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AUTHOR Gordon, Ira J.
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ABSTRACT

This paper explores the way educators are accountable for achieving success in early childhood education. The letters QRS stand for the goals educators should have. The first goal should be to develop a questioning, open attitude and an inquiring mind. The R's are respect for self and respect for others. Educators and our society have failed particularly on the latter point. The three S's are a sense of competence, a sense of responsibility for one's own conduct, and a sense of commitment. Family factors, especially parenting, have a profound influence on acquisition of the QRS. Parental openness, support, respect, and sharing help children attain these goals. Educators should encourage parents and families to believe in their worth. Teachers encourage or discourage the QRS through the type of classes they conduct, their attitudes toward administrators and other school personnel, the way they treat students, their attitudes toward the ways of representing ethnic groups, and their commitment to pupil-teacher planning and participation in local affairs. Achievement of the QRS can be measured through various inventories and observation records of attitudes and behaviors. (KM)

"What Is Success?"

Ira J. Gordon

Graduate Research Professor
Foundations of Education

and

Director, Institute for Development of Human Resources
College of Education
University of Florida
Gainesville, Florida 32601

Paper presented at National Association for the Education of Young Children Conference, Atlanta, Georgia, November 17, 1972.

What Is Success?

My topic for today is a rather grandiose one, "What is Success?", and I guess as a subtopic, if we can define it, in what way are we accountable for achieving it.

I have heard from some of my colleagues who look at life a little differently than I do, that one ought to have in mind any time you do anything, what it is you want to achieve and how you measure it. I have a plan today of what it is I want to achieve with you, but I assure you I have no system for measuring it. So you will not be taking a post-test at the end of this session. First, I would like to present to you some long range goals as I see them, but they are also immediate, because you cannot separate means and ends that easily. Second, to indicate to you what may be some of the factors which affect the ability of children to attain these goals, and, therefore, what we should be held accountable for both as teachers and as parents. Third, to provide you with some ways to measure both what we are doing and the results, that is, some child performances which indicate movement or arrival at our goals.

If I asked you for two sets of letters or initials which would characterize education, what would you say? The ones that would come immediately to mind are "the three R's" and "the ABC's." But a recent conversation I had with the superintendent of schools in Yakima, Washington, really got me very excited about going beyond the three R's and the ABC's. He was concerned in our Follow Through Program and in early childhood education, in general, about how we could demonstrate the worth of such programs to very skeptical people. And the first thing he said to me is "Don't give me IQ scores and don't give me achievement test scores, what I want to know is what are the commitments these youngsters have when they become adolescents. Do

they hang in there, are they organized, do they think about jobs? What are they like when they are adolescents? Don't tell me about this other kind of minutia." He used the word minutia. This set me off. If the three R's and the ABC's are insufficient, what can we come up with? So I have invented the QRS, which will no doubt become infamous after this meeting. (I do not think it will be famous.) The mnemonic system is one Q, two R's, and three S's, for those of you who need help in remembering. They are not profound, you know them all, but let us go over them anyhow.

The first goal is to develop a questioning, open attitude and an inquiring mind. I want to create in children and in ourselves the kind of orientation toward the world that is full of curiosity, wonder, exploration, and search; in which the assumption is not made that the final answers are in, and all you need to do is rote your way through them. So, "Q" is the opening, questioning attitude.

The first of the two R's is respect for self. We can break it out into two pieces, the establishment in each of us and in the children we work with a sense of dignity and sense of self-esteem. I had an interesting experience with this sense of dignity a few weeks ago while visiting a nursery school in Port Jefferson, Long Island. The children were just arriving about nine o'clock in the morning and pouring off the mini-buses. I opened the door to help them, and this little four-year-old stood outside while everybody else went tearing in. He stood there until there was no more traffic and then he looked at me and said, "You don't have to hold the door for me, I can do it for myself." So I promptly shut the door. I watched him for five minutes struggling to get that heavy door open, you know what you have to do in the North with doors to keep the wind and the

cold and the snow out, but he finally got it in, and you never saw a prouder kid march himself into the center. You can see a sense of dignity, a sense of self-esteem in four-year-olds. But is any of that going to be left by the time he is eight or nine or ten after what we characteristically do to him when he gets into a kindergarten, like my son was in, in which you have to put your thinking caps on before you went out on the playground, pick a piece of equipment you were going to play on, go out and Lord help you if you shifted from that piece of equipm. to another piece of equipment when you got there? More than that, the classroom doors opened right on the playground, but you had to line up on the inside in order to get on the outside because, afterall, lining up is a fundamental first-grade skill! So, what do we do to children's dignity and self-esteem?

There is a second part of respect for self that ties back into the "Q". Some of us are not very elegant, we do tend to be sloppy and our categories are not mutually exclusive, so a little bit of the R falls into the Q. It is the sense of initiative and drive and direction. We would like kids to be self-starters. We would like them really to set out for themselves, establish their own goals, and learn how to pursue them effectively. So respect for self includes not simply a feeling about one's self, a sense of dignity, but also it should be evident in behavior in terms of initiative, drive, push, direction and self-starting.

The second part, or R_2 is respect for others. That is not new to anybody here. Part of my shame about my country is the evidence, beginning in the Florida primary, of a fundamental failure of our school system and of our society at large to instill in us a respect for others. While we still use code words such as busing, we have got a long way to go. We need

as a basic goal if we are not going to completely shred the fabric of this society, to develop in ourselves and in the children with whom we work a respect for others of different backgrounds from different racial groups, from different religious groups, from different nationality and regional groups. If we want to be held accountable, on this one we all strike out. When we can continue to spend billions for bombs and pennies for people we are a long way from respect for others. When we function in terms of "I don't want to go to school with so and so", we are a long way. So we have to build this respect or all else will fail in a fundamental way. But there is another facet. We need to enable children to have a respect for people of different status and different authority. I do not see respect for others as just others of your age who are different than you. This may be now a picture of myself at middle age teaching in a University, but I am concerned about the whole business of respect across generations, across authority levels. For us who work with children, as well as for the children then, there is not simply the ethnic respect, the racial and religious respect, but a fundamental respect for the people with whom you have to work who possess different authority statuses and different age statuses and job statuses, and ability statuses and so on.

Let us move then to the three S's. The first one is a sense of competence. A need for children, and again all of us, to have a belief in our ability to do, a belief in our own powers, a belief that what we do individually, personally does make a difference and that each of us can accomplish some fundamental good. But this too has to be tempered a little bit with reality. Those of us who have messed around, and I use that word advisedly, with self-concept research, know that on very simple kinds of

scales that we have administered at different times, you can get children who report the best picture of themselves--"Anything you can do, I can do better"--if you remember that old song. And yet when you watch them behave. it isn't there. I am not talking about a false sense of competence which may really be a defense, but about enabling children to have the kinds of opportunities and experiences so that they can really sort out what they can do well, their areas of skill and contribution and ability. What are the things I can justifiably say "Yea, I'm at the top of the pile", as well as the fundamental recognition there are some things I cannot do very well, I do not need to try and be in the 20th century the Medieval man who can be all things. Now I have no hesitation in admitting quite frankly that I am a total illiterate when it comes to anything to do with an automobile, outside of turning the key and pressing the accelerator. The Army invested a considerable amount of time, money, effort, coercion, and what not, trying to make a motor mechanic out of me for a short period. And, I am happy to say that it failed. But, some things I know I cannot do. There are days when I am out on I-75 and the car conks out I wish I could, and all I know to do is take my AAA sticker out and hang it on the aerial. Each of us needs to enable children and ourselves to recognize that a sense of competence is not a total thing. There are areas of competence and areas in which we recognize our lacks.

The second "S", I do not think we have stressed enough, is a sense of responsibility for one's own conduct. There are times in the third force movement, a humanistic psychology movement, (of which I do not consider myself a member by the way) in which people have so concentrated on the "I", and so concentrated on the self as the fundamental and final judge that they have

lost sight of the fact that we live in a social world, that we have obligations to others, we have responsibilities to others, and that we must be held accountable for our own personal behavior. Children need to learn what the consequences are of what they do. Sometimes these consequences are pleasant, but sometimes in the real world they are not. They have to learn to examine the potential consequences of what they are going to do before they do it, so that they engage in a thought process of saying, "What will this do to somebody else if I simply live out whatever I think I should do?" They have to tie together the inner and the outer. They also, as part of this, need to learn to delay gratification. We are caught up in a society which lives far too impulsively and far too moment by moment. If you examine some of the research on achievement in the usual sense of the word, we know that children who cannot delay gratification have a good deal of trouble in achieving. If we still recognize that we are helping children to make it in a very complex technological society, and they are all not going to be moving back out into the woods, then they do have to learn that I've got to do something today, but my payoff may not come until next week or next year. All of us need to learn to set goals that we are not going to get to tomorrow, to not live so impulsively off the top of our heads. I think we confuse spontaneity with creativity. Creativity, at least for those who have ever been creative, is damned hard work. We need to enable kids to see that you have got to stay with something, and the payoffs are not immediate. M and M's or tokens or immediate social reinforcement may actually be working against us here.

The last "S" is a sense of commitment. I would like very proudly to say, that this quarter, at least through November 7, my children were majoring

in McGovern. I think we have been blessed that we do have a generation in their late teens and early twenties who, in spite of all we did to them in school, somehow or other, maybe because some of them had very good teachers (we know there are a great many very good and dedicated teachers) have somehow developed a sense of responsibility for someone other than themselves. They have a commitment to serve, a nonself-centered view. This is essential. Those of you who are interested in self-concept need to include this in your definition and not see it only as the almighty I. This means not just when you are an early adolescent or late adolescent or under twenty, but this means throughout all life. This means occasionally, maybe often, thinking more about your duties and responsibilities to others than your own immediate self-gratification. I have been troubled recently by experiences of people who have forgotten this, who have turned to self-gratification and in the process have deeply hurt other people to whom they should have had a commitment of many, many years. It does happen, and yet I think it reflects again a failure somewhere in our way of teaching, our way of learning, and in our way of life.

These are our goals. One Q and two R's and three S's. How do we get to what might affect how children might arrive at these goals? Two recent books, one of them edited by Moynihan and Mosteller, a re-review of the Coleman study on Equality of Educational Opportunity, and a new book by Christopher Jenks which already is controversial, have both pointed out, although Moynihan and Jenks do not agree with each other, how much of the variability in children's learning and in children's achievement in the academic and income sense of the word is due to nonschool factors. In Moynihan and Mosteller, for example, David Armor suggests, with rather good evidence, that two-thirds

of what accounts for the differences in children in their achievement is due to factors over which the school has little or no control. Recent studies by Miller in England, Keeves in Australia, Rupp in Holland, and really from throughout the world support the notion that we should not be holding the school totally accountable for the relative success of children in arriving at academic goals. These various studies indicate that the first institution which must be held accountable is the home. A good deal of "QRS" gets started and organized before arrival at school, and this is why I am in the pre-school business I guess, but also continues throughout the school years. So, we as educators, cannot take total responsibility. Yet we are now developing a new definition in many places of our own role and our own responsibilities. We are beginning to recognize that we have a role in working with the family, in helping it achieve, and strengthening it to achieve its fundamental central role in the education of the child. We need to see that we play a role in influencing what happens in homes as well as being influenced by the arrival on our doorstep of children from various homes.

You are familiar with the variety of home oriented pre-school programs of the past half-dozen years. The work of Gray, Karnes, Levenstein as well as our Florida efforts, among others, have demonstrated successful approaches to working with parents of pre-schoolers.

May I refer you now to the new grant made by the Office of Child Development and the Office of Education to the Educational Development Corporation in Cambridge of a half-million dollars to develop films and filmstrips and a variety of kinds of curriculum materials for high school youngsters in what they are calling parenting? Many high schools have set

up programs for adolescent girls, but I certainly would not exclude adolescent boys. It still takes two in spite of some changes in the world. Parenting is a complex role and schools now are beginning to accept in many places a responsibility for teaching parenting as well as teaching other skills.

What specifically in the family affects "QRS"? What are effective parenting skills? Most of these ideas come out of the general research literature, not simply in the United States, but throughout the world. First, you cannot get a child to be curious, and open and questioning if he comes from a shut down home. If he comes from a home that does not value and encourage questioning and open discussion and exploration and argument and debate and all of these kinds of things, it becomes extremely difficult to reverse that in the school situation. The data are fairly clear that parents who engage in what is called spontaneous teaching, who do not sit down and say, from 9 to 10 on Monday morning I will drill my child on a reading lesson, but who in the course of traveling in the car, shopping in the supermarket, walking down the street, watching a television program, any of the normal events, pick up the Q's, raise a question, start a debate, do something that enhances that experience and converts it from simply what may be part of an ongoing stream into a highlight. One such highlight is helping youngsters to have a variety of experiences with nature itself. I was eleven years old before I knew that there was dirt under the concrete of the sidewalks of New York. It was not until they started to build the Eighth Avenue subway that I discovered there is something besides pipes under there. My daughter had to go to Israel to learn how to milk a cow. Many of our youngsters have virtually no experiences anymore with nature. I do not know how many of

you are Peanuts fans, but I clipped this out in August. Snoopy is sitting on his usual perch with his little bird friend Woodstock and he is saying, "Woodstock has never seen a fireman, a firetruck, or a candy store. He's never heard an opera or a symphony, he's never seen a movie or a play, on the other hand, he's seen the sky, the clouds, the ground, the Sun, the rain, the Moon, the stars, a cat, and several worms. Woodstock feels that he's led a very full life." I would like children to have both. the symphony and the Sun. I do not think that they could experience them in the same way Woodstock does, but nevertheless, the development of "Q" requires the wide range of exposure to the world.

The "R" develops for the child with the exhibition of parent respect and love for each other. Further, only rarely do we hear parents say, in somewhat structured teaching situations, it's true, a really warm and kind and encouraging word now and then, they rarely get an enthusiastic tone in their voices and say, "You're right on, great, good." How easy it is for all of us to forget and how important that is. How rarely do we do it to each other in our daily lives. Further, it needs to be done in relation to the person's areas of concern. For example, if you were to comment that's a nice suit I have on today, my professorial ego is not very tied up in clothes. Hair, yes, clothes no! So, you know, I really want to know that somebody thinks I am a good teacher not how I look. We do not do very much of this in the home and we do not do very much of this generally.

The involvement of children in family affairs, in both the chores that have to be done and the decisions that have to be made, seems to me to be fundamental. There was a marvelous cartoon about Lyndon Johnson several years ago which showed Lady Bird saying to Lyndon, "On your way to the state

department take out the ga[illegible]." We need to say that to children too. All of us can be garbage [illegible]outers, room cleaner uppers, not because you learn responsibility that [illegible]that is a myth, but simply because the darn thing has got to get done. [illegible]child as a member of the family has to help to get the things done. [illegible] families we have abandoned this or we have attached it to payment or [illegible]ve done all kinds of things with it that get away from the basic idea [illegible]rt of one's self-respect comes from seeing oneself playing a positiv[illegible]essary, fruitful role in preserving the family and helping it move alon[illegible].

Children need to s[illegible]r parents as able and competent at playing a role. One of the funda[illegible] goals of many of our programs for youngsters is to involve parents in [illegible]or-making, not only because parents have a basic right to be involve[illegible]ecision-making, but also because then their children can see t[illegible] soc[illegible]s an institution recognizes that the parent is competent and able. [illegible]w often not only poor but also middle-class and even well educated pe[illegible] feel alienated and incomplete and out of it in their ability to effect [illegible] school, for example, and when children hear parents say, "There's not[illegible] can do about it", this detracts from the development of their self-[illegible]ct.

Basically in terms [illegible]at Maslow would have called the safety needs, we have to be sure the ch[illegible]s enough to eat and he is healthy and his physical needs are being [illegible] You can have a great many other things, but if you do not have an ade[illegible] diet lots of other development will go down the drain. As Herbert Ha[illegible]a, "Love is not enough; you've got to have a full belly, too." Ther[illegible], we cannot look at the family and our role in relation to helping the [illegible]on Q and R without getting into a more comprehensive view of wha[illegible]ls to go on.

The second "R" is respect for others. All of us know that in homes we talk about others. But we need to talk about others in a non-Archie Bunker fashion. It is great to watch for a half an hour on Saturday, but I wonder how his daughter made it, she must have got it someplace else, she sure did not get it from Archie, she probably got it from her mother. We do know that in many homes people of different groups, different backgrounds, different classes, different incomes are referred to in extremely derogatory terms. People come to the door, people come to work, people do all kinds of things around the home. The child sees the way his parents deal with the variety of people with whom they come in contact. We need to remember that the parent, then, is a fundamental model in enabling the child to arrive at respect for others. Along with that the child needs considerable experience in relating to others on the street, in the recreation program, at school and the scouts, and wherever. Now, I would be foolish if I said to you that all the experiences are going to be pleasant. Children are going to fight, have fought from time immemorial, about anything, from whose father was stronger than whose father, what block you live on, race, religion, and everything else. We should not assume that simply placing children together in a group and saying to them love each other, means they are going to do it. But they will work their way through. The solution is not to reseparate them, the solution is to assist them in working their way through.

We need to have in the home authority with reason rather than with threat. There is the story that Basil Bernstein tells for other purposes, in terms of language development, about the mother who gets on the bus in London with a four year old and the child stands on the seat and she proceeds to tell him why he should sit down,"It's not polite to stand up, the man in

back of you can't see out the window, you're getting the seat dirty," on and on and on, and the child is still standing up, and finally she swats him and down he goes. The next child gets on the bus with another mother and he stands on the seat and she just starts with a swat and down he goes. The second mother in one sense of the word is more efficient, the child sat down, but the first mother is really, in terms of the development of understanding, and respect and everything else, and in terms of language development incidentally, the far more effective mother. We do an awful lot of the authority without reason in school. We may not do the physical swat but we sure do the verbal one. Children only can learn to respect others if they in turn have been treated with this.

Now we move to those S's again. That sense of competence comes out of experience with objects and people and situations in which the child gets some positive response. You can think of innumerable examples at all age levels. In terms of the sense of responsibility for his own conduct, he needs to live with real consequences. I am not advocating teaching the child that the stove is hot by burning his hand, but very often we shield children from the realities of the world. We do not have an if-then orientation toward them, we set some kind of an if-then and we do not follow through. They need to learn that behavior has its consequences, again, sometimes pleasant and sometimes not. They must be faced with reality and not so protected that they think that they can control everything, that they themselves are truly the center of the universe. All of us has faced the child coming home and saying, "Everybody else is doing it," and you know the difficulty you have in saying, "That's great for them but in our family we don't". As you explore you find out it is not everybody else, it is just one other that

is doing something. We should advocate the nonindulgence of whim and work for the delay of gratification. We should shift a child from saying life is complete when I have my own room, my own television set, my own hi-fi, my own guitar, my own this, my own that, or whatever it happens to be, to realize that life is more than this indulgence. We need to model a sense of commitment. Only by demonstrating by our activities our commitment to the causes and beliefs that we hold, by parents getting out and doing, by voting, by working for others, by contributing, by getting up and speaking, by all kinds of ways do we show the worth of a sense of commitment. Within the family, only as we demonstrate in our own personal lives, in our behavior to each other as family members that our commitment transcends sometimes our own personal or our own self-centered needs and recognize our concerns for other members of the family, can children see the value and the worth of this sense.

All the QRS needs to get conveyed within a flavor of love and joy and laughter and open expression. It is not a curriculum that you sit down and say today I am going to do spontaneous teaching and at ten o'clock I am going to involve the kid in family affairs, you know it is not that kind of thing at all, we do not need a new course. It means an opportunity to talk about anything, a sense of backup and support, an honest flow of information, a clear demonstration of standards. But what else does the family require? It requires a belief on parents' parts that what they do early and often makes a difference, that you cannot begin to communicate with the child at thirteen years if you have not communicated with him at thirteen months. We see so many of our friends in different places around the country who say, "I can't talk to my kid anymore." When my wife and I talk it over later, we say, "Hell, they never did." We

need a commitment, then, to parenting as a vital role. It is a dignified role and it requires effort, and one does not arrive at it purely by biology.

You are predominantly school people here, and you can say that is interesting, but what do I do about my job as a teacher, administrator, or other professional in relation to those Q's and R's and S's? First, have we encouraged families to believe in their worth? I am continually struck by parents who say to me, "Teachers have told me not to, don't you dare do that at home because I'm going to take care of that in school." The horror of course is when ghetto parents tell me that not only did not they let me do it or encourage me to do it at home, but they really did not get it in school either. Reading is a very good example of this. Generally the attitude that educators have taken is that learning is one private preserve of the school and that nobody else knows how to do it or ought to do it. I would suggest that learning goes on every minute, everyday. It stands to reason that we find two-thirds of what counts is outside the schools because two-thirds of the child's life is outside the school. Therefore, one of our jobs as school people is to understand this, to translate, to work with the other kinds of agencies, especially the family which has the fundamental role.

But we can look just at school. First, is the school itself set up for inquiry and discussion? That is an awful standard to be held accountable for. You can walk into school buildings, and all of you have at different times, and you do not need a very elaborate forty item questionnaire, you can sometimes stick the wet finger in the air and sense something is going on in this building that looks interesting, exciting, and you can walk into another building and know it is shut down, the people are there but nothing is happening. Does the school itself create an environment that fosters inquiry

and debate? Take the next look at your faculty meeting, it is rare if there is any inquiry and discussion and debate.

Second in terms of respect for self, if teachers do not have respect from administrators, if school systems and boards and superintendents and curriculum experts and principals and parents do not see the teacher as worthy of respect then it is extremely difficult for her in turn to demonstrate respect for children. You cannot hold the teacher accountable for the development of self-respect and self-esteem and dignity if she is treated as a hired hand with no respect and self-esteem and no dignity. That applies whether it is the kindergarten teacher or the college professor. The encouragement of the teacher's initiative and self-direction, the setting of the kind of school or university stage in which the teacher is free to grow, to inquire, to wander, to explore, are essential if we are going to be able in turn to teach children to learn, within some orderly set of bounds. Gardner Murphy once beautifully expressed the thought in reference to fostering children's creativity, "It may be necessary to encourage a long period of grasping and gloating, messing and manipulating...He (the child) must richly experience, richly interweave, richly integrate while the mind glows in earnest contact with these delights..." (G. Murphy, 1958, 166-169). This applies to teachers as well.

Let me give you an example of part of another way of looking at R_1. Do we as adults treat children with respect? I had the delightful opportunity to be in London last spring to visit an infant school for five, six, and seven year olds. We cannot generalize that this is the British infant school, this was a school. Four of us from the States met with the head mistress in her office. She closed the door to stop and talk with us. There was a knock on the door and the door broke open and five little ones were standing

there. She asked, "Yes, can I help you?!" Aside she said to us, "You know, the door is never closed, they don't know what to do with a closed door." They said, "Well, we'd like to talk with you." She said, "I have some visitors here, is it very vital?" They said, "No, it can wait." She said, "Why don't you come back in a little while when I'm finished here and I'll be glad to talk with you." The children said okay and turned around and left. I would like to see that happen in PS 132 in New York where I grew up. It would more likely be "Who are you, what do you want, get out of here" as the basic kind of response to the children. I talked with one of the children a little later in the afternoon, who said, "I just had coffee with the Head." Having once been stationed on Navy ships, I had a different connotation, but I said, in my best cool fashion as I once learned as a counselor, "Oh, would you care to tell me more about that?" He said, "Yeah, some of us just felt it had been a long time since we had a chance to chat. And so we went to the Head and said, you know, we'd like a tea and chat, and she said well I don't have any tea now, I have some coffee, so I had coffee with the Head." The whole climate of access in a school with several hundred children, where a little five year old who felt quite free to say, "I'd like tea and a chat," is a climate that builds self-respect and is something that we can do in school.

When we look at what we can do in school in terms of respect for others, we can look at it in two ways. First, the encouragement of real integration. You cannot basically learn to respect others if you have no dealings with them. As I said earlier, I deplore what I see as a movement away from a fundamental commitment. Second, we need in the curriculum to have music, art, social studies, science, geography, and literature which emphasize the multiple roots from which our people came, and the contributions and

values of all. We should not do this superficially. I remember going to a second grade around Christmastime and they had pinatas up. The children were having a delightful time with the pinatas. The teacher told me she was teaching them about Mexico. Now if all the children know about Mexico and Mexican culture is pinata, forget it. It is a long way from a real understanding of the roots of a great many of the people who live in this country. Similarly, I was in one of our Follow-Through schools in Philadelphia, which was over 90% black, at a playday. This is where each class puts on something on the stage and all the proud parents sit in the audience. It is one way of getting the parents there because their children are performing. What enthralled me was the children did Dutch dances, Elizabethan May Pole things, sang Scandanavian songs, put on a little piece of the Mikado, but there was no reference in the art, in the music, in the songs, in the dances, in anything that took place that day of the black experience of these parents and these children. What really amazed me was that the teachers were black and were negating their own rich heritage. We need to explore how to represent positively, not just for the black children but for all children, the contributions of the Black, the Chicano, the Jew, the Pole, the Italian, the Chinese, and maybe even the Wasp. How do we set up this respect for others?

To develop a sense of competence, children need opportunities for success, the use of noncomparative judgments, evaluation in terms of their movement and their performance, not in terms of their standing in a group. We have a lot of evidence to support this from all kinds of research.

Movement toward S_2 (responsibility for action) can be aided by the involvement of children in real decision-making, in setting limits, in a sense of responsibility for the operation of the classroom. All of us have engaged

in pupil-teacher planning. All of us know that it is often a farce, and that pupil-teacher planning is the manipulation of children to come out where teachers wanted them to come out. What I am talking about is an honest commitment that if we involve the children we really do not quite know what will come out. Whatever comes out is grist for the mill, is useful, can be converted into the Q and the R and the S.

Commitment to others can be fostered by developing the kinds of curriculum and experiences in which children get out of the building, in which they explore local affairs, they find out why that creek is polluted, participate in local government, as adolescents, they work in the crisis center, or help man the day care centers, or ring the doorbells to help get people out to vote. It requires a recognition that a good deal of learning takes place outside the classroom, but it is still part of the school.

If by accountability we mean measurement, how do we measure the success of the school in moving children, as much as the school can be responsible, toward inquiry, toward respect for self and others, toward a sense of competence and commitment and responsibility? I have no quarrel with performance measures. We can and should develop performance measures. We can see whether or not we have set up the kinds of schools that encourage these goals, whether children are moving toward them, and we can use performance measures to do it. In the late 1950's and early 1960's a series of studies, supported by Kellogg, under the direction of Vynce Hines and Kimball Wiles and Maurice Ahrens of the College of Education, University of Florida, were conducted in Tampa, which analyzed principal attitudes and principal behavior and the effect of these attitudes and behavior on teacher morale, teacher performance, and in the long run on pupil behavior. They are a mine of information of ways you can carefully and

systematically look at the climate of a school and get at what the principal believes by what he puts into practice. We can examine, through systematic observation, the Day Care Center, as Prescott and her associates did, or the classroom as we at the Institute for Development of Human Resources, among other groups around the country, have done. We have developed a series of measures which can be used and which indicate whether the room and the school setup for these goals to happen, and also whether actions of children demonstrate they are achieving these goals. Bob Soar's work (1971, 1972), for example, using the measures he himself developed and those developed by Bob Brown (1968) and Dick Ober (1968) have been applied in Follow Through classrooms and have demonstrated their worth.

Let me be very specific as to what I mean. Take the business of the inquiring mind. On Bob Brown's Teacher Practices Observation Record (TPOR) you can pick up such things as, does the teacher:

1. Involve the pupil in uncertain, though incomplete situations?
2. Lead the pupil to a question or problem which stumps him?
3. Ask the kind of question that is not readily answerable by a study of the lesson?
4. Permit the pupil to suggest additional or alternative answers?
5. Encourage the pupil to guess or hypothesize about the unknown or untested?
6. Entertain even wild or far-out suggestions by pupils?
7. Ask the pupil for support for his answer or opinion by the provision of evidence?

The Florida Taxonomy of Cognitive Behavior, an observational schedule built on Blooms' Taxonomy, includes such items for either teacher and pupil as:

1. Seeks information
2. Asks and gives reasons

3. Asks who, what or where

4. Infers feeling or motive

5. Infers causality

6. Cites evidence for conclusion

7. Proposes plan or rule

8. Compares with criteria rule or plan

An observation schedule I am working on, growing out of anecdotal records of classroom teacher-pupil behavior contains the following items for the teacher in addition to items covered on the TPOR and the Cognitive Taxonomy:

1. Provides material and time for the pupil to develop ideas

2. Asks "How would you predict?" questions

3. Asks pupils for their questions

4. Makes "if, then" statements

All of the above items can be used to assess pupil behavior. In addition one can observe pupils who:

1. Find their own information

2. Use reference materials independently

3. Implement or develop their own ideas

4. Engage in the decision making process

5. Ask questions about the subject

6. Pose problems

In a series of studies conducted by Mary Budd Rowe, the phenomenon of "wait time" was investigated. That is, what happens to classroom inquiry in elementary science, when teachers move from their usual pattern of asking a question, waiting less than a second for a response before cuing, and then

when a child makes a response, waiting less than a second before responding? She and her colleagues found that when teachers waited about 3 seconds and engaged in low overt verbal reward schedules, that the length of student responses increased, the number of unsolicited but appropriate student responses increased, the number of student/student comparing increased, more evidence followed by or preceded by inference statements occurred, the number of questions asked by children increased and the number of experiments they proposed increased. Children also engaged in more structuring, soliciting and reacting behaviors. Further, the number and kind of teacher questions changed from the usual information type to including more leading and probing questions.

We see then that we have a beginning technology for the examination of inquiry behavior in the classroom, but that is perhaps the most cognitive and, therefore, the easiest. What about our R's and S's?

Soar's FLACCS, the Florida Climate and Control System, yields a number of observables for respect for self. First, looking at teacher behavior:

1. Does the teacher move freely among the pupils?
2. Does she engage in positive redirection, attend pupil closely, give individual attention?
3. Does she praise, smile, laugh, nod?

On the negative side:

1. Does she ignore and refuse to attend to pupils?

Other items from our anecdotal material are, does the teacher:

1. Admit error in content and schedule?
2. Listen to the pupil's opinion?
3. Ask for pupil's opinion?
4. Use group discussion to allow feelings to be expressed?

5. Have the pupil write stories about himself?

6. Have the pupil make tape recordings?

7. Tell the pupil about his work?

On the negative side, does the teacher:

1. Humiliate?

2. Yell at pupils?

3. Punish pupils for showing expressions of anger

4. Put her hand over the pupil's mouth or even in some cases use scotch tape?

5. Require pupils to line up for everything, and

6. Work only on specific instructions from the teacher.

Some positive evidence for pupils can be:

1. Trying again after failure

2. Initiating an activity or experience

3. Sharing a personal triumph as well as problems with teachers and pupils

4. Telling teachers negative feelings

5. Expressing positive moods.

Alan Coller has pulled together for ERIC/ECE the variety of assessment methods used to get at self concept in young children. His review indicates that we are still a long way from effective measurement, but that observation and inference is probably our best bet at the moment.

We can examine respect for others through Bob Soar's FLACCS which contains such items as:

1. Pupil is helpful and shares

2. Pupil chooses another

3. Pupil pats and hugs another

4. Offers to share and cooperate
5. Initiates contact
6. Agrees with another
7. Sounds friendly towards another
8. Praises another
9. Helps another

It is also possible to pick up the negative effect of:

1. Making disparaging remarks
2. Threatening another
3. Making a face at another
4. Being uncooperative
5. Interfering or threatening
6. Taking or damaging the property of another
7. Picking at another child
8. Hurting another child

We have been able to see and code the following from our anecdotal approach. Teachers who:

1. Tell pupils not to disturb others who are working
2. Tell pupils to keep hands to themselves
3. Tell pupils not to disturb by moving around
4. Ask pupils to help others
5. Reward pupils who help others in their work
6. Tell pupils not to belittle others who cannot do the work
7. Tell pupils to share materials and information with others
8. Compliment pupils for good sportsmanship when it occurs
9. Compliment the class when they show care and concern

10. Talk to the class about others limitations as a means of helping them understand each other

11. Use stories and films to explore the culture of ethnic groups

12. Verbally disapprove of derogatory remarks about race, religion, nationality

13. Ask the class about how they think others might feel

14. Verbally disapprove of pupils who are belittling other class members

15. Ask the class to discuss differences in people

16. Discuss controversial issues with the class

We have seen pupils who:

1. Give credit to another pupil

2. Work cooperatively in a group

3. Share information and materials

4. Listen to others

5. Can discuss controversial issues

6. Engage in effective group discussion

There are, of course, the usual socio-metric techniques and social reputation techniques for assessing pupils' acceptance for others. We can observe how they relate after school, the language they use, and the way they play on the playground.

So even in this so-called difficult area of the self, we have an emerging technology which allows us to use performance based items to see whether schools are setting the stage and pupils are indeed exhibiting respect for self and others.

Our three S's are also observable. For S_1, the sense of competence we have a number of measures of self-esteem, both self-report type and

observational. Here let me again stress the observational. There is obviously overlap with our inquiry area and with the respect for self, but one can see a teacher who:

1. Has pupils find their own information
2. Provides the time and opportunity for the pupils to use special aids, language aids, language master, tape recorder, listening center
3. Tells the pupils when they have done a good job
4. Displays pupils' work
5. Gives alternative ways of working when a pupil shows a lack of interest or frustration
6. Keeps a record of work accomplished (a visible record)
7. Gives extra time to those who need it

On the negative side:

1. Makes all the decisions about curriculum and behavior

One can see pupils who:

1. Admit errors
2. Ask teachers for help
3. Ask other pupils for help
4. Move freely to get materials without correction
5. Volunteer
6. Seek independent work
7. Stay with great persistence at tasks
8. Seek the hardest of things to do
9. Actually do perform well on product measures of school achievement

When we look at the sense of responsibility for one's own conduct, we find that schools have been working on this for a long time, but usually from

the negative direction of coersive and authoritarian means. We can see, and can encourage teachers who organize classes into committees and work groups, who provide time for class meetings, and who on Bob Brown's TPOR:

1. Have pupils make own collection analysis of subject matter
2. Have pupils find detailed facts and information on their own
3. Have pupils work independently on what concerns the pupil
4. Encourage self discipline on the part of the pupil
5. Withhold judgment on pupil's behavior or work
6. Encourage the pupil to put his ideas to a test
7. Evaluate the work of different pupils by different standards

Soar's FLACCS also has relevant items. You can observe pupils who work and play with little supervision, who follow routines without reminders, who engage in task related movement around the room.

Our anecdotal records reveal the following as negative influences: The teacher who:

1. Allows no discussion
2. Makes all the rules and decisions
3. Tells pupils to raise their hands and wait their turn and stay in their seats
4. Help pupils only when they raise their hands for help

Last, we come to the sense of commitment which obviously relates to the above. A study by Severy and Davis yielded the shocking finding that mentally retarded children, especially preschoolers, engaged in far more helping behavior than did normal children, especially those in the middle grades. One could relate this to what behaviors are modeled and encouraged in special classrooms as opposed to those in our regular school. They coded the following

as helping behaviors and saw them divided into helping psychological and task oriented help:

1. Showing concern
2. Advising, suggesting or interpreting
3. Comforting or reassuring
4. Fixing something
5. Protecting, warning, defending
6. Getting help for somebody else, helping another accomplish a task or helping out in distress
7. Offering needed help

The FLACCS has a number of similar classroom observation items. We saw some teachers who rewarded helping behavior, discussed the problem of helping, talked about leadership responsibility, but generally we found that most of the classrooms that we observed seemed to discourage this pattern in favor of the "do your own work" pattern. From my prospective, children need to learn both, how to work independently and how to help and share. We need a better balance.

Both the conditions and achievement of success in the area of the sense of competence, responsibility, and commitment have a beginning technology. Behaviors can be stated carefully and can be observed.

If we adopt the notion that QRS are as important outcomes of home and school as ABC and reading, writing and arithmetic, we cannot abandon the definition of success and the measurement of it only to the latter domains. While our instruments are still crude, the beginning of them do exist and we can and should be held accountable for achievement for what we do. We can measure and we can become just as careful and "respectable" as those who

measure minutiae. Success and accountability need not be dirty words or code words for narrow goals. We should not abandon the field to those who define achievement only as reading skills. We should seize the opportunity to use our own inquiring minds, our own respect for self, for others, and our own senses of competence, responsibility and commitment to demonstrate both effective teaching and establishment of learning climates in home and school, and effective learning that enables children to answer, "Who in the world am I." We should then demand real accountability from our peers and our parents as we seek to achieve this broader definition of success.