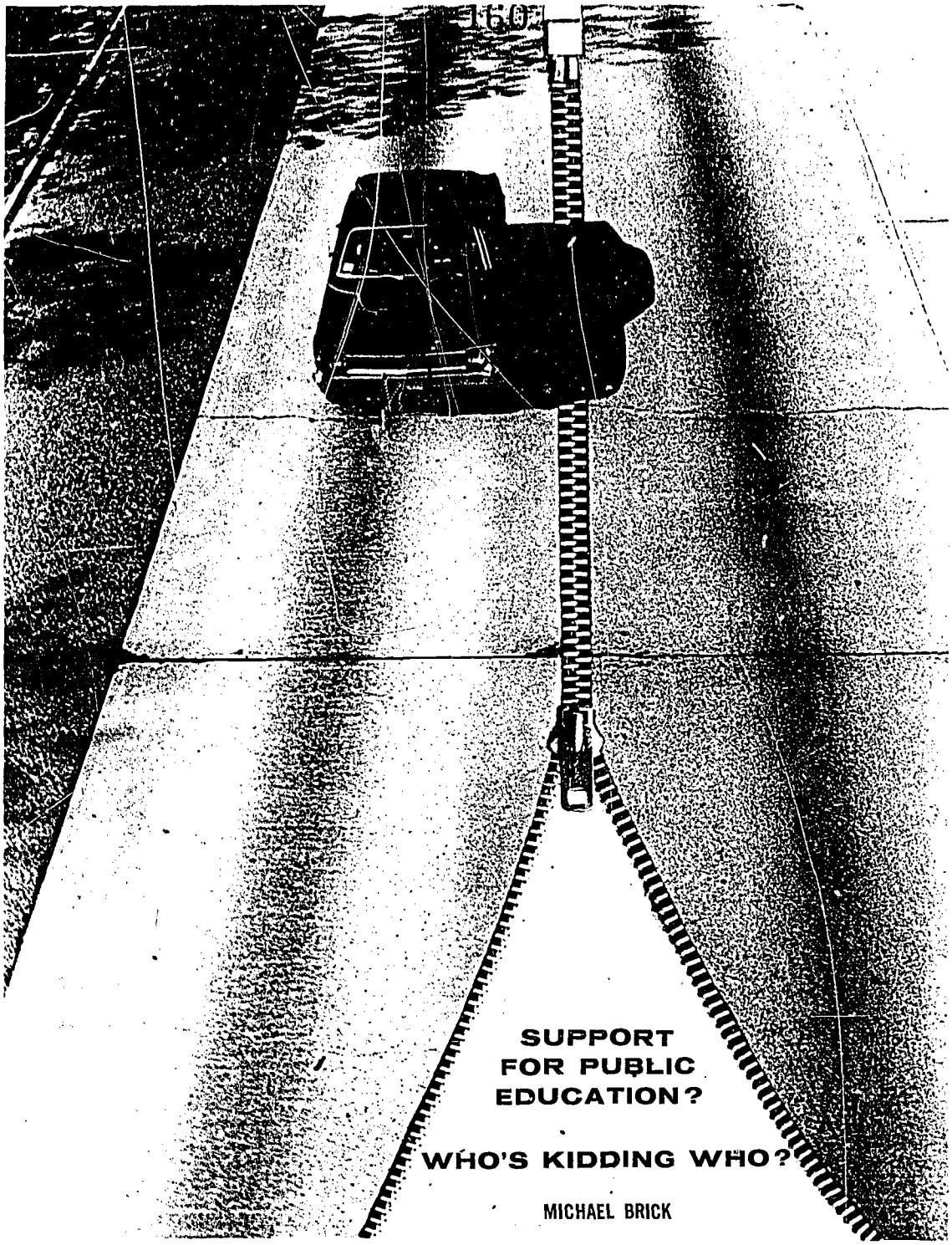
7. Above all, don't let them do any historical research on their own. Remember they are only young students. Moreover, they might get interested in finding out what the local newspaper, or even a big newspaper such as *The New York Times*, thought about Adolf Hitler in 1936 or about Abraham Lincoln in 1862. Independent research can get to be so exciting that the students may wind up knowing more than you do.

8. When you lecture on history, sound as bored as possible. Don't let on for a moment that anyone could have ever become excited about whether to hang John Brown, give the Philippines independence, intervene in World War I, stop immigration, or pack the Supreme Court. Of course, these issues almost tore the country apart, but that's no reason why you have to get excited about them now. As a result, your students will leave school with the incredible assumption, which so many Americans seem to have, that the country has never weathered a serious crisis or survived a bitter division.

9. Stick to the standard clichés, such as the myth that all Southerners hated Negroes and adored slavery before the Civil War, or that the Revolutionary War was fought by a collection of unwavering heroes (clichés which make it possible to demand that all people who fight on America's side today be purer than pure). Clichés are safe and dull—and what is more dehumanizing than contempt?

10. Select a period of history (preferably not American history) that is certain to bore children—something like the Holy Roman Empire or Spain in the early eighteenth century. Make it your hobbyhorse, and talk about it at the merest hint of an analogy. After all, you wrote your master's thesis on the damn thing and why shouldn't students suffer as much as teachers? Isn't that the purpose of education?





SUPPORT FOR PUBLIC EDUCATION? WHO'S KIDDING WHO?

MICHAEL BRICK

AS a new superintendent, it seems to me that the sounds of "Teach me!" or "Help me to learn!" suddenly have become confused with the polluted twaddle from bureaucratic and political sources outside of our schools and community.

The effect of this twaddle on educational insti-

Michael Brick is Superintendent, Fountain Valley School District, Fountain Valley, California.

tutions is unnecessary chaos. In light of this, our young people criticize adults for being "structure freaks" who are "hooked" on the bureaucratic political processes. This may be so, but we still believe that a child or young adult is a gifted individual; that he can be educated for changing, contributing to, creating, and constructing our civilization in a manner that doesn't develop a herd mentality.

To escape my being labeled as a victim of "creeping paranoia," let's look at a few examples of the things that are happening.

"They are going to run a freeway right through our Curriculum Materials Center."

This doesn't seem to bother the omnipotent State Highway Department, even though there is a huge amount of open acreage around us. No, they have to curve the freeway so that it comes into line exactly on a one million dollar complex that contains our Education Center, bus park, warehouse and maintenance buildings. Our energy and time have been wasted, and we will have to rebuild and move again. The fact that this route (selected from three possible routes) is the most costly, will dislocate the most people, displace the most businesses, and remove the most tax base means absolutely nothing.

"Hey, last night in another part of the county, GLOMS said we are the center of a Socialist conspiracy for the whole world!"

It sounds funny, but it isn't. Women who have never even been in our schools make accusations that there is a secret network of school districts plotting to turn schools into "mental health clinics" across the nation. The "witch hunts" by hysterical and irresponsible adults are beginning again. PTA unit officers receive threatening telephone calls and invitations to mysterious secret meetings. No addresses are given out, and a car comes by the house to pick up people to go to the meeting. Keep everybody stirred up over hobgoblins and witches and the end result is Halloween.

Through such tactics, these people are able to defeat bond elections, curricular programs, board members, and tax overrides—and to consistently disrupt the working relations between the community and the schools. The wisdom of Charlie Brown in *Peanuts* is shown in a sign, "Help stamp out things that need stamping out." A new one for Snoopy might be "Help stamp out hysterical committees."

"You know that bond election we passed last year for eight million dollars? Well, we can't sell the bonds!"

Bond merchants who were buying bonds at around 3½ percent just two years ago refuse to buy at 5 percent, which is the constitutional limit in the state. The fact that the school district has grown 4,000 percent in seven years and qualified for two new schools last June and a third one a little later means nothing. Furthermore, the mayor says we will have 11,000 new residents this year instead of the projected 3,000.

We passed our local bond election again to increase the rate to 7 percent and received an 88 percent "yes" vote. But still no schools. The state bonds now have to be voted on in June, after a year's wait—and then we find out it will be still another year after that, because the state water bonds have to be sold first. It takes a year to build a school, so, at best, we will have schools in three years. By then, we will need six schools for almost 5,000 children.

"The newspaper says we have a sex education program (because of the grunion film we showed yesterday), and a parent committee wants to meet this afternoon!"

A little half truth here, a big sensational word there, and a sprinkling of omissions doesn't mean "yellow journalism"—no, it means selling newspapers. What started as a presentation to a service club (fact omitted) regarding a $45,000 grant to test filmstrips and projectors (fact omitted) by showing a science film (fact omitted) illustrating the reproductive habits of and some experiments with grunion (facts distorted) by a teacher (fact omitted) became sex education with a two-inch headline.

I happened to be in the audience and it became my "manifesto" for sex education.

"Just found out the President vetoed the education bill. I understand that the amount of the difference in what the President wants cut from the budget is the equivalent of three aircraft carriers!"

What can you say when a President uses his veto power over education and welfare? In our school district, it represents hundreds of thousands of

dollars which we desperately need for:

- mentally retarded children
- educationally handicapped children
- culturally deprived children
- books we can't otherwise afford to buy
- the additional children we have in our area because of many federal installations.

Letters to Congressional leaders about this problem produce the usual "It was nice hearing from you." But action—no. The overages in military contracts that are more than the amount in question don't seem to bother them.

The only possible conclusion is that the President and Congressional leaders are going to set up their own private school system. Look forward to a chain of Nixon Academies nationwide.

"You don't mean it! Our school district is racially imbalanced?"

Using a "magic" formula and 1968 figures, the State Department of Education notified us that the district was racially imbalanced. The amazing parts of this notice were that the Americans of Mexican descent had their own school and were very proud of it. The 1969 figures showed that the district wasn't racially imbalanced. Furthermore, the federal government had supported for several years an exemplary Title I Elementary and Secondary Education Act project at the school in question—just to work with these children. The hands of government never quite manage to shake.

"Who said the Governor has 22 million dollars in surplus money?"

Mind you, that money isn't in reserve; no, it's surplus. What was 50 percent state support for schools 15 years ago has now dwindled to approximately 36 percent, and the 22 million dollars sat in Sacramento for a number of months. Many assemblymen voiced requests for it to be used for expenses in education, but it still sat there. The money needed to be spent for children with learning disabilities, speech problems, health problems, language problems; for children in low-wealth areas. But the money still sat there. Letters to assemblymen and senators brought sympathetic written responses but little action; the money still sat there. Most of the money was finally used in January to pay for building schools as an emergency measure. We all knew about the problem back in May! Two schools were authorized in Orange County which is the second most populous county in the state. Our district needed two schools last June! Governor Reagan, where have you been?

"The guy on the phone from the state capitol says we can't build a school in that area because they want to put an airpark there someday."

A mile-square area which has been contracted for a regional park and already has a million dollar golf course is now being planned for an airpark. (Let's have a "green" revolution.) Unfortunately, this information wasn't provided for the community until a school was planned that fell into an imaginary "Doolittle Cone." The State Department of Aeronautics and the County Board of Supervisors want the airpark—but the people don't. Within a mile of the proposed airstrip, there are 18 schools already operating; there is a convalescent hospital, a proposed hospital, and a proposed school for the orthopedically handicapped. In such a densely populated area, the lack of concern for fellow humans is incredible. The power of these state and county agencies is best illustrated by this statement made by a public official after voting for the airpark: "These things always work themselves out." This type of irrational and irresponsible action serves a small, vested interest group—and ignores the half-million people who could use the park. Letters and discussions with county and state officials and agencies proved to be an exercise in futility.

Since the political press and the governmental groups have managed things so cleverly, we can only hope that their ingenuity doesn't stop here. To help them continue operating at such a high level of efficiency for the people, I am available for $1,000 a day as a consultant who has had extensive experience. There are so many things these groups have overlooked and so many new situations that can be explored to further dehumanize educational organizations.

Yes, we're hampered and frustrated by problems associated with some of our bureaucratic-political processes. But in spite of these problems, we will continue to work with the youth of America for changing, contributing to, creating, and constructing our civilization in a manner that doesn't develop a herd mentality.

Humanizing?

dehumanizing?

HOW
WE LOOK
IN THE
HEADLINES

Drake Lambasts School Sex, Sensitivity Training

By MARILYN MULL
Gazette Telegraph Staff Writer

The president of a two-month-old college in Wisconsin presented his arguments against the establishment last night and unleashed a barrage of criticism on the wave of sex education in America's public teach sex education in the public schools "an intrusion on the first amendment" and said the main issue was not merely sex education but "control of the schools, you and your children." The lecture was sponsored by the citizens opposing sex training in the public school.

certain threats to "this kind of initiative." He singled out certain Washington, D.C. offices, colleges and universities who are "dreaming their mad dreams." They are, he said, the "agents of change," and held up his newest paperback publication "And Madmen Lead the

going to write up a system and say this is what the father does, the mother does and the children do. This is intrusion; nosiness and they have no business doing it. That is what sex education is, not the mechanism of intercourse."

Drake spent several minutes

In School District

'Benign Neglect' Backfires

By ROBERT MISKIMON

While "benign neglect" may be the order of the day in Washington, there's no indication it will work in matters affecting the teachers in the Los Altos elementary school district.

teachers will broadcast to other teachers and to prospective teachers that "unsatisfactory educational conditions exist in Los Altos," according to a release from the CTA.

That educational conditions are not

stepped in during February, have quested that the blacklist of their distr be removed to resume negotiations w the board.

Some of the items provoking t wrath of the Los Altos teachers m

Schoolbooks tell little of Indian-white history of conflict, marauding, slaughter

By ROBERT STRAND

SAN FRANCISCO (UPI)—The current Indian occupation of Alcatraz island draws attention to a history few Americans know.

It is the tale of how white men seized a vast, rich country.

Few are aware of the past, because school books say little about it. The index of the two-

He decided not to wait for the arrival of the main body of troops and attacked. The village turned out to contain 12,000 people, Custer's 265 men

were killed, and American public opinion was shocked.

The pacification of the West was completed in 1890 with the Battle of Wounded Knee Creek

Schools In Deep Trouble

Schools across the nation are finding it increasingly difficult to maintain full operation or even to remain open because of lack of

Kirk Threatens to Use Force in School Clash

By Bruce Galphin
Washington Post Staff Writer

BRADENTON, Fla., April 9 Florida Gov. Claude Kirk vowed today to resist with force—reportedly with gunfire, if necessary—federal efforts to remove him from control of the Manatee County schools, but U.S. Attorney John Briggs declared that "the order will be enforced."

NEA Leader Pledges To Defeat All Who Voted for Veto

BUFFALO, N.Y. (AP) — The president of the National Education Association, the nation's largest teachers' group, says, "We want to beat five or 10 congressmen who switched their vote on the (HEW) health, education and welfare veto."

Cleric Says Slum Lords Are Like Slave Owners

Slum lords today are like slaveowners of yesterday, according to a Presbyterian minister from Abington, who addressed persons attending the 7th annual Northampton Civic Clubs dinner last night.

it must be taken as a challenge. "Life is not static; it changes, Each breath must be one of livelihood, respect, dignity and planned for a whole life . . ."

A major problem today, Rev. Evans said, is that "we resent

Candidate says school hides drug problem

By LEO HANDLEY

The Palo Alto Unified School District was charged at a school board election forum Thursday night with not being frank with parents about drug abuse in the schools, particularly at Gunn High School.

financing, building and student unrest.

Cutler defended his and the board's record by stating that despite the criticism raised in the current politicking, the district still is one of the best systems in the country. He admit-

Union Chief's Jailing Stirs Defiance

Teachers Refuse to Renounce Strikes

REBUILDING PLANS OF CITIES REDUCED BY NIXON'S CURB

Larger Muncipalities Seem to Be Hardest Hit by Cuts in Renewal Programs

By JOHN HERBERS

Special to The New York Times

WASHINGTON, Feb. 28 — Cities across the country are cutting back their plans for rebuilding blighted neighborhoods because of the Nixon Administration's restrictions on urban renewal and related programs.

Communities of various sizes are affected by the restrictions, but the larger cities, which have severe blight, appear to be particularly hard hit, say housing experts here and

Ghetto Educational Funds Misapplied

Disadvantaged Blamed For Poor Showing Of Special Programs

WASHINGTON — The public schools of America's cities are in a mess. And growing worse.

They are populated by children who do not or will not learn and burdened by teachers who cannot or will not teach.

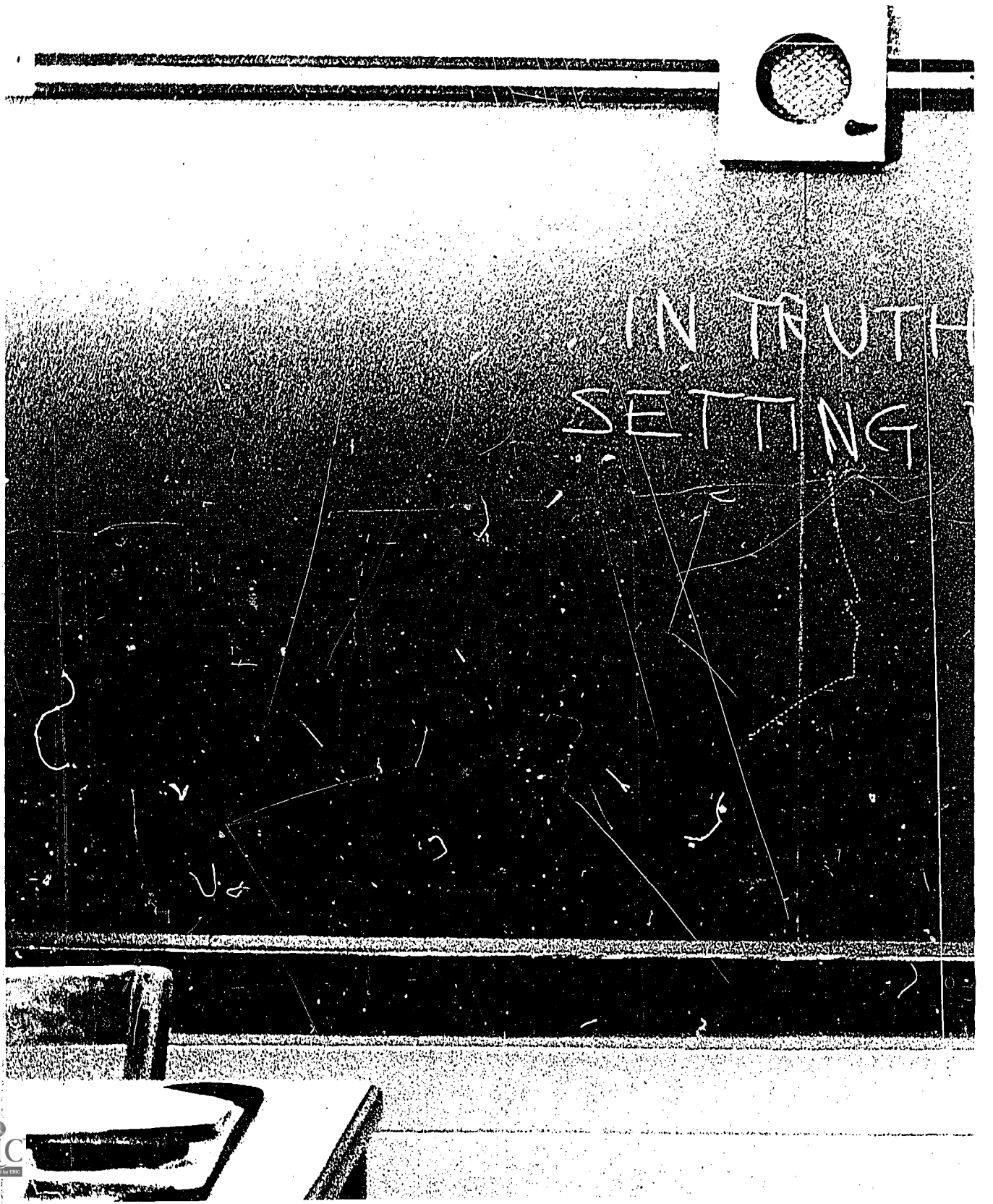
They are plagued by racial and ethnic hostilities and by violence flowing out of an assortment of emotions.

U.S. Escalates War in Laos, Hill Discloses

2 SCHOOLS CLOSED IN RACIAL INCIDENT

Special to The New York Times

MINOTOLA, N. J., June 16— Two schools were closed in this small south Jersey community today because of racial tensions resulting from an alleged beating of a black student by a white teacher at Cleary Junior High School last Thursday.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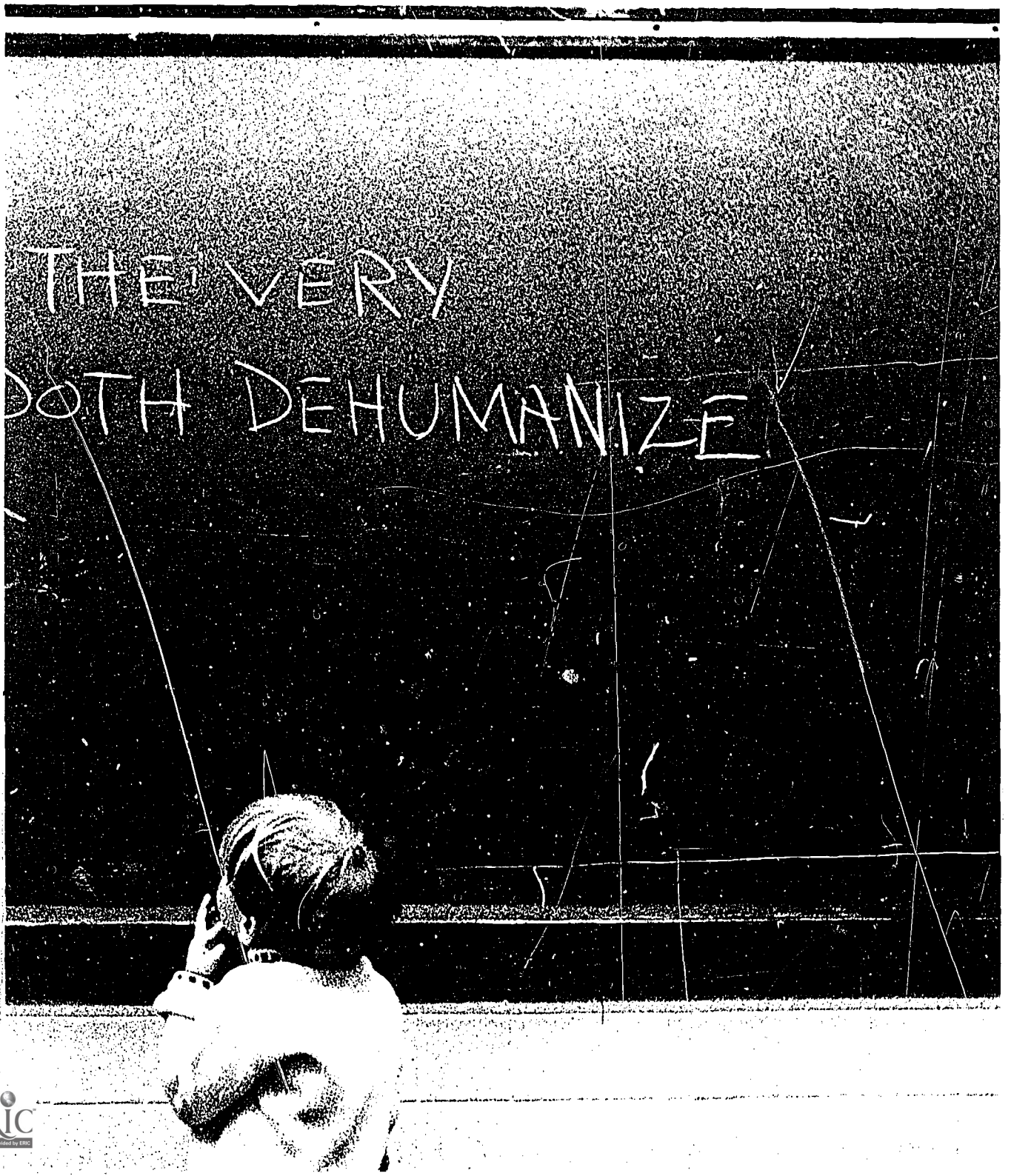
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