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ABSTRACT

This booklet traces the historical development of human education as it has been instilled into the young people of America from colonial times to the present and provides a future prognosis of humaneness in the schools. Humane education promotes humane behavior and is an important part of the humane movement in the United States, although until recently it has remained largely outside the education community. The authors explore various methods of inculcating humane ideals in children, such as formal instruction in just, kind, and compassionate behavior for all living creatures; dealing directly with animals, either by owning and caring for a pet or collecting scrapbook pictures and stories about animals; and reading animal stories. Topics discussed include Why Humane Education?; Humane Education and Its Subsystems (Conservation Education, Environmental Education, Outdoor Education); Humane Education--An Overview of Development; and Contemporary Humane Education (The George Washington University Study, the Humane Education Development and Evaluation Project, the National Association for the Advancement of Humane Education). The authors conclude that never before in the history of America have conditions been so right for humanitarians to impart their message of humaneness. A bibliography is included. (Author/DDB)

Humane Education: An Overview

A NAAHE PUBLICATION

Humane Education: An Overview

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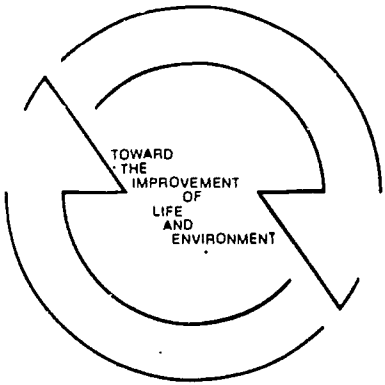

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Humaneness is, I believe, a reverence and respect for all life. It is not, finally, survival that we seek, but a quality of life that gives meaning and purpose to our existence. Yet not for the sake of our life alone, but for the sake of all that lives.

John Hoyt, President
The Humane Society of the United States

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PREFACE

Humane education has the potential of being a vital, dynamic force at the cutting edge of societal change. For nearly a hundred years it remained largely, if not wholly, outside the education community. As a result, humane education never really made a significant impact on or within our schools. Recently, however, proponents of humane education have helped to generate an unprecedented interest in this important aspect of education. Never before in the history of mankind has the climate been more conducive to instilling the basic precepts of humaneness in the young people of the nation.

In order to more fully understand humane education, its content and methodologies, several areas need to be considered. What is the rationale for humane education? What is humane education and how does it differ from environmental education, conservation education and outdoor education? What is the relationship between humane education, humanizing education, and making the educational process more humane?

Historical perspective is important when introducing anything new and this is particularly true of education. An overview of early programs and materials by humane societies and related organizations indicates that many attempts have been made to introduce humane education into the school

curricula. Why have these efforts not been more successful? Why did interest in humane education decline during the 40's, 50's and early 60's?

This publication presents information along these lines and, thereby, provides a foundation for the development of an understanding of humane education. Such an understanding will, hopefully, result in the development, diffusion and adoption of sound humane education instructional methods and materials.

Much of the material in this manual is derived from research conducted for Chapters I and II of a doctoral dissertation entitled Humane Education: A Survey of Programs of Selected National Organizations, conducted by Eileen S. Whitlock under the direction of professor Stuart R. Westerlund. A second manual will be published shortly and will cover the basic philosophies which undergird the various attitudes modern man exhibits in his behavior toward animals.

The material found in Chapter IV of this manual represents current material not presented in the original work. It informs the reader of recent developments in humane education and provides information about the 1964 George Washington University study, The Humane Education Development and Evaluation Project and The National Association for the Advancement of Humane Education out of which grew methodologies to be presented at a later date in a third manual.

Chapter I

WHY HUMANE EDUCATION?

Developing humane attitudes is not a recent problem. Today, however, man lives in complex groups in a highly technological society. Not only is the population increasing, but it is concentrating in major metropolitan areas. Students of social and personal space see the dense centers of population and the rural to urban migration patterns as causal factors for major problems in human relations. Hall (1966:155) states that urban residents are not only facing a space problem but also an adjustment to the introduction of people from different cultural backgrounds.

In an interesting study by Charles Southwick (as cited in Hall 1966:155), it was found that peromyscus mice could tolerate high cage densities until strange mice were introduced. Following the introduction of the strange mice, erratic, agonistic, and aggressive behaviors began to occur.

If what is known about animals, when they are crowded or moved to established communities of which they have not been previously a part, can be applied to mankind, we are now facing some terrible consequences in our urban centers as a result of the urban to rural migration patterns. The adjustment of rural people, who have relocated to a major area of

population concentration where cultural values differ from theirs, thus becomes a major social problem. Both the increase in the density of population and the conflicts created by the introduction of a different culture into an established community requires an adjustment that is more than economic. An entire life style is involved. If man cannot learn to adapt more readily than did the Southwick mice, we are facing, in Hall's (1966:155) words, "some terrible consequences. . . more lethal than the hydrogen bomb."

In addition, man now possesses the hideous potential of total annihilation of all life forms currently existing on this earth. Our air is polluted to the point where the problem is visible to any one who cares to look. Our rivers and streams move sluggishly and brackishly toward their ocean destinations, fouling that immmense body of water beyond believability. Our land is scarred, our timber supply dangerously low, and the energy crisis is upon us. War is a constant threat and must be fought in such a manner that no one, and in particular our young people, understands. It is a troubled world in which man daily occupies more and more land, leaving less and less room for his fellow nonhuman creatures. Many species of animals are clearly in danger of extinction, and yet, those animals who get along well with man are threatening to overpopulate the earth. As a result, millions of dollars are spent monthly to put homeless, unwanted animals out of their misery. Man's inhumanity does not stop with man. It extends to all things.

The Education Process

Never before in the history of mankind have conditions been so right for humanitarians to impart their message of humaneness to all of mankind. The felt need for solutions to the many current problems facing man has created a climate conducive to the growth of humane attitudes. The door is open, the message of humaneness is there, and the medium for that message, education, is available. Yet, very little humane education can be found in the school curricula or the materials of our nation's schools.

According to most authorities, education in the United States should extend beyond the "three R's." It should be a dynamic process that has as its goal the development of the "whole child" to the "fullest of his potential." According to these authorities, the educational system in the United States should be geared toward producing better citizens. Educators generally agree that it is not enough just to teach a man how to earn a living. It is also necessary to help him learn how to live. They recognize that young minds of elementary and high school students provide rich, fertile soil where ideas and attitudes--good or bad--take quick root and grow to enrich or impoverish the total adult personality. Influences and factors that will contribute to character development and to a balanced and mature personality are now recognized as fundamental in the education of children. These goals are defined more clearly by Reverend T. M. Hesburgh (1973), president of Notre Dame University:

> Educators need to be concerned not only with schooling, but also with a broader sense of the educational process. This process includes a commitment to viewing education as a deliberate, systematic and sustained effort to transmit and evoke knowledge, attitudes, values and skills.

It has long been felt that humane education should go hand in hand with the cultivation of the mind, that humaneness is the "hallmark of an enlightened community and the badge of a cultured individual." (Farnum as cited by Pae)

Dr. Amy Freeman Lee (1974:4) also makes this point when she says:

> How can you tell if the heart that beats under the sackcloth or the satin is that of an educated human being? You look for specific salient characteristics such as individuality, communicativeness, creativity, concern and, above all else, humaneness.

P. P. Claxton (Reynolds 1926:9), United States Commissioner of Education from 1911 to 1921, stated that humane education is an "inalienable right" of all children and "must be included" in the educational process if we wish to attain the goals of "freedom and brotherly love." He adds:

> How much richer and fuller is the life of the man or woman who has learned to symphathize with all nature and to treat all creatures kindly and mercifully. . . He feels as others cannot, the throb of life of the world, and rejoices in the recognition of his kinship with the universe. . .

Edward Hyatt (Reynolds 1926:20), former Superintendent of Public Instruction, State of California, in an address to teachers in his state, placed humane education "alongside reading, writing, and arithmetic--and other time honored subjects of the standard curriculum."

Seldom does a thinking, emotionally stable individual

question the idea that kindness and compassion towards sentient creation, in fact all creation, are hallmarks of enlightenment and culture. These attributes are basic to the intellectual, emotional, social and spiritual development of the child. Since the creation of humane attitudes goes hand in hand with the cultivation of the mind, Superintendent Hyatt's observation is a good one. Accordingly, humane education might well form an important part of the curriculum of the nation's schools.

Although humane education has been recognized as a significant area of educational programming, powerful in its potential effects upon the ultimate character of a child, it has been largely ignored in American classrooms. What was considered to be ranked with the list of subjects prescribed for the standard curriculum, that is humane education, has never been much more than an incidental approach in our schools.

Mr. Oliver Evans (Westerlund 1965:2-3), former president of the Humane Society of the United States, recognized this travesty as follows:

> For many years, humane education has been a part, though a relatively small and ineffective part, of the activities of local and national humane societies. In many instances it was, and still is, little more than an instruction course in animal handling, i.e., how to handle an animal with safety to the handler and a minimum of discomfort to the animal. There has been cooperation with Boy Scout and Girl Scout merit badge programs relating to animals. No great impact may be claimed for these activities.
>
> The desire of humanitarians to impart their ideals to the next generation has always been intense. Many efforts

have been made with PTA's, school boards and school administrators to have humane education programs inaugurated. In all but a very few cases, these efforts have been frustrated because of the lack of teaching materials and the total unfamiliarity with the subject on the part of teachers and school administrators. There was a complete failure to win recognition for humane education from those universities prominent in the field of education. As qualifications of teachers and as method and content of classroom activities have developed in this century, the humane movement has found itself increasingly isolated from the education process.

Rationale For Humane Education

If a rationale for humane education is needed, Herbert Spencer, the philosopher, provides us with that rationale. He sees humaneness toward animals as not only a moral obligation to our fellow creatures but as a very important determinant in man's attitude toward his fellow man. Spencer (1896:234-236) says:

> Whoever thinks that men might have full sympathy with their fellows, while lacking all sympathy with inferior creatures, will discover his error on looking at the facts. The Indian whose life is spent in the chase, delights in torturing his brother man as much as in killing game. His sons are schooled into fortitude by long days of torment, and his squaw made prematurely old by hard treatment. Among partially-civilized nations the two characteristics have ever borne the same relationship. Thus the spectators in the Roman amphitheatres were as much delighted by the slaying of gladiators as by the death-struggles of wild beasts. The ages during which Europe was thinly peopled, and hunting a chief occupation, were also the ages of feudal violence, universal brigandage, dungeons, tortures.
>
> The same impulses govern in either case. The desire to inflict suffering, but obtains gratification indifferently from the agonies of beast and human being. Contrariwise, the sympathy which prevents its possessor from inflicting pain that he may avoid pain himself, and which tempts him to give happiness that he may have happiness reflected back upon him, is similarly undistinguishing.

No discussion of the rationale for humane education

would be complete without citing George Angell. Angell actively promoted the concept of humane education in the late 1800's. He organized the American Humane Education Society and through his efforts over 1200 Bands of Mercy were formed by the school children and teachers of the country. His efforts also received support from the National Education Association and the National Congress of Parents and Teachers. In an address in Washington, D.C., to the annual meeting of the National Association of Superintendents of Public Schools, Angell (Reynolds 1926:28-29) stated:

> Nearly all the criminals of the future. . . are in our public schools now, and we are educating them. We can mould them now if we will.
>
> We know that we can make the same boy Protestant, Roman Catholic, or Mohammedan. It is simply a question of education.
>
> We may put into his little hands at first toys, whips, guns, and swords or may teach him, as Quakers do, that war and cruelty are crimes. We may teach him to shoot the little song bird in springtime, with its nest full of young, or we may teach him to feed the bird and spare its nest. We may go into the schools with book, picture, song, and story, and make neglected boys merciful, or we may let them drift, until, as men, they become sufficiently lawless and cruel to throw our railway trains off tracks, place dynamite under our dwelling houses or public buildings, assassinate our President, burn half our city, or involve the nation in civil war.

During the progress of his crusade for humane education, George Angell was sometimes asked, "Why do you spend so much of your time and money talking about kindness to animals when there is so much cruelty to men?" Angell (as cited in Reynolds 1926:28-29) answered the question as follows:

I am working at the roots. Every humane publication,

> every lecture, every step, in doing or teaching kindness to them, is a step to prevent crime,--a step in promoting the growth of those qualities of heart which will elevate human souls, even in the dens of sin and shame, and prepare the way for the coming of peace on earth and good will to man.

Edward Hyatt (Reynolds 1926:21), several years later, used the same premise to justify humane education in the schools:

> Humane education should be taken up by us, not so much for the benefit of the animal life that we seek to protect, but for the sake of human life to which our profession is specially dedicated. . . It is for the benefit of children, and those who must dwell with them in future years.

Oliver Evans, in his concern for the current state of humane education, adds this dimension to educational thought. He suggests that attitudes toward animals can be valuable as educational tools. Evans (Westerlund 1965:3-4) states:

> It has been noted that a brief review of literature reveals that there seems to be a crescendo of interest about every ten years in character education. We believe that the humane movement has something to offer within this frame of reference. The Humane Society of the United States does not plead that educators should teach young children to be kind to animals because it is morally wrong to be anything other than kind to animals. But the Society does suggest that in the early years of a child's education, humane education can make an important contribution to the development of a mature and emotionally stable adult.
>
> It is recognized by both humane groups and educators that children readily relate to animals without restraint. They derive great joy from them. Here lies a great educational opportunity, an educational tool which for some reason has been neglected. Exploitation of this tool will certainly serve the purposes of both educators and humanitarians with reference to organized groups. It would appear that this is an area where the interests of these two groups logically converge.

Bellack (1954) and Cody (1930) lend weight to Evans' statement that children readily identify with animals.

Bellack states that many people believe that it is easier for children to identify with animals than with human beings. Cody makes a strong plea for a larger educational use of the child's intimate relationship with nature. In Paul Witty's study (1961-1962) of reading interests in elementary schools, 34.5% of the boys and 52.4% of the girls at the first and second grade levels preferred books about animals. At the grade three level interest in animals began to decrease. In addition, William Palmer Lucas (undated:18), Clinical Professor of Pediatrics at the University of California at Davis, corroborates Oliver Evans' view. He states:

> Animal pets are splendid playmates for children and are really fine educational tools. To give a little child a rabbit or a kitten to love and care for is to provide the material for building many of the bridges between himself and the living of life.

Boris Levinson (1969), Professor of Psychology at Yeshiva University, has utilized the idea that a child easily and readily identifies with an animal. He is a staunch advocate of the use of animals in psychotherapy. To him, the animal becomes a co-therapist in that the child is more easily reached through the animal. Levinson (1969:158) says:

> Hopefully, this magic (the child's attitude toward an animal) will transmit itself to all of nature and the child's tremendous need to love or be protective of animal life will be a beacon of kindness encompassing all his fellow man.

The foregoing builds a strong case for the Transference Theory which is today cited as the rationale for incorporating humane education into the school curricula. The Transference Theory holds that an individual's attitude toward

animals is transferable to his fellow humans. As yet, no empirical data has been gathered to verify this theory but it appears sound by virtue of the observations of many qualified and highly respected individuals. Numerous cases are cited in which a history of cruelty to animals is found in the background of persons who commit violent acts against society.

Recently, Dr. Nathan Blackman, senior consultant at the Social Maladjustment Unit at the Malcolm Bliss Mental Health Center, St. Louis, Missouri, corroborated these beliefs with regard to the relationship between cruelty to animals and criminal tendencies. He combines cruelty to animals with setting fires and persistent bed wetting after age five as three indicators of potential criminality. Blackman (as cited by Mallan) states:

> I have made a special study of people found guilty of armed robbery, forcible rape, serious assaults and murder. These people were referred to our clinic by the courts. We found the majority of them had, as children, tortured animals, performed acts of arson or continued to wet their beds involuntarily into their teens. Our analysis of them showed that childhood cruelty to animals--if it took the form of torture or murder of pets or baby animals of any kind--was a positive factor in forecasting adult criminal violence. A number of our criminally violent patients revealed that they had a combination of all three symptoms in their childhood--they tortured animals with fire and wet their beds consistently.

Thus we see that a history of cruel acts toward animals serves as a warning signal of potential hostility toward society in adulthood. If this is true, it would appear to logically follow that a child who behaves kindly toward animals will exhibit the same kind of compassion toward his fellow

human. Boris Levinson (1969:159) says, however, that we cannot expect this transfer to happen automatically. He says that the child's feelings about animals can be used a "bridge" but that in order to obtain the transfer we must teach for it. He cites as evidence that individuals in ancient Rome and Greece, as well as modern Nazi Germany, have been kind to animals and yet cruel to people. Levinson, like Evans and Lucas, also recognizes the role of man's attitudes toward animals as a teaching tool.

Accordingly, humane education has valuable implications for education. When educators capitalize on a child's natural interest in animals, when positive attitudes toward animals are instilled or reinforced through effective teaching and when the feeling is transferred to fellow humans and all of creation, much has been gained by both man and animals.

Chapter II

HUMANE EDUCATION AND ITS SUBSYSTEMS

From the outset, humane education has been an important part of the humane movement in the United States. Many humanitarians and educators agree that humane concepts should be a part of the teaching-learning process in our schools. For over a hundred years, numerous attempts have been made at both the local and national levels to introduce humane concepts into the school curricula. A variety of methods and materials have been used, some of them successful, others not so successful. But at no time have these efforts penetrated the total educational community to the extent that it has become a pervasive and integral part of the education process.

The term "humane" has been the subject of much misunderstanding. In some circles, it is equated directly with the alleviation and prevention of suffering in humans with no stated concern for other living things. Herbert A. Thelen (1969:2) expresses this view when he determines that humaneness is "not only caring for each other but for our common plight." In his view "a humane person is a kind of superman who possesses two major attributes: enlightenment and compassion." Thelen finds it impossible to "define a humane

person apart from his society."

Aldous Huxley attributes this view of humaneness, which is concerned with man's attitude toward his fellow humans, to the teachings of the Christian faith whereby all of creation becomes subservient to man.. Huxley (1945:76) says:

> Compared with that of the Taoists and Far Eastern Buddhists, the Christian attitude toward Nature has been curiously insensitive and often downright domineering and violent. Taking their cue from an unfortunate remark in Genesis, Catholic moralists have regarded animals as mere things which men do right to exploit for their own ends.

To this Huxley adds:

> Modern man no longer regards Nature as being in any sense divine and feels perfectly free to behave toward her as an overweening conqueror and tyrant.

In other circles, humaneness is applied to animals almost to the exclusion of humans. Within these groups emotionalism sometimes runs so high that man as an animal is not only forgotten but condemned because of the "terrible atrocities" he perpetuates on the animal world. As a result, the individual withdraws from the mainstream of society and devotes a lifetime to championing the cause of animal suffering. Noble though his efforts are, they frequently set him apart from his fellow man and in a sense his behavior becomes detrimental to the cause.

In 1964 a national humane education survey conducted under the direction of Dr. Stuart R. Westerlund (1965:23) indicated that humaneness does not exist in one dimension. Accordingly, it is not possible to be truly humane without extending the full implications of the term to all life forms.

In other words, a humane person does not feel kindly toward animals and unkindly toward humans, nor is the reverse possible. The true humanitarian is sensitive to the needs, both physical and psychological, of both animals and humans. In addition, because of the interrelationship between the animate and the inanimate in this world, the humane attitude must, by necessity, be extended to include all things--living and non-living.

Humaneness (to be humane), however, is a theoretical term. Like most theoretical terms of behavior, humaneness refers to a construct, the abstract element of a theory. It is an imaginary mechanism which helps us think about the phenomena of humaneness. Some modern psychologists express doubt about the usefulness of such constructs. Nevertheless, such theories have a strong group of supporters. LaBenne and Green (1969:9) state "it is virtually impossible to discuss behavior in terms of modern psychological theory without resorting to constructs." They add:

> The danger involved herein is that a construct, which is postulated from events that are inferred indirectly, as opposed to observable events, is sometimes treated as if it were a real, observable event when it gains broad usage. This process is known as reification, or the making of something that is not, real. When this happens, people begin to speak about a construct as if it were real, and sometimes they define it in terms of behavior. This process is in direct opposition to the way the scientist functions. The only thing that is observable to us is behavior, whether it is verbal or otherwise. From this behavior we infer a process, which we cannot see or measure directly, in order to help us explain the causes of behavior. In other words, although we can see only behavior, we build the linking mechanism which now allows us to explain the entire process. This linking mechanism is known as a construct.

Humaneness (to be humane), is a construct. As such, it is not a real and observable entity. It is not a specific substance nor can it be measured directly. It cannot be observed. Only the behavior that results from these characteristics is observable. Humaneness is a mechanism which allows us to describe the attitude of a person whose behavior indicates he has respect or reverence for living and non-living things. It is based on the assumption that if one respects or has reverence for--one will serve the cause of humaneness and apply the humane concept of his life style. The term balance also becomes vital to the definitive understanding of the word humane. The degree of emphasis in each area, both animate and inanimate, is created through awareness of the importance of each component to the total.

Therefore, the following broad definition of "humane" is recommended: humaneness is a construct which describes an attitude on the part of an individual whereby he exhibits behavior patterns reflective of a balanced sensitivity to all things, i. e., a respect or reverence for all sentient creation. The goal is not only the survival of life forms but survival in a world where cruelty and suffering are minimal.

Humanizing Education

In education circles the term "humane" is now experiencing wide popularity as a direct result of the current efforts t humanize education. Charles Kellar (1972:18), a proponent of humanizing education, provides a good

understanding of humanistic education when he says, "Education must be man centered, both in things studied and in the way it is directed at the individual. . ." He stresses the stand taken by humanistic educators when he says that students must be made to feel that they count as individuals.

The process of humanizing education is based on humanistic psychology and humanism as a philosophy. Humanistic psychology and humanism as a philosophy allow each individual the privilege and right to be human. Accordingly, a human has the right of freedom of choice with responsibility, but more important, a human is recognized as finite and fallible. Therefore, to be human does not necessarily imply humaneness unless Rousseau's belief that man is innately good is the basic philosophy.

Humanistic educators also refer to making the classroom more humane rather than merely humanizing the education experience. Funderburk (1972:16) defines a humane school as follows:

> . . . one which attempts to stress the ideal psychological atmosphere for each student to learn in school--a place where a student can learn to like himself better, to understand himself better, to get into society, to be able to work with others, and to be able to learn in diverse ways in different fields. It is a place where he is not only free to learn but learns that freedom is not doing as he pleases--where that freedom carries with it grave responsibilities--a happy place where there is order without regimentation, where there are teachers who have empathy--who do care--where there is a curriculum and methodology which stimulate the ability and the disposition to learn, where the student has a feeling of worthwhileness and belonging and where the teacher and administration dare to care and dare to act.

Rutherford (1972:59) on the other hand defined humaneness in education relative to science teaching. He states:

> This total school science experience is humane if it is marked by compassion, consideration, and respect for each and every student and responsiveness to the needs of each; it is inhumane--a harsh word to shock us out of any complacency we might have--if it does not have these attributes.

Rutherford (1972:60) suggests that operationally the criterion of humaneness requires that two kinds of conditions be met:

> First, a science program is not humane if it does not regard all students in the school as being equally important persons.
>
> Second, students cannot be impressed with the essential humanity of science if their experience in science classes diminishes or demeans them in their own eyes.

Based on the first condition, Rutherford objects to favoritism implied by counseling girls out of science and the use of superior teachers for superior students. He justifies the second condition by his belief that science courses should be pleasant, rewarding experiences. He sees this principle violated whenever the students are graded by some abstract standard or when the focus is on grades and not on values. He adds bookish activities, teachers as lecturers, and lack of flexibility as other inhumane acts.

Rutherford's interpretation of making education more humane is not unique. Robert C. Snider (1972:90) distinguishes between humanizing education and making education more humane as follows:

> To err is human, to forgive is humane. . .

> By thus tampering with one of Alexander Pope's best remembered lines, it may be possible to emphasize a growing difference, since the Industrial Revolution, in the meanings of the two words human and humane. The words did mean the same thing 300 years ago, but today they represent two quite separate ideas. This point is made with linguistic finality by one dictionary where a lengthy discussion of the matter begins thus: "Humane: 1. Pertaining to man; human: Obsolete." Does this mean that we now have two kinds of men? Perhaps it relates to our earlier point about what it means to be living rather than simply breathing and eating, in today's world. . .
>
> Because of all this, the two terms today are used with considerable imprecision, a fact that accounts for at least some of the confusion whenever the conversation turns to humanizing the schools, an idea that can mean either humaneness or humanness. More and more the term has become restricted to senses involving moral qualities and a disposition to treat other human beings with kindness or compassion.

Therefore, according to Snider, humaneness provides humanistic education with a specific direction. It designates what behavior pattern is desirable whether the educational process is educating Locke's blank tablet or re-educating Rousseau's innately good individual who has been corrupted by his culture.

It is important to note, however, that when used in this capacity, the construct of humaneness is treated in a one-dimensional manner. The desired humane relationship is between the teacher and the student, within the structure of the school and is limited to inter-human relationships. In fact, most proponents of "taking the hurt out of the classroom" deal mostly with the teacher's attitude toward the student and, in many cases, the idea of creating a humane school deals largely with curricula and ignores the human interaction of the classroom completely. Humaneness becomes

a desired quality in the classroom but is not specifically incorporated into the learning process as subject matter for the students and it is certainly not extended to all sentient creation.

Humane Education

Almost every organization which has been involved with humane education has attempted to define humane education. The following defnitions have been and are currently being used by various humane organizations and other interested groups. They have been taken directly from printed materials distributed by the organization to the general public.

The American Humane Education Society (AHES) (pamphlet) states that humane education builds:

> . . . character by awakening and fostering, especially in the hearts of the young, the principles of justice and compassion toward all sentient life. . . It seeks to awaken in the heart of the child principles of kindness and justice toward his fellow beings.

Humane education has frequently been referred to as "education of the heart" by AHES and others.

The American Humane Association (AHA) (undated:3) refers to humane education as "the instrument by which Albert Schweitzer's philosophy may be applied. . . In short, it is the application of the Golden Rule to all living creatures. . . (It) means reverence and justice for all life."

The World Federation for the Protection of Animals (WFPA) (pamphlet) defines humane education as "the awakening and fostering of the principles of justice, fair play and compassion toward every form of life capable of suffering."

According to the Humane Society of the United States (HSUS) (pamphlet), humane education is aimed at "developing love and respect for all forms of life."

Dale Robbins (undated pamphlet:1-6), Western Humane Educati.. Soc ty (WHES), an affiliate of the San Francisco Society for the Prevention of Cruelty to Animals, devoted a complete publication to the definitive understanding of humane education. She notes that the term humane education is unknown to many people. She feels that sometimes it needs to be even more clearly defined for professional humane workers. In the pamphlet she compares and contrasts humane education with nature study. The following exerpts are taken from her pamphlet with her permission:

> Among professional humane workers the importance of humane education is so unanimously accepted we may forget that the term itself is unknown to a great many people. If we were called upon to define our work, how could we best express it? In what way does humane education differ from nature study which, in one form or another, is already included in the school curriculum? Are they one and the same?
>
> Nature study teaches children to make accurate observations of animals in their natural environment as well as in captivity, but it is not necessarily humane education. In many "children's museums" children are allowed to watch snakes swallow live mice. While this may be a fact of life, a study of nature, it is definitely not humane education. Of course children should know the feeding habits of animals, but in this case it is not necessary for them to watch the process to learn this lesson any more than one would break a student's leg in order to teach first aid.
>
> Humane education, on the other hand, emphasizes a sympathetic attitude toward animals, and, since the children draw no line in such matters, I have found that, the lesson once learned, they apply the principles of empathy and helpfulness to each other as well. After my visit to

one particular school, a teacher of second grade told me, a new little girl joined the class. The other children treated her as if she were a pet in making her feel welcome, hanging up her coat for her and even trying to lead her out to the yard at recess.

Humane education can be summed up as the Golden Rule in action--"Treat pets or other animals the way you would like to be treated if you had been born an animal." Not only does this attitude benefit animals but children as well when they learn principles of conduct which help them become responsible adults.

Humane education is not, and should not be allowed to become a program to provide a pet for every child." If he doesn't already have one, there may be conditions at home which make it undesirable for him to have one. Instead I suggest special projects such as collecting pictures and stories about animals to make a scrapbook, reading animal stories, etc.

Of course humane education includes some nature study. It must, in order to give children an appreciation of animals, but the emphasis is on attitude. Persons unfamiliar with our program might gain the impression that we are teaching sentimentality, but this is not the case. The sentimental person may develop an unrealistic attitude toward animals, perhaps regarding them on a par with himself rather than feeling responsible for their welfare. Humane education teaches a person to regard animals as animals with definite needs. The child learns not to misuse his new found familiarity with, say, a white rat or a garter snake, to annoy less confident children. (Robbins 1-6)

In 1912 the publication, A Cyclopedia of Education (Monroe 1912:336), devoted the equivalent of two full pages to humane education. It defined humane education as:

> Any effort aimed at inculcating of humane ideals or the furthering of humane practices by precept or rule of action. . . includes the instruction of children along humane lines. . . (The philosophic base finds) its most consistent expression in the view of equality of absolute rights on the part of all sentient creatures.

Another lengthy explanation of humane education was given in pamphlet form by the National Congress of Parents and Teachers (1933:3). The pamphlet begins by defining the

word "humane" as "what rightly may be expected of humanity at its best; showing kindness or tenderness, having a disposition to treat other human beings with kindness or compassion; tending to humanize or refine."

The National Congress of Parents and Teachers (1933:7) feels that the distinguishing feature of humane education is:

> . . . that while it provides for specific teaching of kindness to animals, its primary objective is to implant and cultivate in the hearts of children the virtue of humaneness.
>
> Humane education is teaching in the schools and colleges of the nations the principles of justice, goodwill, and humanity toward all life. The cultivation of the spirit of kindness to animals is but the starting point towards that larger humanity which includes one's fellows of every race and clime. A generation of people trained in these principles will solve their international difficulties as neighbors and not as enemies.

Thus we see in most of the definitions of humane education that the behavior as described by the construct, humane, should be just, kind, compassionate, and merciful for all living creatures--human and sub-human. The humane person must not only have respect or reverence for all of life but must be concerned with the quality of that life.

It is interesting to note that in most cases the construct, humane, is described through use of additional constructs. It is very possible then, that before true understanding of the term is possible, specific observable behaviors will have to be stated. Dale Robbins in her discussion comes the closest to accomplishing this task. The task certainly represents an area where more research is necessary.

Based on the present state, however, humane education is currently defined as that kind of education which promotes humane behavior. It deals with behavior that promotes the kind of life in which the suffering, both physical and psychological, of all living things will be ameliorated.

Implication is not intended that humanizing education or making education more humane is not a part of humane education. Actually, it is a very integral part of humane education. In order to effectively foster the concept of humaneness, the environment must be humane and the teacher of humane concepts must be a humane person. Practically speaking, humaneness must pervade the entire educational process. It is difficult to imagine effective learning taking place in an inhumane surrounding and it is impossible to imagine humane education having any kind of impact on students who are learning in an environment that is inhumane. Therefore, the concept of humanizing education and making the education experience more humane is an important aspect of humane education.

Conservation education, environmental education, and outdoor education have frequently been confused with humane education. A closer look at them and their background will reveal their likenesses and differences. Clearly, they are closely related but many proponents of one do not recognize the other.

Conservation Education

As early as 1646 Rhode Island had a closed season on taking deer. Although the first conservation laws were for

wildlife protection, primary concern of early conservationists largely involved an attempt to salvage some of the values of the past and to preserve the rural character of the country. (Clement)

The gutting of the forests in both the east and west resulted in concern for the preservation of some of the nation's woodland areas. In 1851, New York City set aside the land for Central Park. During the Civil War, Abraham Lincoln signed a bill which gave to the state of California Yosemite Valley and the Mariposa Grove of Big Trees. These actions were landmarks for conservation. At no other time, anywhere, had a government set aside land for purely scenic and preservation purposes. (Clement)

In 1872, Congress created Yellowstone Park, the first national park in the world. Eighteen years later, through the efforts of John Muir, Yosemite National Park was established. These parks advanced the idea of conserving a portion of the public domain for the nation's future. (Frome 1971:20-21)

The dust bowl disaster of the 1930's focused the nation's attention on soil conservation. Water conservation followed. Concern about air pollution was next. Finally, in the mid 1960's, human population became a major factor in every equation that had to do with resource usage. Conservation problems became involved in the challenge of crowding more people into areas without robbing the area of its charm and great diversity of plants and animals. Plants and

animals are considered important because they make the landscape interesting and keep it productive. (Clement)

Conservation activities reached a peak during the presidency of Theodore Roosevelt. The word "conservation" was coined during his administration. Roosevelt, a sound naturalist, urged the nation to adopt a coordinated plan aimed at scientific development and use of natural resources. However, when he took his cause to the people, he was misunderstood. The popular definition of the movement became one of resource preservation. (Clement)

Gifford Pinchot's version of conservation, attributed to W. J. McGee, has long been accepted by many. It states that conservation is for the "greatest good of the greatest number for the longest time." (Hobart 1972:23) Perhaps the most common definition of conservation, however, is "the wise use of our natural resources." (Griffith et. al. 1971:7)

Roland Clement (undated pamphlet), staff biologist for the National Audubon Society, logically extends the definition of conservation as follows:

> . . . the doctrine that aims to preserve the health and productivity of our only home, the planet earth, of which we, too, are a part. It involves facets of our religious, political, and economic attitudes. It is built on our scientific understanding of nature's laws not only in the working of atoms but in a running stream and in the relationship between mice and foxes.

Clement continues:

> Conservation is neither a science nor an art, but a doctrine. It includes the attitudes and the practices we approve for the intelligent use of the earth's natural resources.

Early proponents of conservation measures quickly realized that in order for conservation to become a part of our cultural value system, like so many other concepts, it must be introduced into our educational system. Conservation was first introduced into science curricula but it soon became apparent that conservation was more than a science problem.

The National Conservation Education Association (Williams 1961:287) believes that a major goal of conservation education is "the recognition by man of his interdependence with his environment and with life everywhere, and the development of a culture which maintains that relationship through policies and practices necessary to secure the future of an environment fit for life and fit for living."

D. A. Williams (1961:287) feels that, although conservation education has its roots in science, it is "part and parcel of the total educational process." He states:

> Conservation principles underlying intelligent use and management of resources and the technological skills needed to protect those resources have their roots in science. But instruction about conservation must go beyond science classes to become a part and parcel of the entire educational process that prepares a student to take his place as a responsible citizen of his community, state, and n tion.
>
> Conservation is as much a problem of people as of resources; the subject needs to be incorporated into the entire social sciences curriculum.
>
> Art, music, and literature are all related to man's appreciation of the natural world, its infinite variety and basic unity. Teachers in every subject matter area have found that they can strengthen the contents of their courses by relating them to resources and conservation.

Despite many and varied attempts at introducing conservation into the curricula of the nation's schools, Hobart, Smith and others contend that conservation education has not been successful. Thomas Smith (1971), assistant director of one of the national conservation organizations, maintains that conservation education has failed because "there has been virtually none of it." The failure, in Smith's view, has been primarily due to the lack of understanding of the educational process and how it relates to conservation. According to Smith, conservationists have failed to seek good counsel relative to designing the process and content of their educational programs. Too frequently, professional educators merely told them what they wanted to hear.

Griffith et al (1971:7) criticize conservation education in that "basic ecology and how man must make decisions predicated upon ecological relationships" is not found in most conservation education programs. They ask the provocative question. "Why should kids or any one else not be exposed to the conflicts arising in society between economic motivations versus ecological sanity?"

Smith (1971) maintains that we cannot call a program conservation education unless it does show these relationships. He says:

> When we practice resource management based on ecology, we often do it against the traditional exploitations of resources and in the process get some mighty powerful forces mad at us. If conservation education does not offer the opportunity for students to understand and discuss those socio-economic-ecological conflicts, then it's a hoax.

Environmental Education

John G. Broughton agrees with Smith with regard to the value of ecology but he maintains that, with the inclusion of ecology, conservation education becomes environmental education. Broughton (1972:8) states:

> Honest skepticism is a strong bulwark but a clear understanding of the underlying principles of ecology is best. This is the contribution which environmental education must make pervading every corner of elementary and secondary education and continuing until we truly understand the complex balance between man and nature and what we must do to preserve it.

Hobart (1972:23) and Griffith et al (1971:7) see environmental education as an outgrowth of, and a direct result of, the failure of conservation education. Hobart continues with the view that environmental education can learn from the mistakes that conservation education made and, by so doing, better serve the cause.

The Ninety-first Congress enacted the Environmental Education Act on October 30, 1970 (Steidle 1971:21). In the view of the legislators who developed the Environmental Education Act, environmental education is:

> . . . the educational process dealing with man's relationship with his natural and man-made surroundings, and includes the relation of population, pollution, resources allocation and depletion, conservation, transportation, technology, and urban and rural planning to the total human environment.

Arnstein (1971:7-8) relates environmental education to other education areas. He states that environmental education is an expanded version of conservation education and outdoor education; a new version of science education; an

enlargement of biology into ecology; a modification of geography into something broader and deeper; an addition to English courses as they will include a composition on how we left our picnic areas unlittered; the constructive use of field trips to national landmarks and to the environmental study areas being set up by the National Park Service; and the use of the American country side (and urban settings) to tie together nature, history and an appreciation of our heritage. Arnstein concludes that we must view environmental education in a broader context than has been done in the past by well meaning, but essentially tunnel-visioned people. We must see the environment as a whole. He says, "That, if we hope to survive, is what environmental education should be all about."

Robert E. Collins (1969), director of Environmental Science Center in Golden Valley, Minnesota, states: "environmental education views natural resources as a commodity of which man is a part, not as a commodity for man to exploit." According to Collins, environmental education points out choices for land and water use and relates them to general values and social objectives. It also provides approaches to management consistent with ecological principles, economic facts, and esthetics.

Environmental education is defined by Griffith et al (1971:9-10) as "an integrated process which deals with man's interrelationships between his natural and man-made surroundings. It is intended to promote among citizens the awareness

and understanding of the environment, our relationship to it, and the concern and responsible and action necessary to assure our survival and to improve the quality of life." Thusly, Griffith et al. place it at the top and make conservation an integral part of any discussion of the environment.

Finally, the staff of The Environmental Educational Journal (Dembar 1972) describes the content of environmental education as follows:

> . . . the total physical environment of men--its social, cultural, economic, and esthetic, as well as its biological aspects. The goal of environmental education is the rational use of the environment to promote the highest quality of living for mankind. The methods of environmental education encompass all types and levels of communication.

Therefore, according to these definitions, conservation education becomes a part of environmental education. The Soil Conservation Service of the United States Department of Agriculture, however, joins environmental education with conservation education. They do not see environmental education as a separate subject but as environmental-conservation education. It is a "synthesis of knowledge from many disciplines and deals with the relationship between man and his physical-biological environment in a social-cultural context."

Careful inspection of all the definitions for both environmental and conservation education suggests that the concepts for both are fundamentally the same. Both are striving to achieve a way of life based on careful husbandry of natural resources, elimination of waste and over consumption, and respect for natural systems above those that are

man made. Both realize the necessary involvement of societal and economic problems of the nation.

Outdoor Education

Outdoor education initially occured at Round Hill School for Boys between 1823 and 1834. Activities included walks of twelve to sixteen miles every Saturday afternoon, annual trips by horse and wagon to see places and people of interest, geological expeditions and fishing trips. The boys also started their own village. They constructed huts and spent many hours shooting rabbits with bows and arrows. (Bennett 1965:60-61)

According to the American Camping Association, at present 15,000 camps have been established by private agencies, churches, schools and other interested groups for the purpose of outdoor education (Mand 1967:24-25).

At the outset, outdoor education provided wholesome recreation activities in the summertime. It evolved, however, to include activities such as art, music, crafts and nature interpretation. The 1960's brought the social orientation phase of outdoor education. Outdoor education camps were used to provide a laboratory for social value formation. (Mand 1967:25-26)

L.B. Sharpe (as cited in Mand 1967:27) is credited with the classic definition of outdoor education. He states:

> Outdoor education begins when the teacher and pupils close the classroom door behind them.

More recently outdoor education has been defined as:

> An educational method within which a natural and experimental atmosphere for teaching, learning, and ultimately living is realized. Desirable knowledge, attitudes, and skills are developed through an approach that utilizes the out-of-doors in a natural plain direct and simple way. Outdoor education includes all educational activities under the direction of the school conducted beyond the four walls of the classroom and school building. Outdoor education may include extended classroom experience on the school ground and in the neighborhood field trip to community resources, such as outdoor field experience, trips to a fire station, trips to a market and school camping. (Mand 1967:29-31)

Environmental and conservation education, which are concerned with the quality of the outdoor physical environment, may be viewed as the "end" of the educational efforts and outdoor education as the "means" to reach the end. Conservation and environmental education deal with an attitude--"an attitude of stewardship toward resources, both natural and human." Whereas, outdoor education is a method-- a method whereby direct experience in the environment is given. Math, English, History, or any of the subject areas may be taught by using outdoor education. (Harrison 1970:46)

Commentary

Outdoor education thus is considered a valuable tool available to all types of education. The outdoor laboratory, according to Clausen (1968:278), enables the child to "see, feel, hear, smell, and even taste what they study." Proponents of outdoor education see the great outdoors as the greatest teacher.

Conservation education and environmental education are both concerned with the continuation of life on the

planet earth and the quality of that life--a clean environment and a healthy, stimulating and rewarding surrounding for future generations of mankind. They are concerned with the preservation and wise use of our natural resources. They, like the concept of humanizing education or making the schools more humane, tend to be humanocentric (human centered). Concern for all of life deals with the economic and esthetic qualities of future existence as they relate to man. Nothing is stated relative to the rights of all sentient creatures nor is any mention made with regard to the amelioration of suffering, both physical and psychological, in both man and animals. The environment of our world is protected to insure the continuation of life forms and the natural resources are managed for future generations to use and enjoy. Interrelationships between humans receive concern but the human-animal relationship is not mentioned except that animals are a part of the necessary ecological balance.

On the other hand, humane education makes a deliberate attempt to foster the attitude of humaneness in the student as well as the teacher. The ultimate goal of humane education is to create an awareness in the student of the needs of all other living things. Implication is not intended that conservation, environmental and outdoor education conflict with the concept of humane education. When the broader definition of humane is incorporated into the curricula, conservation and environmental problems will be dealt with as a normal chain of events. Humane education uses conservation and

environmental education concepts within the framework of education for humaneness. Outdoor education is one of the many tools available to the humane educator.

Humane education, therefore, is the gestalt (the whole) approach and by necessity it is a conscious attempt to build and/or alter attitudes. Humane education is that which seeks to promote humaneness through the educational process. Humane education, like all education, is both a process and a product. It is on-going--an act which never fully attains the goal at any given point but methodically and systematically moves toward it.

Chapter III

HUMANE EDUCATION – AN OVERVIEW OF DEVELOPMENT

Educational activities have long been recognized by humanitarians as an important part of their work. Imparting practical knowledge about the construct of humaneness became a part of the humane movement activities at the outset of their development and continues to be their major emphasis to the present. Through the years, three areas of education toward humaneness have developed: education of children through formal education programs in the schools and as an extra-curricular activity, and education of the public and the instruction of those persons working for humane societies (McCrea 1910:89-90). Humane education for the public and for humane workers is important; however, for the purpose of this book, discussion will be concerned largely with the humane education of children in the nation's schools.

Humane Education in Colonial America

In colonial America, educational institutions as we know them today were non-existent. However, out of the early educational systems that did develop, innovations in education arose which still have a bearing on educational thought. Although humane education as a distinct concept had not yet been formulated, some of the concepts of humaneness were no doubt instituted into these early systems.

No single uniform way of life pervaded colonial America. Markedly different cultures were created by variations in geography, religion, occupation and country of origin. The cultural values of the New England Puritan, the early Quaker, the southern planter, the frontiersman and the wealthy merchant bore little resemblance to one another. (Miller 1966:10-11)

When the Puritans came to the new world, they were imbued with a zeal for righteousness and education. They felt the quickest way to salvation was through reading the Bible; therefore, they required that all Puritan children be given at least a basic education in reading.

In Puritan New England, early education efforts were voluntary and left largely to parents or towns but in 1647 the Massachusetts General Court made education compulsory for every child, girls as well as boys, living within the jurisdiction of Massachusetts. Although education was one of the most important functions of the Puritan Church, it was placed wholly in the hands of secular authorities. Attendence at school was not mandatory. Any child taught at home or who attended private schools was excused from attending state supported schools. (Miller 1966:224)

Teaching the young respect for the magistrates and ministers, and to bring them to think as their leaders thought, was one of the purposes of Puritan education. Of the three "R's" the Puritans insisted only upon reading. Bible reading was a daily assignment and the laws on capital punishment

were memorized. Stories from the Old Testament exemplified moral maxims. (Miller 1966:221-227)

The Reverend Jeremiah Wise, a New England minister, summed up the Puritan philosophy as follows:

> The Education of Youth is a great Benefit and Service to the Publick. This is that which civilizes them, takes down their Temper, Tames the Fierceness of their Natures, forms their minds to virtue, learns 'em to carry it with a Just Deference to Superiors; makes them tractable or manageable; and by learning and knowing what it is to be under Government, they will know the better how to govern others when it comes their turn. (Miller 1966:226-227)

It can be assumed that some of the precepts of humane education were incorporated into Puritan education. In Puritan New England, the Indians were treated with Christian charity. Moreover, Massachusetts was the first colony in the new world to pass laws with regard to the treatment of animals. It is possible, however, that some of these laws were instituted with Puritan frugality in mind rather than the animal.

Miller (1966:55) states:

> Acting upon the principles that "an hour's idleness is as bad as an hour's drunkenness," the Massachusetts General Court enacted laws against beachcombing and rebuked "unprofitable fowlers"--i. e., bad shots who wasted their time and powder on birds. Even though fowling was his favorite recreation, Governor John Winthrop gave it up. But Winthrop was an uncommonly poor marksman and, being a good Puritan, he suffered a twinge of conscience whenever he missed the bird.

In 1641, Nathaniel Ward, a Puritan minister, compiled the laws of Massachusetts into "The Body of Liberties." Liberty 92 and Liberty 93 forbade cruelty to animals. They read as follows:

Off the Bruite Creature

92. No man shall exercise any Tirrany or Crueltie towards any bruite Creature which are usuallie kept for man's use.

93. If any man shall have occasion to leade or drive cattel from place to place that is far of, so that they be weary, or hungry, or fall sick, or lambe, It shall be lawful to rest or refresh them, for a competent time, in any open place that is not Corne, meadow, or inclosed for some peculiar use. (Leavitt 1970:13)

It should be noted that "The Body of Liberties" were not just laws on the statute books. In his book, Builders of the Bay Colony, Samuel Eliot Morison refers to a case of "condemnation for cruelty to an ox." The case was successfully prosecuted under Liberty 92. (Leavitt 1970:14)

Except for Rhode Island all of the New England colonies adopted the Massachusetts school system. Most of the children, irrespective of wealth, were educated in the same manner. (Miller 1966:227-228)

Outside of New England, in most cases, civil governments abdicated their function to the churches and to individuals. Church schools, charity schools, private schools, and parents or private tutors provided education for the young. No colony outside of New England established a school system comparable to the Puritans and in most cases elementary education was not compulsory. (Miller 1966:227-228)

In the Quaker colonies, in 1681, William Penn drew up the Frame of Government. These laws required that a basic education be given to children until they reached an age of twelve years. At twelve years they were to be taught "some useful trade or skill, to the end that none may be idle, but

the poor may work to live, and the rich, if they become poor, may not want" (as cited in Miller 1966:229-230).

Benjamin Franklin (1963:232) expresses the philosophy of Quaker education as follows:

> I think also, that general virtue is more probably to be expected and obtained from the education of youth, than from the exhortations of adult persons; bad habits and vices of the mind, being, like diseases of the body, more easily prevented than cured.

Quaker people, however, resisted Penn's plan. They refused to give up as much of their children's time to school as Penn required. Although some elementary schools were established with state aid, the colony never developed a system of free public education. Almost all of the elementary education in Pennsylvania was provided by Friend's Schools and privately endowed schools. Nevertheless, the Quaker educational systems produced some innovations in education of far-reaching importance. The Quakers emphasized the utilitarian aspects of education, no doubt as a direct result of their emphasis on the work ethic and their zeal to ameliorate the conditions of mankind.

Because of the very nature of the Quaker religion, it can safely be inferred that humane education concepts were incorporated with the curricula. The Quaker colonies offered refuge to all those persecuted for "cause of conscience" and other "plain and well intending people" (Miller 1966:79). Animals were protected by common law. In Pennsylvania a carman was indicted and found gulity of cruelly beating his horse. He was sentenced to pay a fine of thirty dollars

with costs of prosecution and to give bond for his good behavior for one year. (Schultz 1924:12)

In the southern colonies the density of population and the large distances between the few towns affected education adversely. Mass education was conspicuously absent. In 1671, Governor William Berkeley of Virginia rendered "thanks to heaven" that no free schools or free presses had been established in Virginia. (Miller 1966:233)

In the Chesapeake colonies the wealthy planters provided education for their own children but children of poorer farmers and back-country people had to get their learning by whatever means available. Education in the New Netherlands was held to be the joint concern of church and state but comparatively little was done toward implementation. In New York City, church schools provided the only education. The rural area had virtually no schools at all. (Miller 1966:228)

Thus we can see that in early colonial America human education was not specifically taught. If education included humane concepts at all, it was because the cultural value of the society included them. But then, the humane movement had not really begun.

The Humane Movement

Although cruel treatment of animals was punishable under Common Law, the state of New York did not pass a state anti-crulety law until 1828. This was the first anti-cruelty law passed in the United States and it read as follows:

> Every person who shall maliciously kill, maim, or wound any horse, ox, or other cattle, or sheep, belonging to another, or shall maliciously and cruelly beat or torture any such animal, whether belonging to himself or another, shall, upon conviction, be adjudged guilty of a misdemeanor. (Leavitt 1970:15)

Massachusetts passed a similar law in 1835 and, in 1838, Connecticut and Wisconsin added anti-cruelty laws to their statute books (Leavitt 1970:15). Other states quickly followed these examples. The dates when each state enacted its first anti-cruelty laws are listed chronologically in the Appendix.

Henry Bergh, however, is considered to be the founder of what is now known as the humane movement in the United States. Young Bergh had a background of riches and finery; but during a tour of duty as Secretary of the United States Legation in St. Petersburg, Russia, he became a defender of horses. Later, he extended this defense to all creatures. Following a visit with John Colam, Secretary of the Royal Society for the Prevention of Cruelty to Animals in London, and due to his aquaintance with the Earl of Harrowby, then president of the Royal Society for the Prevention of Cruelty to Animals, Bergh, upon his return to this country, successfully launched the first humane society in the United States (McCrea 1910:10-11). The American Society for the Prevention of Crulety to Animals (ASPCA) was patterned after the English society for the prevention of cruelty to animals. McCrea (1910:149) records the occasion as follows:

> There was much opposition on the part of several legislators, but the necessary act of incorporation of the

> American Society for the Prevention of Cruelty to Animals was passed on April 10; 1866. The act was drawn by the late James T. Brady, and the list of incorporators included many of the most eminent citizens of the City and State of New York. A permanent organization was quickly effected. On April 22, 1866, at a meeting in Clinton Hall, at which the mayor presided, the society was formally organized. Mr. Bergh was elected president.

Once involved, despite ridicule from the press and the public, Bergh worked actively on behalf of animals for the rest of his life. His efforts covered cruelty in every form. In an address delivered on February 8, 1866, in Clinton Hall, Bergh (as cited in McCrea 1910:148) summed up his feelings as follows:

> This is a matter purely of conscience; it has no perplexing side issues. Policies have no more to do with it than astronomy, or the use of the globes. No; it is a moral question which cannot be disregarded by any people with safety to their dearest interest; it is a solemn recognition of that greatest attribute of the Almighty Ruler of the universe, mercy, which if suspended in our own case for a single instant, would overwhelm and destroy us.

Henry Bergh is also credited with initiating the child protection movement in the world. In 1878, Bergh responded to a plea for help for a mistreated child. Bergh rescued the child, Mary Ellen, and prosecuted through the animal anti-cruelty law in New York State. Through the combined efforts of Bergh and Elbridge Gerry, a prominent New York lawyer, the first anti-cruelty society for children was founded, the Society for the Prevention of Cruelty to Children (SPCC). Although Bergh continued to be sympathetic to cruelty problems affecting children, he maintained that there were others who were more interested in that work and that his work was aimed at animal welfare. (Steele 1942:194-195)

Several books have been written about Bergh. They are Angel in a Top Hat by Zulma Steele (1942) and Friends of Animals: The Story of Henry Bergh by Mildred Masten Pall (1942). The early efforts in the humane movement in the United States are so closely allied with Henry Bergh that a history of the movement is the same as an accounting of his early activities. The ASPCA was distinctly a one-man power. In 1878, Bergh himself expressed concern about the close affiliation between his efforts and the movement. He (as cited in McCrea 1910:155) said, "I hate to think of what will become of the society when I am gone." When he died, however, the society was firmly established and in a prosperous condition. McCrea (1910:155) states:

> The headquarters of the Society at Twenty-second Street and Fourth Avenue had become a veritable museum of curiosities collected to illustrate the different forms of cruelty practices against dumb animals. Countless cruelties had been suppressed or minimized, the idea had spread to other cities, states and countries, and hundreds of auxillaries had sprung up in all parts of the world.

Humane Education

Henry Bergh distinctly believed in humane education. He (as cited in Steele 1942:155) said, "Undoubtedly the best way to prevent cruelty to animals on the part of men is to teach children to be merciful." He was certain that the education of the young would provide long range benefits. He (as cited in Steele 1942:169) believed that "the children of America needed to have planted in their minds the seeds of kindness which would flower in manhood and womanhood into a broad humanitarianism."

Bergh appealed directly to the educator. In an article he contributed to the Journal of Education, he stressed the grave obligation of parents and teachers to implant in pliable young minds a respect for the rights of animals. Steele (1942:169) quotes Bergh as follows:

> As the twig is bent the tree's inclined. Children of the tenderest age, even before they can articulate, may be taught through simple pictures to appreciate living creatures. Later on, the schoolmaster can mingle humanity with rudimental instruction by teaching that knowledge is worthless if undirected by benevolence. Let the child learn that there is no being so insignificant as to be unworthy of protection, be it the worm which crawls upon the ground, or the suffering orphan or widow.
>
> The child that serves its apprenticeship to inhumanity by tearing off the wings of a fly, or robbing a bird of its eggs, when arrived at maturity, insults the poor, beats his inferiors, and shows but the same cruelty, intensified by age, which characterized his early training. The Emperor Dominican, when yet a child, amused himself by breaking the legs of birds, and letting them fly away, delighted by the thought that they could no longer stand and must starve. And we know that these youthful vices only foreshadowed that diabolical character which subsequently terrified the world! A Royal child, afterwards Louis XIII, once crushed beneath the heel of his boot a little sparrow which had taken refuge in his bosom. Seeing which, the good King, his father, Henry IV, exclaimed to his Queen, "Wife," said he, "I pray that I may outlive that son, else he will be sure to maltreat his mother." And the prediction was verified; for that mother, Marie de Medicis, died in poverty and exile inflicted by that insane son. Peter the Cruel, King of Spain, Peter the Cruel, King of Portugal, Peter the Great, as well as Cruel, Emperor of Russia prepared themselves for the crimes which soiled their reigns by little cruelties inflicted on inferior animals.

Bergh's biographer, Zulma Steele (1942:169-170), also cites the numerous instances when Bergh spoke to children. She comments:

> Children listened attentively to Henry Bergh when he spoke to them of the dogs and cats that were so important a part of their young lives. Dignified Mr. Bergh had a

> sad and thundery look, at times, as he faced them on the lecture platform, and often his fiery words passed their understanding. Yet the somber face could light with kindly humor, and a simple story open their hearts to the man and his message. . . Bergh's lectures ended occasionally with music at the piano. Sometimes he distributed prizes for juvenile essays on Mercy to Animals--following the educational tradition of the Royal SPCA in England. When he concluded his address to the poor waifs of the Five Points House of Industry in 1867, every child in the audience responded as Henry Bergh led them in raising a right arm to the pledge, "never to harm a dumb creature."

Steele continues:

> After his lecture, Bergh frequently gave away copies of an SPCA booklet, Our Dumb Chattels, hoping to keep his words before the mind of his audience. And in 1863, his Society sponsored publication of a monthly magazine, The Animals Kingdom. The title of this journal was changed to Our Animal Friends. It devoted itself entirely to juvenile readers.

When the Massachusetts Society for the Prevention of Cruelty to Animals was granted its state charter in 1867, George Thorndike Angell became its first president. Although Henry Bergh recognized the importance of humane education for children, Angell is considered to be the "father" of humane education. Angell was a contemporary of Bergh but he was the first to develop the full possibilities of humane education. The National Humane Review (1962:13) states that Angell "devoted his life to reforming an educational system which practically ignored the principles of kindness and compassion" and that Angell, throughout his lifetime, "never neglected an opportunity to work toward increased acceptance of it."

On August 22, 1864, Angell (McCrea 1910:12) made the following statement:

> It has long been my opinion that there is much wrong in the treatment of domestic animals: that they are too often overworked, overpunished, and, particulary in winter and in times of scarcity, underfed. All these I think great wrongs, particularly the last; and it is my earnest wish to do something towards awakening public sentiment on this subject; the more so, because these animals have no power of complaint, or adequate human protection, against those who are disposed to do them injury. I do therefore direct that all the remainder of my property not hereinbefore disposed of shall, within two years after the decease of my mother and myself, or the survivor, be expended by my trustees in circulating in common schools, Sabbath schools, or other schools, or otherwise in such manner as my trustees shall deem best, such books, tracts, or pamphlets as in their judgement will tend most to impress upon the minds of youth their duty towards those domestic animals which God may make dependent upon them.

George Angell believed that humane education was of greater importance than prosecution. In 1882, he formed the first American Band of Mercy and based it on an English prototype. Each band of thirty or more members received from the Society the pamphlet, Twelve Lessons on Kindness to Animals, a copy of Our Dumb Animals, badges, member cards and other printed matter (Monroe 1912:337). The American Band of Mercy movement grew rapidly over the first ten years and by 1891 over eleven thousand bands were in operation. However, George Angell rated as his most significant achievement the formation of over 300 American Teacher Bands of Mercy. Through an arrangement with the Honorable T. W. Bicknell, then president of the National Education Association and editor of the American Teacher magazine, these Teacher Bands were affiliated with the National Education Association (Leavitt 1970:136).

Angell was also the first advocate of humane education to speak at a teachers convention. The speech was given at

Worcester, Massachusetts. On October 4, 1875, he gave the first humane education lecture ever given at the college level to the faculty and 400 students at Dartmouth College. The same lecture was subsequently given to many other academic institutions. It was reported that these lectures were well received by an attentive audience. In the winter of 1886-87, he addressed 61 Latin, Normal, High and Grammar Schools in Boston. Angell believed that these speeches and lectures accomplished much good (Angell 1912).

As part of his humane education program, Angell proposed the publication of a magazine, Our Dumb Animals. This was a bold move for a young organization but on June 2, 1868, the first edition of Our Dumb Animals was gratuitously delivered to the residents of the city of Boston by the Boston police force. From that example, police in other cities in Massachusetts did the same. The smaller towns were reached through the mail. (Leavitt 1970:135)

Angell was also a staunch advocate of essay contests for school children. Monroe (1912:337) cites an essay contest instituted by the Erie County Society for the Prevention of Cruelty to Animals as an example of the popularity of these essay contests. Pupils in the sixth, seventh, eighth, and ninth grades and high school in Erie County entered more than 1,500 essays in the contest.

In 1889, George Angell founded the American Humane Education Society (AHES) which is still in existence today.

The organization is an affiliation of the Massachusetts Society for the Prevention of Cruelty to Animals and has as its objective "to carry Humane Education, in all possible ways, into American schools and homes." (McCrea 1910:218)

In 1909, AHES distributed to the 15,000 teachers of Massachusetts, at no charge, a reprint of selections from the chapter on animals in Hydes Practical Ethics and the Humane Manual. (Monroe 1912:337)

The American Humane Education Society also offered prizes for humane stories and these stimulated valuable humane literature which have since attained worldwide circulation. For example, Black Beauty was written as a result of this competition and was distributed at half cost to public schools and elsewhere by them. Through AHES efforts, the circulation of Black Beauty reached over three million copies by 1909. (Angell 1912:2)

Expansion Within the Movement

Taking the cue from New York and Massachusetts, other states began to organize humane societies. The Pennsylvania Society for the Prevention of Cruelty to Animals, though instituted almost a year before the Massachusetts society, was not incorporated until April 4, 1868. The New Jersey society's charter became effective on April 3, 1868. The San Francisco society was organized on April 8, 1868 and incorporated on April 18 of the same year. The year 1869 saw Illinois and Minnesota establish societies for the prevention

of cruelty. Both of these organizations included both animals and children. (Leavitt 1970:143-144)

Most of the earlier societies were established by a special charter for the purpose of law enforcement and the organizations were regularly incorporated under provisions of general law. Law enforcement was a matter of public administration and in most states the local police were required to aid the society in the enforcement of any anti-cruelty laws. Therefore, the society and its members merely made the law enforcement officials and the public cognizant of the law. In some states, however, members were given the power to arrest. All of these early humane societies quickly adopted a program of humane education.

Within ten years after the founding of the first humane society, twenty-seven local humane societies were in operation. Although they all had one goal in common, the alleviation of suffering, they did not have a common meeting ground nor an opportunity to share ideas and methods. In many cases, when problems crossed state lines, effective action by humane societies was stymied. Activities of the humane societies existing at that time were confined to the borders of the state within which they operated. For several years, individuals voiced the idea of a national association of local societies. In 1877, John G. Shortall, president of the Illinois Humane Society, called together representatives of the then existing local societies to consider means of

combatting abuses connected with the transportation of cattle across state lines. Twenty-two delegates from ten states met. Together they formed the American Humane Association (AHA). (National Humane Review 1962:20)

The new organization received its first bequest in 1881 from Mrs. Mary F. Ripley, South Hingham, Massachusetts. Its first pamphlet was entitled "Crulety to Animals on Railroads" and it received wide distribution. In 1883, it began the long struggle for a national humane slaughter bill which was not signed into law until 1956. Some of the first meetings in 1883 were concerned with excessive branding and cruelty caused by barbed wire fences. The buffalo destruction on the Western plains also received attention when the organization urged Congress to pass a law protecting the buffalo from extinction. Other topics discussed at the early meetings were: slaughter of birds for fashion, humane killing of animals, cruel cattle branding, use of live animals as targets, long distance horse endurance races, docking of horses' tails, wholesale slaughter of birds for plumage, and humane education.

At first the new organization was not viewed with favor by the public. But in 1903, it was incorporated in the District of Columbia under federal laws and granted a national charter. (National Humane Review 1962:21)

Part of the service extended to the local organizations by the American Humane Association was to publicize their local efforts regarding humane education. The National Humane Review has carried a regular feature story on humane education

in almost every issue. Reprints of these articles, as well as humane education publications developed by local organizations, were made available to its membership and the public by the American Humane Association.

Early Humane Education Publications

In 1909, the first humane education textbook was published. The book, entitled Dumb Animals and How to Treat Them, was written by Edwin Kirby Whitehead (1909) and was intended for use in public schools. This hard back book contained 130 pages of textual material and the content of the book was comprised of short reading lessons. It emphasized the care and handling of animals but dealt rather largely with horses, This was not too unusual considering that the book was published at a time when the horse still provided transportation and draught work for man and was therefore a very visible part of the American scene.

Following the text material for each subject area, Whitehead (1909:11-14) listed questions to be asked by the teacher. The questions were intended to "teach the child to apply the rules learned and the information gained to his own conduct day by day." Whitehead noted that many of the questions which should be asked are the same, therefore, he felt it was incumbent upon the teacher to ask them whether or not they appeared in the book after each lesson. "Accordingly," he says, "after each lesson enough questions should be asked to make sure that:

1. The child understands and remembers the facts in the lesson and the reasons for them;

2. It is clear to him, that the animal is like himself in most things; needs and likes the same things he does; and the same things that hurt and help him hurt and help the animal;

3. He can put himself in the place of the animal with reference to the subject of the lesson and literally feel with the animal, make real to himself the animal's wants, wishes, pains, and pleasures and at the same time his lack of speech and hands, his lack of freedom and power to get the things he needs and wants."

Whitehead also reminds the teacher to "encourage the child to think out the answer for himself and to give the child a general universal rule of conduct," i. e., "Respect the rights of every living creature."

Following the death of Henry Bergh, a fund known as the Henry Bergh fund was given to Columbia University. The donor stipulated that the money should be used in establishing humane work at the university level in memory of Henry Bergh. Roswell C. McCrea was appointed to take charge of the work of the fund. In the early months of 1909, a series of lectures aimed at covering various aspects of humane work was presented to the public. In addition, McCrea's investigation of humane societies resulted in a book published in 1910 entitled The Humane Movement which included a history of the humane movement; an overview of the work of various humane societies; and a summary of provisions of state and territorial laws for the prevention of cruelty. A section of one chapter was specifically devoted to humane education in which he described the various humane education programs being conducted by

humane societies. He (1910:171) also lists the following organizations founded specifically for the purpose of promoting humane education:

American Humane Education Society
New York Humane Education Society (Brooklyn)
Rhose Island Humane Education Society
Humane Education Society of Denver
Humane Education Committee of the California Club
Pennsylvania Humane Education Society
The National Humane Alliance

In 1910, the same year that McCrea published his descriptive survey of the humane movement, Flora Helm Krause of the Chicago Anti-Cruelty Society published a 271 page textbook which was designated as a graded course of study for grades one through eight. The materials included were designated for use in the months of September through June for the subjects of Nature Study, Civics, Art, and Literature. Short stories and readings (some of them classics like Hans Christian Anderson's The Ugly Duckling), informational pieces, suggestions for discussion and reproduction of paintings of animals comprised the materials provided. In addition to the above mentioned material, the book had chapters about the value of humane education, why humane education should be a part of the public school curriculum, the presentation of humane education in classrooms, topics for written work in humane education, humane education in the high schools, collateral reading and aids to teachers and pupils, the anti-cruelty movement, child saving work and ways of promoting humane education outside the schools.

Krause extended her subject matter beyond animals. She included plants, the seasons, etc. She also included paintings of animals and country scenes. In the book Krause (1910:22) instructed the teacher that humane education should be outlined for presentation to elementary schools along these lines:

a. study which connects the child with his natural environment, or nature study;

b. study which connects the child with his social environment, or civics;

c. study which promotes character--growth by appealing to the esthetic and ethic nature of the child through art, legend, history, poetry, literature, music, and the sense of right and wrong. (Krause 1910:22)

Krause (1910:22-24) continues:

> Under nature study (a) comes the presentation of animal life from its scientific or natural side,--the place of different animals in the economy of nature, their usefulness to man, utilitarian and esthetic; physiological structure, especially comparative, to show the relation between man and animal and between different kinds of animals as to the effect of pain and pleasure, sickness and relief, labor, and rest, love of offspring, fear of death, power to reason; effects of climate, adaptation to environment, heat and cold relative to animal life; peculiar habits, such as migration and hibernation; the care of different animals, emergency relief for distress, how to kill humanely when necessary.
>
> Under Civics (b) comes the study of institutions, organizations, laws, officials, government departments established for the protection and benefit of man and brute, including anti-cruelty societies, humane education organizations, Audubon societies, refuges, resthavens; laws concerning lame and sore horses, overloading, docking; game laws on slingshot, rifle, and trapping; game wardens, bird day, state and federal departments of ornithology; the baneful effect of fashion in wearing furs and feathers, and on sports that cause suffering.
>
> Under art (c) would come an objective study of life--human, brute or both--through colored prints, photographs, or copies of the masterpieces. This object method makes a concrete, direct appeal to the vision-sense and comprehension of the student; it develops his esthetic work; and it shows

> the relation of interest and sympathy between the artists and their subjects.
>
> Under literature (d), by poetry, legend, song, history, and story, would be developed the activities which make the child potential as a moral and responsible being--activities which make for the imaginative, the ideal, and the ethical nature of humanity. (Krause 1910:22-24)

For whatever reason, humane education began to catch on with educators. A Cyclopedia of Education, published in 1912, devoted four and one half columns (approximately two full pages) to the subject of humane education. According to the article, most of the humane education activities at that time were carried on under private auspices. The article (Monroe 1912:337) states:

> Humane workers have steadily emphasized the need of humane instruction in public schools, and some progress has been made in this direction; but the larger efforts has been expended on instruction given in small groups, organized in any opportune way.

Prominent educators of the day also voiced opinion with regard to the need for humane education in the schools. Several of these statements are incorporated in the book entitled Humane Education published in 1929 by the American Humane Education Society. The book was intended for use as a text in humane education. (Reynolds 1926:3).

By 1929, articles also began to appear regularly in educational Journals. The Reader's Guide and the Educational Index used "Humane Education" as a descriptor. The articles were cross referenced with "Animals, Protection of" and "Latham Foundation." The following numbers of references are found in the Educational Index:

Volume	Date	Number of Articles
I	1929-1931	11
II	1932-1934	10
III	1935-1938	4
IV	1939-1941	1
V	1941-1944	4
VI	1944-1947	0
VII	1949-1950	1
VIII	1950-1953	1

The subject matter of these articles dealt with how to introduce humane education into a system and the results of and publicity for poster contests sponsored by the Latham Foundation for the Promotion of Humane Education. (See Appendix for titles)

Following the 1953 volume of the Educational Index and the Reader's Guide, the designations "Humane Education," "Animals, Protection of," and "Latham Foundation" are no longer listed as descriptors. No articles can be found listed in these indexes that relate specifically to humane education.

Legislation

Despite the efforts of Bergh, Angell, the American Humane Association, the local humane societies and the humane education groups, compulsory humane education programs as a part of the regular school curriculum caught on slowly. Only thirteen states had compulsory humane education laws. McCrea (1910:90) states:

> Compulsory humane education has made little headway in this country. Humane workers, however, emphasize the need of such instruction in the schools; and despite the small number of states in which a minimum of such instruction is compulsory, the subject is presented in a good many schools by interested teachers in connection with

> other subjects, such as nature study, reading, composition and language work. Indeed, it seems that most educators believe that the best results can be gained by carrying on the instruction in connection with the various other studies, indirectly and by co-relation. Little has been done by the way of special preparation of teachers for this work, although lectures, institutes, talks and reading have accomplished something. There is not a satisfactory text-book for such instruction but there is an abundance of leaflet literature and of illustrative material such as is of value in the instruction of children and of foreigners not familiar with English.

State legislation making the teaching of humane education in the public schools compulsory was slowly enacted. Some states made the teaching of humane education mandatory for specific periods of time, others were quite general in their specifications. The laws were quite varied but still had the same intent and purpose. In 1921, at the convention of the American Humane Association, a committee was appointed to present proposed legislation for humane education in schools (AHA pamphlet). The report of the committee resulted in a Model Law (see Appendix).

By 1926, twenty-three states had enacted some form of legislation providing for the teaching of humaneness in the public schools. They were: Alabama, California, Colorado, Connecticut, Florida, Illinois, Kentucky, Maine, Massachusetts, Michigan, Nevada, New Hampshire, New York, North Dakota, Oklahoma, Oregon, Pennsylvania, South Dakota, Texas, Utah, Washington, Wisconsin, and Wyoming. (Reynolds 1926:3) At the present time, twenty-two states have such laws. They are: Alabama, California, Connecticut, Florida, Georgia, Illinois, Louisiana, Massachusetts, Maine, Michigan, North Dakota,

New Mexico, New Jersey, New York, Oregon, Pennsylvania, South Dakota, Texas, Utah, Washington, Wisconsin, and Wyoming (Leavitt 1970:138-140).

The Humane Society of the United States

During the years following the formation of the American Humane Association, the humane movement continued to grow across the country. In addition, as noted earlier, the conservation movement took hold. People became concerned about the loss of natural resources. Among the topics of concern were wilderness areas and wildlife. It should be noted that many of the organizations formed during these years dealt with one particular aspect of the humane movement.

By the mid-forties unrest began to grow among the membership and the staff members of the existing humane organizations. Many felt that several areas of concern were being neglected. Niven (1967:109) states:

> When the horse disappeared from the streets, so also did the abuse of the horse: the public ceased to be moved by pity and so the animal defense movement became a matter of less and less importance. . . And so surprisingly little was done by the humane societies in suppressing the gross cruelties on the American continent; these cruelties included the monstrous treatment of animals in the mass production methods of the American slaughter houses, the barbarous methods used to trap animals for the fur trade, wide-open vivsection in the laboratories, careless transportation of animals, not to speak of the "sporting" cruelties such as rodeo shows.

The differences in philosophical ideology among the staff and members of the American Humane Association relative to the handling of cruelty problems led to the formation of the Humane Society of the United States. When Fred Meyers, a

newspaper man who was a reformer, became the new director of the American Humane Association's publication, The National Humane Review, he attacked the National Society for Medical Research for its policies of procurement and use of animals. Meyers was requested by the American Humane Association not to mention the National Society for Medical Research in any future article. Unwilling to submit to the stifling of his reporting, Mr. Meyers resigned from the American Humane Association together with two of three major staff members: Helen Jones, Director of Education, and Larry Andrews, Director of Field Services. In regard to this situation Leavitt (1970:54-55) states:

> The National Humane Society was founded by the dissident trio but the American Humane Association promptly sued them to force them to change the society's name, which it claimed, was too similar to National Humane Review. The result was the renaming of the new organization as The Humane Society of the United States.

Within a year after the formation of The Humane Society of the United States (HSUS), the organization was involved in the fight for humane slaughter legislation. It started a national publicity campaign in the cruelties of surplus breeding. It initiated a humane education program for the public and it had aided in forcing the United States customs bureau, airlines, and importers involved in the shipment of monkeys for use in producing Salk polio vaccine to improve conditions for those animals. (Chenoweth 1964:5) In the years following, the crusade against surplus dog and cat problems was stepped up. In 1956 and 1957, The Humane Society of the United States

turned its attention to the plight of animals used in experimental laboratories. (Chenoweth 1964:6)

With the arrival of The Humane Society of the United States came a renewed and stepped up interest in humane education. In 1964-65, The George Washington University was commissioned to conduct a feasibility study on humane education in the schools (Westerlund 1965). In 1969, The Kindness in Nature's Defense (KIND) program was announced (Morse 1969:9) and in 1972, The Humane Education Development and Evaluation Project (HEDEP) was inaugurated at The University of Tulsa jointly with The Humane Society of the United States (Hoyt 1972). In 1974, The National Association for the Advancement of Humane Education (NAAHE) was formally initiated as an affiliate of The Humane Society of the United States.

Chapter IV

CONTEMPORARY HUMANE EDUCATION

Most of the early American educators and philosophers saw the school as a major force in the development of the moral life of the child. To Herbert Spencer, the object of education was the formation of character and John Dewey saw the development of proper moral character as central to the role of the school. Thus, American schools have long been considered to be a major factor in the moral development of young people and they continued to play this role through the early part of the twentieth century. However, in the mid-twentieth century new technology and changes in kinship ties caused the principles on which schools based their moral education to be seriously questioned. Within the societal structure old values were replaced with new values and, as a result, the school's open role in character formation began to be neutralized. Specific moral codes were not to be taught. Teachers were to present the facts and students were left to make up their own minds. When moral issues did arise, they were to be handled with caution. It was during this period that the interest in humane education, as noted in Chapter III, also began to wane.

The desire for instilling a value system in the young child never really died, however. While the schools themselves backed off from explicitly and overtly teaching values, the expectation continued and was supported at the grass roots level. The mandate for education to be a positive force in the moral development of children remained in almost every philosophy of education. Recently, educators have recognized the fundamental facts that values are imposed even when a concerted effort is made not to introduce them and that without a specific set of values the result is moral confusion. Therefore, educators are now beginning to take a second look at the role which schools should play in the moral development of the child.

Humanizing education, environmental education, conservation education, character education, moral education and values clarification are major topics of discussion at current education meetings and in education publications. All of these education programs, aims and thrusts can logically be considered as sub-systems of humane education. While humane education focuses appropriate attention on the plight of the non-human animal as part of our eco-system, it does not do so to the exclusion of other aspects of our total eco-system. On the contrary, it is illogical to consider the various parts of the total eco-system as mutually exclusive entities.

At the same time that educators once again began to recognize the need for schools to participate in the

development of value systems in young children, humanitarians renewed their faith that education would accomplish the broad goal which they had set out to attain. Therefore, the potential for getting the concept of humaneness incorporated into the school curricula is two-dimensional: a recognized need from within the education community for schools to be a force in the moral development of the child and a desire by humanitarians to utilize formal education as the primary vehicle for introducing the humane ethic into our cultural value system.

The George Washington University Study

In 1964, The Humane Society of the United States began an extensive and pervasive drive toward the introduction of humane education into the school curricula. This effort was launched with a study conducted at The George Washington University under the direction of Dr. Stuart R. Westerlund. The study was an attempt to determine what was being done in our schools relative to humane education; to foster an awareness of the problem; to obtain professional opinions with regard to the need for, and the feasibility of, the development and implementation of programs of humane education and to obtain a sample relative to humane attitudes.

The sample for the study included approximately 600 teachers, 800 eighth grade students and 50 public school administrators. It was drawn from 6 states and the District of Columbia.

In conjunction with the study, a two-day conference was held for the purpose of reviewing the results of the study as well as to react to considerations relative to a major research project for which the study was to serve as a foundation. Conference participants included school administrators; curriculum specialists, Virginia State PTA officials; and officials from the NEA, United States Office of Education, The Humane Society of the United States and George Washington University. It was the general consensus of the group that the study was meaningful and that it might well serve as the basis for a major developmental project. In addition, the group was in consonance with the professional opinions furnished by teachers and administrators on the questionnaire with regard to the need for and feasibility of developing and implementing programs of humane education in our schools. They were also in agreement concerning the need for a major research project in the area of humane education.

The following conclusions were drawn from the results of the study and the conference:

1. At the time of the study very little was being accomplished in the schools regarding the subject of humaneness;
2. Humane education can and does make a meaningful contribution with regard to the development of the whole child;

3. Considerable interest and enthusiasm was shown in connection with the subject of humane education;
4. There is a readiness on the part of many to support humane education;
5. Educators at all echelons feel a need for humane education;
6. The implementation of humane education in our schools is feasible;
7. People's attitudes differ toward the physical and psychological suffering of both people and animals;
8. Since humane attitudes are not the product of one dominant factor but the product of many factors, it is difficult to generalize about humaneness;
9. Balance must be sought relative to the development and implementation of programs of humane education in order that desired results may be realized;
10. The development of an awareness is a prerequisite to humane attitude development;
11. No single teaching method or material will produce the desired results; therefore, numerous methods and materials must be developed for use in the schools with regard to the development of humane attitudes.

HEDEP

In 1972, The Humane Society of the United States and The University of Tulsa entered into a cooperative effort aimed at implementing the recommendations made in

The George Washington University study. This undertaking was known as the Humane Education Development and Evaluation Project (HEDEP). Under the direction of Dr. Stuart R. Westerlund, Professor of Education at The University of Tulsa, HEDEP represented the beginning of a concerted effort to introduce the fundamental concept of humaneness into already existing school curricula.

The following general objectives provided the framework within which HEDEP was conducted:

1. Review of extant humane education materials;
2. Content analysis of current early elementary instructional materials;
3. Development of humane education instructional materials;
4. Humane education methodology (pre-service and in-service training);
5. Development of evaluation instruments;
6. Field testing of materials and evaluation instruments;
7. Modification and refinement of materials and instruments based on field test results.

In conjunction with HEDEP, Whitlock (1973) surveyed the humane education methods and materials of nine organizations which stated that the fostering of humaneness in the young child in a formal education setting was one of their objectives. The survey provided the basis for a doctoral dissertation which has been used as resource material for this manual.

Based on the information compiled by the study, Whitlock (1973:199-202) derived the following conclusions:

1. The education methods and materials of the nine organizations surveyed were not appreciably different from those used in the early days of humane education.
2. Most of the humane education materials and methods presented by the organizations required a separate block of time.
3. The materials were largely printed and tended to be ad hoc in nature with little continuity. In most cases, the programs of a particular organization were not long range and on-going nor did they contain long range goals or objectives. Very little provision was made for follow-up procedures or evaluation of the effectiveness of the methods and materials. Therefore, it is reasonable to assume that humanitarians have had little understanding of the needs of educators and the education process as it is interpreted by professional educators.
4. The materials were largely cognitive or informational in nature. Very few of the materials dealt with the affective domain. Despite the contention that humaneness must deal with both the physical and psychological suffering of both man and animal, the major thrust of the materials

was toward the amelioration of physical suffering of animals with great concern for their care and feeding. In many cases, the materials used a negative approach in that they stressed physical cruelties that exist in our society. Although some of the materials did offer concrete action programs for alleviating cruelties none of them stressed the role the young child can play in accomplishing the task.

5. Methods of dissemination of the materials and methods were based upon request. Therefore, they would tend largely to reach only the teacher who is already interested in humane education.

As noted previously, humanitarians have advocated humane education for many years. The efforts expended have been numerous and energetic but until recently they have revolved around "programs" of humane education whereby the schools were given the opportunity to utilize the services of the local humane society vis a vis pamphlets, tours through the animal shelter, lecture demonstrations on the care and handling of animals, or films depicting some of the basic concepts of humaneness. Humane education was perceived by many as a separate subject. Even much of the legislation currently on the statute books advocates this approach requiring that a specific period of time be devoted to the teaching of humane concepts.

No doubt these programs have had some degree of effectiveness, but established theories of learning tell us that reinforcement is vital in insuring that the internalization or actualization of a concept is accomplished. Internalization is particularly important when one deals with humane education for in humane education we are fostering the development of values. We are dealing with changing attitudes. Humane education does not merely involve rote memory of a set of facts or ideas--we want something to happen. We want the person or persons to care, to feel, to have compassion--to become more humane.

When working with young children, continuous reinforcement is particularly important. Studies in reading (Witty 1962) show that interest in animals peaks in the second grade and declines thereafter. Also, a recent study by Gilbert Sanders (1974) found that stated concerns about humane issues were significantly less in the 12th grade than in the 8th grade student. As children grow and develop, their world enlarges from home and family to one that includes the school and the peer group. As interests expand, ideas and attitudes change. Therefore, if we wish to instill a particular value, it must not be merely introduced but it must be continuously reinforced through the years as the child's world and experience grows.

Continuous reinforcement of humane concepts is not achieved through monthly, weekly or yearly "programs" of

an hour's duration. The program needs to be extended so that it becomes an integral part of the child's total education program; that is, a curriculum-integrated approach. In the curriculum-integrated approach the concept to be learned is interwoven into the already existing curricula.

It logically follows that a curriculum-integrated approach will also alleviate the problems of the already overloaded schedule which the educator faces. The educator continues to teach language-arts, science, social studies, and other time-honored subjects of the standard curriculum, but at the same time, the concepts of humaneness are introduced and continually reinforced.

Based on content analyses of instructional materials, HEDEP developed a wide variety of units for the various elementary grade levels. These units were designed in such a manner that they carried the humane message and could easily be integrated into the already existing language-arts, science, and social studies curricula. The persons who were instrumental in developing such units were in most cases master teachers who were experienced curriculum developers. These units were then sent to randomly selected schools throughout the United States for the purpose of determining their appeal for use as supplementary materials and their effectiveness in imparting the humane message. The responses from those teachers who participated in the field-testing of the units were overwhelmingly positive.

Three of these units, "Pets," "Animals of the Forest," and "Wildlife in Our Community," are now available for use in the middle elementary level (2-3-4 grades) language-arts classes. Each unit contains a book of activity sheets in spirit master form, a teacher's guide, and a filmstrip with accompanying cassette. The title of the series of three units is SHARING: YOU AND THE ANIMAL WORLD. Additional materials at other grade levels and in other subject matter areas are at various stages of development and will be added to the series.

NAAHE

During the second year of HEDEP, there was an increasingly felt need for the creation of a single-purpose agency aimed at advancing humane education throughout the nation. Isolated pockets of activity relating to humane education were occurring all over the country. Many persons agreed that national impact could be achieved by combining these efforts into a united, ever-expanding front.

Accordingly, in January of 1974, The National Association for the Advancement of Humane Education (NAAHE) was initiated. A division of The Humane Society of the United States, NAAHE is a non-profit organization with its own corporate identity. NAAHE:

- provides for the unification of isolated and individual efforts currently being conducted;

- represents the cohesive force essential to the systematic development of on-going humane education activities in our schools;
- is the knowledge center whereby humane education information may be exchanged;
- provides communication through a quarterly journal and a periodic newsletter;
- provides leadership in the development of humane education methods and materials;
- promotes workshops and seminars.

Having completed its major objectives, HEDEP was superceded by NAAHE. Development, publication, and dissemination efforts are now carried out by appropriate divisions within NAAHE.

The Future of Humane Education

Never before in the history of mankind have conditions been so right for making humaneness a part of the cultural value systems throughout the world. Problems such as the energy crisis; pollution of our land, air, and water; destruction of natural resources; the imbalance in ecological systems; and population explosions have made us all aware that new values are imperative.

Reckinger (1975:94) states "A humane value system could make it possible for people to develop skills and abilities in such a way that each person could both live and make a living. There is no shortage of valuable work

which needs doing. Many people are needed to work on ways of preventing humanity's destruction by balancing the ecostructure and defusing the potential holocaust.."

She continues ".. A humane society must be effectively and widely educational. There has never been an age where there is such a pervasive need for the education function spanning all of life and every sphere of living."

Thus, it is apparent that now is the time to make humane education an integral part of the education curriculum. But it can only be done by a combined concerted effort on the part of every individual who is interested in promoting humaneness and that should be the goal towards which we all strive. Today's youth are tomorrow's citizens. What we teach today will determine the quality of life in the future. Once humaneness as a value becomes part of the cultural heritage of this nation, and hopefully of the world, it will normally and naturally be taught as a value in the schools.

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APPENDIX

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A MODEL HUMANE EDUCATION LAW

A Proposed Act

Sec. 1. The officer, board or commission authorized or required to prescribe courses of instruction shall cause instruction to be given in every elementary school, under state control or supported wholly or partly by public money of the state, in the humane treatment and protection of animals and birds and the importance of the part they play in the economy of nature.

Sec. 2. Such instruction shall be for such period of time during each school year as the proper school authority shall prescribe and may be joined with work in literature, reading, language, nature study. A school district shall not be entitled to participate in the public school money on account of any school or the attendance at any school subject to the provisions of this section, if the instruction required hereby is not given therein.

Sec. 3. The proper school authority shall, and at such time as the proper authorities may prescribe, pursuant to this act, cause the consideration of the humane treatment of animals and birds to be included in the program of teachers' institutes.

Sec. 4. All acts or parts of acts inconsistent herewith be, and the same are hereby repealed.

A Proposed Amendment

Should the state have, as doubtless every state has, an act to establish a public school system, we would suggest an amendment such as was passed by the Legislature of Pennsylvania in 1921, to wit, as follows:

Section 1607. In every elementary public and private school established and maintained in this commonwealth the following subjects shall be taught in the English language and from English texts (here follows a list of the usual school studies), including * * * the humane treatment of birds and animals.