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ABSTRACT

The educational reform of America's secondary schools has been the subject of conferences and documents. The National Catholic Education Association concurs with many of the ideas presented by proponents of this renewal, but the association believes there are omissions in philosophy and proposals espoused by the reformers. In this bulletin, Brother Victor Hickey, F.S.C., analyzes and criticizes the National Association of Secondary School Principals (NASSP) report on secondary school education renewal entitled "This We Believe: Secondary School in a Changing Society." According to the author, the NASSP report suggests a number of secondary education reforms including lowering the age for compulsory schooling and broadening graduation requirements. The report also condemns the isolation of adolescents from the rest of society and real life work experiences. It, in essence, criticizes the whole process of moving from youth to adulthood in today's society. Although many of these proposed reforms are laudable, the author maintains, the NASSP report fails to mention the role of religious values in education or the contribution American churches and parochial schools have made as educators of American youth. (Author/JM)

Introduction

During the past several months conferences have been held in the ten regions of the Department of Health, Education and Welfare regarding the educational renewal of America's secondary schools. The issues considered in these conferences included the following: The Exceptional Child: Handicapped, Maladjusted, Gifted & Talented; The Change Process; Community Resources for Learning; The High School Curriculum in Response to a Changing World; Articulation with Post-Secondary Education; Education Through Work and Service; Compulsory Education; Adolescent and Youth Subculture; Student Rights and Responsibilities; Values Education; Urban Education and Youth; Purposes of Secondary Education; Job Training and Job Placement; Delivery of Guidance Services; Multicultural Education; Teacher Education; Secondary School Size and Organization; Violence and Vandalism; and Graduation Requirements. These topics have been discussed in varying ways in several reform documents issued during the last ten years and most recently in a publication of the National Association of Secondary School Principals called This We Believe.

The five major reports on the reform of the American secondary school referred to in this publication are:

James S. Coleman, Chairman. Youth: Transition to Adulthood, Report of the Panel on Youth of the President's Science Advisory Committee. Chicago: University of Chicago Press, 1974.

John H. Martin, Chairman. The Education of Adolescents. Report of the National Panel on High Schools and Adolescent Education. Submitted to the U.S. Office of Education and the Department of Health, Education, and Welfare. Mimeographed. 1974.

B. Frank Brown, Chairman. The Reform of Secondary Education: A Report to the Public and the Profession. The National Commission on the Reform of Secondary Education. New York: McGraw-Hill Book Co., 1973.

National Association of Secondary School Principals, National Committee on Secondary Education. American Youth in the Mid-Seventies. Reston, Va.: NASSP, 1972.

Ruth Weinstock, editor. The Greening of the High School. A Report on a Conference co-sponsored by Educational Facilities Laboratories and Institute for Development of Educational Activities. New York: Educational Facilities Laboratory, 1973.

We believe that the impact of these regional discussions and a forthcoming national conference, jointly sponsored by the Office of Education and NASSP which will be held April 25-28 in Denver, are of particular significance to Catholic secondary educators. Members of the Department have been present at some of the regional meetings, and there will be a representation at the Denver conference. Papers generated at the regional meeting will be discussed and finalized at this Denver meeting and result in a document to be called, "This We Propose."

At its January meeting the officers and Executive Committee of the Secondary Department drafted a statement on the condition of Catholic secondary schools. Particular attention was called to the strengths and weaknesses of the document, This We Believe.

Brother Victor Hickey, F.S.C., a doctoral candidate in Educational Administration at St. John's University and a distinguished Catholic educator, has drafted two evaluative papers regarding This We Believe and the five reform documents already cited.

I am happy to share these items with you along with a summary of our participation in the regional meetings, a statement published in the Bulletin of the Jesuit Secondary Education Association regarding This We Believe, and a listing of the officers, Executive Committee members, regional associates and consulting advisors for the Secondary School Department.

Brother John D. Olsen, C.F.X.
Executive Secretary
Secondary School Department

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STATEMENT REGARDING CATHOLIC SECONDARY EDUCATION

January 1976

The Secondary School Department of the National Catholic Educational Association, in 1975-76, reaffirms its spirit of Christian optimism and confidence in the future of Catholic secondary education.

We see our schools as part of the educational mission of the Church and deriving their uniqueness and significance in purposes and values which go beyond a strictly human capacity for analysis.

We do believe Catholic secondary education will survive despite continued evidence of discrimination and rejection, and that our schools will contribute to the preservation and strength of the intellectual well being of America's future and of her future's future. We are concerned about increased effectiveness in bringing about a world blessed by peace and justice, because that is the mission of the Catholic Church and so of Catholic secondary education.

We concur with many of the proposals put forth in the document, This We Believe, published by The National Association of Secondary School Principals in 1975 for the reform of American secondary education. But, at the same time, we note that this document has some glaring omissions in its attempt to speak for all of American secondary education.

More specifically, in reference to these omissions, we believe:

1. That Catholic secondary schools make a unique contribution to American secondary education in emphasizing their own goals, goals linked to the authentic teaching of the Church, to an atmosphere of Christian community within the school, and to service to others.

2. That the strengths of American secondary education rest on the acknowledgement that it is a pluralistic system.

3. That Catholic secondary schools and Catholic secondary educators are omitted and discriminated against in national efforts which concern American secondary education.

4. That various denominational churches, and particularly the Roman Catholic Church, historically have significantly contributed to American secondary education and this contribution should be recognized and fostered in the present;

5. That American Catholic secondary schools, as well as other American nonpublic schools, are in a unique position to have an impact on public education by proposing and displaying models of high-quality programs.

6. That moral education and the presentation of all traditional American values should be an integral part of the purposes of all American secondary education.

7. That the purposes of American secondary education can and should be articulated again today and linked to traditional purposes. The involvement of a variety of constituencies in such formulation is important. Such participation should not impede or delay unduly the delivery of such a contemporary statement of purpose.

An Independent Secondary Educator's Reaction
to
This We Believe: Secondary Schools in a Changing Society

and

Review of the Five Reform Reports

by

Brother Victor Hickey, F.S.C.

An Independent Secondary Educator's Reaction to This We Believe: Secondary Schools in a Changing Society

by

Brother Victor Hickey, F.S.C.

During the past three years approximately ten national studies have been completed by commissions, task forces, and panels. These reports are forming a literature of secondary school reform wherein the theory, rationale, and actual proposals for reform are being formulated. As This We Believe purports to represent the thinking of the National Association of Secondary School Principals on contemporary education, it deserves careful examination and evaluation. Such an evaluative analysis is especially necessary inasmuch as the U.S. Office of Education and the National Association of Secondary School Principals are co-sponsoring a National Forum in April, 1976 "to inform parents, teachers, students and administrators and the public in general regarding the current state of the American high school and to offer a wide spectrum of options regarding strategies for renewal."[1]

The Task Force on Secondary Schools in a Changing Society of the National Association of Secondary School Principals claims in the Foreword that it used "the lens of experience" to examine the contemporary social scene, contemporary youth, and the place of secondary education of youth in that scene. In preparing this synthesis and critique of the NASSP statement, the author has used the lens of his experience during 30 years as principal and teacher of Catholic high schools in New York State.

This review will not follow the sequence of ideas as developed in the statement. The statement will be reviewed and critiqued in two parts: the first part will focus on all phases of the educational program as dealt with by the NASSP Task Force, except curriculum; in the second part, the general background for secondary school reform as developed in the Introduction, The Changing Society, The "Purpose" Problem, and the Nature of Youth as well as The Curriculum and the Synchronous Curriculum will be reviewed and critiqued. As many phases of the second section present the NASSP Task Force's rationale for secondary school reform, they deserve more intensive analysis.

REVIEW OF EDUCATIONAL PROGRAM REFORM PROPOSALS

The major topics developed at some length in this area are compulsory education and graduation requirements; these are discussed first in this section of the review.

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[1] The United States Office of Education and the National Association of Secondary School Principals. The quotation is taken from a mimeographed notice entitled, America's Secondary Schools: A National Forum on Educational Renewal.

Compulsory Education

The Association's stand on compulsory education may be summarized thus: "each state should provide free public education* to the age of majority or until the requirements for the high school diploma are completed. It will be compulsory upon youth to be involved with the learning program designed by the school until age 18 or until the high school diploma is earned; it will be compulsory upon society to provide adequate learning opportunities for youth and adults until the high school diploma is earned. The reasons undergirding this position are outlined. The Association believes that society should reformulate its responsibilities to youth and reform its institutions to ensure the delivery of these responsibilities. Under the broadened conditions of learning, the term "dropout" will refer only to that person not moving in any constructive direction along any educational plan toward adulthood, and this person would also be a dropout from the general society. Any serious plan for modifying education must be made in the light of new and broader definitions of education and the ways in which society's responsibilities to youth for education are fulfilled.

Graduation Requirements

Eight forces leading to an extensive review of graduation requirements in a number of states are outlined. Two major trends are noted in the revision of graduation requirements: an extension of the local option to determine graduation requirements with the concurrent reduction of state mandates; the development of performance standards as a requirement for graduation. Concerning the first trend, diversity among the 50 states in this matter is noted; for example, some states prescribe only that instruction be available to students in a wide variety of subjects and leave specific course requirements for graduation to local mandate. In regard to the second trend, performance standards concentrate on a series of competencies deemed necessary for effective adulthood and the criteria used to determine competency levels are left to local districts. The Association believes that graduation from high school serves a number of functions and should be retained. However, it believes that the diploma should not signify that the holder is ready for college or for a job, but "that the student is sufficiently prepared to assume the responsibilities of adulthood," and this preparedness should be based on three criteria for the graduate: (1) an ability to read, write, and compute with specified proficiency; (2) an acquaintanceship with the American experience, to include an understanding of the process and structure of democratic governance; (3) the successful completion of a series of courses and/or planned experiences, some of which involve a group setting. While the Association believes that indicators of performance can strengthen the evaluation process, they are insufficient by themselves as criteria. Enabling skills that are social as well as personal must be verified. The socialization dimensions of education and the experiential side of learning require the use of units or competencies or both for credit verification; several procedures are suggested to evaluate experiential education. Competency measures should be used to evaluate skill proficiency and credits to document completion of courses and programs. Good attendance should also be considered an important component in learning and qualifying for graduation.

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*Free public education is here redefined to include all educational programs and learning opportunities organized and sponsored by the school both on campus or in the community that lead youth constructively toward legal adulthood, now age 18.

Other Topics

In discussing instructional organization the statement reviews the reforms of the 60's in subject content and methodologies and school organization and calls for the continuing growth of flexibility and individualization. The Association believes that expansion of student activities is beneficial to youth and that no student in good standing should be denied participation because of scholastic prerequisites. The Task Force advocates a reorganization of pupil personnel to make expanded resources and services available to students and to ensure a more careful study and identification of needs of students, appropriate planning of broadened educational options with the students and their parents, and the coordination of campus and community learning experiences; the delivery of this guidance should be a total team effort, and it will require additional specialists in pupil personnel services. Concerning the increasingly complex challenge of school governance, the Association advocates broad involvement of the community in school governance but outlines guidelines to ensure that it be beneficial to the school and insists that the day-by-day management of the school be the responsibility of the principal and his assistants. It calls not only for leadership in school management from the principal but also in innovation and implementation of new goals, programs and practices and for leadership as a spokesperson for the school in the community. Proper school governance will also provide for due process and the right of appeal. Important factors calling for increasing articulation between secondary schools and post-secondary institutions are enumerated and imaginative programs to assure a smooth transition of students from secondary schools to post-secondary status are supported. Students should have the option of being secondary school students or post-secondary students, or both, or part-time students of one or the other institutions. To plan and implement the flow of students to post-secondary institutions, secondary schools should initiate the formation of school-collage liaison councils. The Conclusion is a summary statement reiterating some major ideas of the report.

CRITIQUE OF EDUCATIONAL REFORM PROPOSALS

Compulsory Education

All the reform reports recommend some change or search for change in compulsory attendance laws. The most radical change was proposed by the National Commission for the Reform of Secondary Education, lowering the compulsory attendance law to 14 and replacing it with compulsory education law.[2] The National Panel on High Schools and Adolescent Education viewed this recommendation as an educational retreat and proposed reducing compulsory attendance to a two to four academic day, and in the evolution of such a change, advised initiating it first with seniors.[3]

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[2] B. Frank Brown, Chairman. The Reform of Secondary Education: A Report to the Public and the Profession. The National Commission on the Reform of Secondary Education. New York: McGraw-Hill Book Co., 1973, pp. 133-137.

[3] John H. Martin, Chairman. The Education of Adolescents. Report of the National Panel on High Schools and Adolescent Education. Submitted to the U.S. Office of Education and the Department of Health, Education and Welfare. Mimeographed, 1974, pp. 20, 28-29.

The Association's plan for compulsory education seems to be the most effective and reasonable of the reform plans. It has the merit of mandating education for all on an equitable basis, protecting youth against exploitation and the labor market from the influx of cheap labor. At the same time, its broadened definition of education opens to students individual choices from a multiplicity of programs in school or in the community that are consonant with their abilities, interests and varied styles of learning. Reasonable and flexible standards are maintained: education is compulsory to the age of 18 or until the high school diploma is earned; persons not qualifying for a diploma at age 18 might choose to pursue the diploma until it is attained, regardless of age. The plan also leaves room for youth to move freely and independently along a productive route to adulthood. While the Association here seems to skirt the issue of compulsory attendance, there is a statement on attendance as an important component of learning in its treatment of graduation requirements: "sufficient attendance in courses and programs to gain fully the education and social benefits of group situations."

Graduation Requirements

This topic is closely allied to compulsory education, as, according to the Association's plan, compulsory education would terminate upon graduation from high school. Therefore, the requirements for graduation are a vital factor in compulsory education laws.

The Association's case for a graduation ceremony to document the passage of youth to adult status is well accepted. However, this author has one additional recommendation: if the graduation ceremony is to survive and if it is to be far less of a formal torture for students and far more of a meaningful and appreciated ceremony, the graduates-to-be will have to play a truly significant role in planning all phases of the ceremony, including the decision whether to have speakers, and if so, what speakers, and the like.

The Association outlines well the national trends on graduation requirements, the forces behind the review and revision of these requirements, and three central criteria to be verified in the graduates. The author does not see consistency in the insistence that a high school diploma "signifies that the student is sufficiently prepared to assume the responsibilities of adulthood" and the three criteria of this preparedness to be verified in the graduate. How cognitive abilities, acquaintanceship with the American experience and successful completion of courses or planned experiences can or will serve as criteria to decide whether one is prepared to assume the responsibilities of adulthood is not made clear. If it is claimed that the diploma "signifies that the student is sufficiently prepared to assume the responsibilities of adulthood," one must define more clearly what those responsibilities are and how the three criteria give adequate evidence of this preparedness. The Association is on good ground when it insists that the skills and competencies required to qualify for the high school diploma must be verified by reasonable means, and these should include course-credit and competency measures. However, it is relatively easy to trace out the general guidelines for the application of standards to graduate requirements. As state mandates for graduation are being reduced, the option, and therefore the challenge, is being given to local school districts to determine those requirements. Setting these requirements and the measures used to test the attainment of those requirements will demand on the part of the local school board or its delegated group an extensive knowledge of the students in the school district, an awareness of the possible

effects of requirements set for graduation on actual performance, and flexibility in the application of competency measures and achievement tests in accordance with the varying abilities of the students.

Other Topics

This author found little that is innovative or insightful in the Association's treatment of the following topics: organizing for instruction, student activities, delivery of guidance services, and articulation with post-secondary education. In its brief treatment of school governance, the NASSP Task Force effectively uses "the lens of experience" as the primary instrument with which to examine school governance. For the broad participation of the public in school governance as well as for administrative leadership in the school it formulates guidelines that are relevant, succinct and practical.

REVIEW OF RATIONALE FOR REFORM OF SCHOOL AND CURRICULUM

The Task Force's study of contemporary American society informs the reader that the central factor in contemporary life is "constant change," marked by a twofold thrust for personalism and egalitarianism. In this pluralistic and individualistic culture, "while change accelerates," and "broad social allegiances appear to be diminishing," where is the source of continuity and stability? "The core of common customs" is expressed in relatively few coherent institutions, one of the more prominent being the secondary school. In the secondary school Americans seek "some common values," for "Education is the American Ethos" and whatever need Americans have expressed in the course of history, "education was proposed as the cure." This is the Task Force's panoramic view of American contemporary society and the role of education in that society.

The "Purpose" Problem

What about the goals of the secondary school? The transient and divergent desires, values and demands placed by a highly mobile, personalistic, and pluralistic society upon the overburdened secondary schools - this is defined as the "purpose" problem. The solution proposed is leadership from secondary school administrators that will gain "a certain public agreement about the purpose of secondary education." This new emphasis on the consensual function of secondary schools in developing a sense of commonality with the public about education is considered one of "growing and extraordinary significance," "critical to the success of the secondary schools." While the Task Force claims that one factor aggravating the complexity of the "purpose" problem has been the accretion of new responsibilities by secondary schools in recent years, it believes, nevertheless, that secondary schools should now assume "the function of coordinating community youth and family service agencies." This "purpose" section is concluded with the assertion that the focus on the individual person as the sine qua non of all instruction in modern times should now be balanced with emphasis on service with and for others, and that collective needs as well as individual needs should be considered in the education of youth.

The Nature of Youth

In describing the nature of the clientele served by secondary education, youth, the report indicates major changes that have made today's youth quite different from those of the past: the earlier onset of puberty (in the past 70 years the menarche has fallen two full years), diminishing family control and influence, the new interpretation of the constitutional rights of youth, awareness of the world affected by the media, and a growing separation of the adult world from youth. These trends have combined to form a youth subculture segregated from adults. The segregation is threefold: from the working class, from other age groups, and by social class. Schools foster this segregation. The National Panel on High Schools and Adolescent Education is cited to describe the resultant situation of youth: "We have succeeded in producing a youth society housed in an overburdened institution excessively isolated from the reality of the community and adult world." The NASSP Task Force believes that the current routes for youth's development to adulthood are insufficient, that present arrangements should be supplemented by authentic experience, that the adult world should be recoupled with youth, and that youth should assume more responsibility for the welfare of others and for community as well as individual goals. While traditional education has emphasized the development of abstract thinking and cognitive ability, today's education should recognize and assist in the fulfillment of these equally significant qualities of youth: drive for independence, movement toward mature personality, and interest in career selection and preparation.

The top priority reform proposed by the Task Force in curriculum is that the secondary school should redesign the curriculum and place it in the more comprehensive setting of the larger community and should orchestrate the opportunities to learn through action and participation in work study, work experience, volunteer and public service, and similar programs that use the resources of the entire community. The Association believes that the reformed secondary school curriculum should include three general categories: (1) common learnings that will encompass emphasis on communication skills, quantitative thought and skills, and American civilization in addition to values clarification, multicultural understandings, and career awareness and career preparation; (2) optional learnings that encourage programs or themes designed to build on the interests of youth and their desire to gain depth in elective areas and these might be interdisciplinary courses and alternative programs but the two pedagogical factors that should always be present are a unifying theme and smaller, more intimate class size; (3) community programs that include programs of work study, work-experience, volunteer and public service, internship, apprenticeship, and similar approaches that integrate youth with adult organizations in the larger community.

[illegible]

The Association strongly [illegible] the larger society and [illegible] to the school and home: film makers, [illegible] publishers, disc jockeys, librarians, advertising directors, greeting specialists, religious figures, camp directors, sports celebrities, television script writers, tour directors and political leaders, toy companies, cosmetics firms, clothing manufacturers and soft drink bottlers. Acknowledging the pervasive impact of the media and the marketplace on the educational networks of youth, the Association encourages the school to develop in youth an awareness of these other curricula, the ability to analyze and criticize them, and a framework of personal values

for judging the various configurations. The report also urges the allocation of new funds for further research on the relationship of youth time to media programming.

CRITIQUE OF RATIONALE FOR REFORM OF SCHOOL AND CURRICULUM

The Association has presumed "to examine" America's changing society and the role of secondary education in addition to "the synchronous curriculum" in that society. In its examination there is a total absence of the contribution that American churches have made, are making and can make as educator of American youth. The report also fails to mention the role of religion or religious values in education. This author found two passing references to religion as an educative force in American society: the first, after stating that "constant change" is the central factor of contemporary life but schools can focus on transcendent values that always remain in any society, and one such value name is "freedom of religion"; the second and last reference is made to "religious figures," mentioned as one of the "many educators" of youth among a listing that includes film makers, disc jockeys, sports celebrities, toy companies, cosmetic firms and soft drink bottlers. The insertion of "religious figures" in this non-judgmental, value-free listing of the educators of youth strikes this author as offensive, even demanding to religion.

However, the omission of the role of American churches in the education of youth and the extremely superficial references made to religion might become understandable when we consider other aspects of the Statement. First, the title: "This We Believe: Secondary Schools in a Changing Society," this is a statement of faith. Second, consider the sweeping, grandiloquent claims made for American education or secondary education:

> Education is the American ethos. Whatever the need, education was proposed as the cure. Education was to keep government reasonably responsive through an enlightened electorate. It was to provide the means to conquer hunger and disease. It was to harness natural forces, stimulate the arts, raise the public taste, create a common culture, provide economic opportunity, and discover new horizons for mankind. And, to a considerable extent, education delivered on these promises.
>
> As the secondary school is directed, so moves the nation.[4]

These are tendentious claims that few, if any, denominational [illegible] U. S. or the world would make about the quasi-miraculous success of their work. Apart from seriously questioning the validity of the claims for secondary education, they suggest the rhetoric of a complacent American "civil church." This view might explain the omission of any positive reference whatever to American churches or to religion as educators of youth in American society. One is here reminded of Gabriel Moran's reference to a school system that excludes religion becoming itself a kind of religion.

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[4] The National Association of Secondary School Principals. This We Believe: Secondary Schools in a Changing Society. A Statement on Secondary Education Prepared by the Task Force on Secondary Schools in a Changing Society of the National Association of Secondary School Principals. Reston, Va.: The Association, 1975, pp. x, 5.

> . . . The public school that was to be religious but could not include religion as a topic of intelligent inquiry within the curriculum had to go the route of becoming a church with its own priesthood, myth, and ritual.[5]

Moran also refers to Ivan Illich's description of the U.S. schools as "established church" and D.W. Brogan's reference to the public school as "America's formally unestablished church."[6]

Values

While the Association does make several references to values and even supports "value clarification" in the "common learnings" curriculum, the term values is used in an amorphous, fuzzy way. There is never any specification of moral values, spiritual values, or religious values. Examples given of "transcendent" values are support for constitutional processes, freedom of religion, exercise of the voting franchise, and the right to choose an occupation. This author questions the very restrictive use of the word "transcendent" to apply equivalently to these three values and wonders if the authors' intent was "permanent" and not "transcendent."

Morality in the Changing Society

While the NASSP statement does [illegible] customs," "the central norms of society," "common bonds," and "values," the references are so amorphous as to be bland and characterless. According to Kohlberg and a long tradition of rational or liberal moral philosophers, there are moral principles that are universal, applicable to all peoples, and they are ultimately principles of justice and are fundamental to the understanding and practice of democracy; they should be an integral part of civic and political education. Kohlberg had also claimed that "the hidden curriculum" of schools refers to its moral atmosphere, and that the function of "the hidden curriculum" is moral education or perhaps miseducation.[7]

The warning signals that point to a profound need in American society, for education in moral thinking are loud and clear. As Chairman of the Senate Subcommittee on Children and Youth, Senator Mondale cites three warning signals that problems are increasing for young people: teenage alcoholism and drug abuses are growing problems; suicide is now the second leading cause of death for Americans between the ages of 15 and 24, and delinquency is so pervasive that experts now predict that one out of every nine youngsters will have been to juvenile court by age 18. These problems encompass all our youth in all our schools, and the Senator claims, our families and our whole society as well.[8]

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[5] Gabriel Moran, [illegible] The Seabury Press, 1974, p. 147.

[6] Ibid., p. 147.

[7] Lawrence Kohlberg, [illegible] Educational Leadership, October 1975, pp. 46-54.

[8] Senator Walter Mondale, Congressional Record, September 24, 1973, p. [illegible]

The revelation of moral corruption pervading the highest political, governmental and business offices of the U. S. aggravates the need for education in moral values. Kohlberg sees Watergate not as some sign of moral decay of this nation, "but rather, of the fact that understanding and action in support of justice principles is still the possession of a minority of our society."[9] Encouraging individuals to rise to a higher level of moral awareness and action would seem to be one of the greatest challenges facing secondary educators in curriculum, "hidden curriculum," and the entire style of learning and living in secondary schools. It is also one of the deepest and most significant learnings for the students. However, this author looked in vain for explicit references to morality, moral values, moral principles, or principles of justice in this Statement.

Coordination of Youth and Family Service Agencies

The Association asserts that among the complexities of the "purpose" problem is one concerning the new responsibilities assumed by secondary education. However, it believes that the already overburdened secondary schools should assume the function of coordinating community youth and family service agencies. For this author, coordination would inevitably lead to control. One wonders whether the Association would seek in the future to coordinate children's hospitals, recreation centers, and parks of the community. Just where would the expanding monopoly of the monolithic institution called "the American public school" eventually end?

A Caution on Community Based Programs

A word of caution is in order [illegible] programs, work experience, work study experience, apprenticeship, work service, and similar programs. Current enthusiasm for the novelty of community based programs may be lost the fact that not all these experiences will be valuable from the educational point of view. Research work and literature in organizational theory is constantly reminding us that much of the work done by adults in our society is alienating, depersonalizing and contributory to mental illness. There are what Chris Argyris calls "basic incongruities" between the growth needs of the healthy adult personality and the principles of formal organization.[10] This conflict between the needs of the healthy individual seeking self actualization and the demands of the formal, bureaucratic organization suggests a need for the reform of the American work place as well as other American institutions which is at least as urgent as the need for reform of secondary schools. In order to avoid adding the alienation and boredom of the assembly line to the current alienation and boredom of youth in American secondary schools, there will be a genuine need for ongoing supervision of these programs and continuous communication with both the adults and youth involved. More especially, during regular classroom time there should be a constructively critical analysis of these experiences and reflection on the organizations in which they occur.

[illegible] Chris Argyris, Personality and Organization, [illegible]

This author would seriously question the long-range values of work experiences arranged by the school that are not joined to such classroom discussion under the guidance of a qualified teacher. In this way, too, education can lay the groundwork for the future reform of other institutions in the community and larger society. The author still recognizes the short-range values of a change that leads youth from what has been its "singular cocoon" for ten successive years to the marketplace.

It should be said that the NASSP Statement does recognize that youth is influenced by "the total culture," and therefore, the reform of education "cannot be confined to classrooms and schools," but must encompass numerous institutions. This is another persuasive reason why the critical analysis recommended for the media be directed toward these institutions also, including the work-place; this analysis is generally done in the classroom.

The "Purpose" Problem

The goal of secondary education is not made explicit in this report and the responsibility for the process of explicit goal setting is passed to other secondary school leaders to seek "a certain public agreement" about the purpose of the American high school. In spite of the "purpose" problem it describes and its apparent shifting of responsibility for goal setting to other secondary school leaders who are to seek "a sense of commonality with the public" about the purpose of secondary education, it is quite obvious that the goal, which is an implicit and pervasive assumption of the NASSP Task Force Statement, is adulthood

[illegible]

That adulthood is the assumed goal of the NASSP Statement is evident in several places. The secondary school is seen as "the threshold to adulthood," are considered as "central to achieving the goal at hand," and the Association believes that, as "the routes available to youth to become adults are insufficient," at the present time, "the adult world should be recognized with youth." Is not adulthood implied as goal when the Statement poses this focal question among others in making "a thoughtful analysis of the secondary school curriculum: What total set of experiences makes sense for a healthy transition of contemporary youth from childhood to adulthood?" Again, in its chapter on the nature of youth the Association cites at length the Youth Panel's report to describe the distinctive traits of the youth subculture, and agrees that "clearly the secondary school population reflects a new chemistry of life."[11] It also admits that the schools play a part in cementing the threefold segregation of youth, another characteristic of the youth subculture. Like the Panel on Youth, the NASSP Task Force implies that the educational environments of the secondary school are to be designed so that youth may be prepared for adulthood and not merely to be better students, so that youth may grow or make the "transition to adulthood."

[11] NASSP. [illegible]

Clearly, adulthood is the educational goal of the secondary school according to the NASSP Task Force Statement, as it is of the Panel on Youth of the President's Science Advisory Committee's report. Neither the NASSP Task Force nor the Panel on Youth define adulthood. The statement's criticism of American public opinion in regard to public education can be an excellent self-criticism: it lacks explicitness.

Failure to Define Adulthood

With the momentum that the secondary school reform movement has already gathered, with the regional and national conferences, panels and forums that have been held and continue to be planned, is it not time for some educational leaders and public observers to inquire: How can the NASSP Task Force Statement and other reform reports continue to hold forth "adulthood: as the educational goal of secondary school youth, when they have failed to define that goal? How can this and other secondary school reform reports discuss educational changes in curriculum, instruction, graduation requirements, student activities, approaches to extending the setting of education by including all the resources of the community, and the like, while the adulthood goal of these changes is not defined and explicated.

There seem to be at least two basic and questionable assumptions underlying the failure to define the goal of secondary education, adulthood: first, that other secondary school administrators, teachers, parents, students, and the general public in some way share an adequate and homogeneous definition of "adulthood" as educational goal with the NASSP Task Force of seven; second, that there is something seriously wrong with the ways in which contemporary youth are now making the transition to adulthood

The failure of the Association and the Panel [illegible] to define the adulthood goal they favor, establishing as adequately as the youth subculture that they seem to favor disestablishing can certainly lead to grave misinterpretation. Karabel views the directions of the Panel on Youth, shared by the Task Force, as "a bold strategy to strike at the very roots of youth culture."[12] Dreeben claims that one cannot talk about policy in some future state of affairs that has not been defined and that adulthood as been "defined" by default: "by the presence of those qualities whose absence makes youth problematic."[13] The failure also makes one wonder whether the adulthood goal implies that education is to be for the work place, for "adjustment" to institutions in society, or for continuing personal growth in "the learning society" (this latter being another glaring omission in this report)

Youth's Thinking [illegible]

It is doubtful that the [illegible] complacent manner in youth that [illegible]

[12] [illegible] Review, September 15, 1974, p. 46

[13] Robert Dreeben "Good [illegible] 1974 p. 3

the workings of the NASSP Task Force. According to the thinking of youth, the adult world that is held forth as educational goals is, in many ways, a materialistic, dehumanized, exploitative, race-torn, politically deceitful, amoral and areligious world; this is a world nearly totally devoid of any inspiring political leadership; this is the world created by us, adults. It is a world that is, in some respects, understandably and rightfully rejected by the youth culture. This is not the adulthood or adult world that the NASSP Statement envisions as the educational goal to be attained by youth. But what adulthood is never comes through in its Statement.

Youth Subculture

It would be unwise to be hasty, in joining the NASSP Task Force or the Panel on Youth in disestablishing or even debilitating the youth subculture. A rapid survey of the American scene during the past two decades reveals that in confronting some of the most serious issues of our era, those dealing with racial injustice and war for example, it was youth who gave leadership to the adult world. In spite of the intuitional rightness of youth on such major social problems, the NASSP Task Force does not give a positive picture of youth. In fact, it gives a negative twist to positive achievement by citing the Youth Panel's explanation of youth's concern for the underdog. "While youth possesses a natural idealism, concern for the underdog apparently comes from being an outsider to the mainstream institutions of society, the work organizations."[14] Thank God we have such "outsiders!" This author finds it quite significant that both the NASSP Task Force and the Panel on Youth that set adulthood as goal for secondary education did not judge any youth in our country independent, mature or intelligent enough to participate in their discussions or give them any input.

[illegible] of [illegible]

[illegible] adult [illegible] to make youth [illegible] of the [illegible] does [illegible] continuing reform of that world according to principles of social justice and peace. One thing is for sure: to manage themselves, to exercise their responsibilities [illegible], [illegible] citizens will require that youth [illegible] singularly committed, moral, unselfish, courageous and mature persons as adults. Neither is this made clear in the Statement.

[illegible]

[illegible] ls, should [illegible] assume the [illegible] [illegible] public mandate, what is best for the public. The [illegible]

[illegible]

and the courts determine such matters for society."[15] This underlying feeling is thus developed to support the Association's shifting the responsibility to other secondary school leaders to gain "a certain public agreement" about the purpose of secondary education. How does the Association reconcile this position with its own failure to collaborate with the public - parents, students, and representatives of various sectors of American life - in preparing its own report, and again, in planning the National Forum on Educational Renewal with the U.S. Office of Education. It has already established goals that are implicit in its treatment of curriculum, instruction, compulsory education, and graduation requirements without consulting the public. This seems to be a case of the Association's communicating this message to secondary school principals and other school administrators: "Please do as we say, but don't do as we do?"

Spokesperson for Secondary Schools in a Changing Society?

The Association invariably speaks of "secondary schools" and "secondary education" in its Statement, not of "public secondary schools" and "public secondary education;" the subtitle of the Statement is "Secondary Schools in a Changing Society." Making itself the spokesperson for all secondary education is an unfortunate presumption on the part of the NASSP Task Force, especially inasmuch as there is no representative of independent religiously and non-religiously oriented schools on the Task Force. This is more unfortunate insofar as the Association has ignored the existence of approximately 10 percent of its membership by failing to represent that minority in the preparation of the Statement on secondary education. As the author calls attention to the fact of this omission, he still recognizes the validity and reasonableness of changes proposed by the Association when it deals with concrete educational matters.

[illegible]

There is [illegible] categories [illegible] programs). This [illegible] the possibility of an integration of community [illegible] learning, or optional courses, may often be the more effective approach to all the learning experiences involved. This author found the Association's treatment of "The Synchro[illegible] curricula" superficial.

[illegible] the common learnings [illegible] the five curriculum proposals. [illegible] the strong encouragement of foreign languages at least as an elective course by the prestigious NASSP Task Force would get this topic on the secondary reform agenda for future discussion and

[15] [illegible] and [illegible] Inc., 19[illegible], p. [illegible]

action. Agreed that colleges and universities would have to review their requirements in this area also. It is somewhat sad that as technological and communications developments and global concerns draw the peoples of the world into a global village, a simultaneous happening, our fading foreign language requirements will have the effect of turning Americans farther back into themselves, as few Americans will be able to communicate in at least one foreign language.

The failure to mention the need for courses or minicourses in the area of social issues is a far more glaring omission in the NASSP Statement. While the Statement does express the belief that multicultural understandings should be reflected throughout the curriculum, its treatment of that topic is quite academic and impersonal. It ignores global education, a major aim of which the National Commission on the Reform of Secondary Education specifies as "an enhanced sense of the globe as the human environment"[16] and of growing interdependency of nations, and the scientific, ecological, population, war and peace, food, and economic issues increasingly affecting everyone in the world. What are the responsibilities of the American government and the American people in the face of such critical issues? If it is assumed that secondary education is to prepare youth for the adult society, do not the adult educators in that society have the responsibility of defining the problems of the society, mutually sharing insights into those problems with the students, and stimulating thinking towards the solution or alleviation of those problems by the "adults-to-be"? Raising the social awareness of youth is another challenge facing educators of youth today, if youth are to participate in the making of an adult world tomorrow that is more just, more compassionate, and more peaceful.

[illegible]

[illegible] Statement is perhaps evidence of an admirable openness on the part of the Association to reported alternative arrangements, an openness that is tempered by "reflective experience." Such a flexible posture from leading secondary school administrators should not be taken for granted. It will probably face opposition by parent groups, teacher groups, or sectors of the general public. Persons committed to the reform of the American high school must be conditioned to confront expressions of intractability that make the system somewhat inaccessible to valid and valuable change. Meantime, let us be grateful that the National Association of Secondary School Principals experience and support the need for reform.

While the Association [illegible] Statement curriculum, compulsory education, guidance services, student activities, and articulation with post-secondary education - it uses its reflective experience effectively as the basic frame of reference, as pr[illegible] in The Foreword. It may not always come up with approaches or ideas that are innovative, but every thing good under the sun is not necessarily new. However, it does treat these concrete educational matters in a fair[illegible] and reasonable way. The Association has grasped the fundamental change tak[illegible]

[16] Frank Br[illegible] [illegible] ati[illegible]

place in secondary education today: the movement from the traditional narrow and paralyzing view that identifies education as something that takes place only in a monolithic institution called "school" to the broadened and vitalizing vision of education as a process that takes place now and through life in the entire community, using the institutions and all the other resources of the community, the school being only one of these institutions. It expresses that change well in "The Curriculum," and traces out directions for its implementations in a cogent and evolutionary way.

When the Association discusses "The Changing Society" and the achievements of secondary education in that society, it uses a complacent, and occasionally bumptious, rhetoric. Again, when dealing with American society and education in that society, with the "purpose" problem and youth's "many educators," there are areas of deepest concern to human beings that are conspicuous by their absence from this Statement: religion, morality, and the role of denominational churches in education; the quality of interpersonal living in the school as community that is treated only in passing; the positive good qualities of contemporary youth in "the youth culture" that must not be lost as we strive to reform the ways youth develop into adulthood; a definition of the vision of that adulthood that is held forth as the unexamined goal to be achieved by youth in this and other secondary school reform reports; and the social problems that confront the American nation and the world and call for a response inspired by social justice; and pervasive, unexamined assumptions about the work place and the youth culture. While these gaping holes remain to be filled, this author believes that NASSP should not claim to have proposed "a cohesive and comprehensive plan" for the transition of youth to adulthood, and especially "the most comprehensive plan yet attempted by this society for youth and their education."

There are [illegible] the growth of youth as persons in secondary schools, and the personal learnings are the most significant and most permanent learnings. To achieve that goal the inspiration of religion, moral, spiritual and humanistic values are needed; but in addition, youth need more especially the experiences of learning, living, and growing with adult persons embodying these values in their lives. This is true for education in our schools. It is also true for living, learning, and growing in the adult world of our society.

Review of the Five Reform Reports

by

Bro. Victor Hickey, F.S.C.

During the past two years several committee reports, sponsored by prestigious foundations or organizations, have called for major reforms of the American secondary school. These reports provide an analysis of the problems currently facing the secondary school, suggest solutions in the form of recommendations, and thus purport to chart new directions for the future of the American high school. While the reports reveal a healthy diversity of approach to the challenge of reform, there is also substantial agreement concerning certain directions that the high school reform movement should take. Together, these studies are forming a growing literature of reform for the high school wherein the theory, rationale, and actual proposals for reform are being formulated. This reform literature deserves serious critical study by all secondary school educators as it will certainly have a growing impact on the high schools during the coming years. And what of reform for the American Catholic secondary school?

The author will give a brief review and critique of the five reform reports, summarize the rationale and major recommendations for reform as developed in these reports, evaluate them in the light of his experience in the Catholic secondary school sector, and propose some broad guidelines for a general approach hat may be taken by Catholic secondary schools towards reform. It is hoped that this discussion will encourage Catholic educators to read these reports and to direct their own critical thinking to the reforms and new directions they propose for American secondary schools.

A Review

The basic premise of Youth: Transition to Adulthood is also the basic criticism of the entire process by which youth come into adulthood in American society. The Panel on Youth of the President's Science Advisory Committee argues that the school system as presently constituted offers an incomplete context for the accomplishment of many important facets of maturation: schools focus on the development of self-centered, especially cognitive, skills, but provide a scarcity of opportunities for youth to experience responsibility for others, productive work, self-direction and management of one's affairs, and at the same time, youth are segregated from adults in separate schools by age and within schools by age grading. These aspects of age segregation are accompanied by a youth culture which inhibits the normal growing up processes. The panel proposed several basic changed as social experiments: alternation of school and work; incorporation of youth into work organizations in which nearly all would have learning, working and teaching roles; the creation of youth communities adult-sponsored organizations; the removal

of compulsory school attendance laws to age 16 and revision of federal and state laws to allow youth to enter the work world at a lower minimum wage; vouchers usable for further education at an approved institution of one's choice; expansion of federally funded opportunities of public service in the U. S. for youth between the age of 16 and 24 in projects such as VISTA, Peace Corps and tee like.

The Education of Adolescents observes that the failure of secondary schools may be attributed to a concentration of leadership energies on organizational and administrative tasks, especially the need for "organizational order" and meeting community demands for housing the young "in an orderly place at a reasonable cost." This panel asserts that in isolating adolescents in one building, apart from other age groups and other adults except teachers, we have used our schools as the social "aging vats" that have delayed youth's learning adult roles, work habits and skills. While the National Panel on High Schools is convinced that the American high school will remain the keystone of this country's educational system as an institution and social concept, it clearly asserts the need for "orderly alteration," which might be summed up in this way: a reemphasis on the basic role of the high school as society's only universal institution for the education of the intellect, but a shift in emphasis from the inadequate concept of the comprehensive high school (no one building is any longer adequate to contain all the necessary, valuable experiences for today's youth) to comprehensive education. "Participatory education" (learning by doing what is socially useful, personally satisfying and health-supporting for the individual and the community) is the term used to describe the pedagogical programs that would implement the comprehensive thrust. These programs encompass education in the arts, vocational education and governmental operations and entail recommendations for the creation of a community arts center governed by a Community Council for the Arts, a Community Career Educational Center to direct new forms of vocational education and involvement by adolescents in governmental services, and the establishment of a Community Guidance Center.

The Reform of Secondary Education is [illegible] and cured (for example, the decline in achievement in urban school systems, nation wide decrease in attendance, and increase in school crime) portrays the high schools as "in crisis" and the large city school systems "on the verge of complete collapse," cites one administrator that the central problem is a lack of substance and meaning in the classroom, and asserts that compulsory attendance laws are "the dead hand on the high schools." It is impossible in this brief article to review all 32 recommendations of the National Commission on the Reform of Secondary Education, which cover such areas as school goals, curriculum revision, students' rights and obligations, bias in schools and protection of school facilities. However, among the major recommendations the following may be counted: (1) lowering the age of compulsory attendance to age 14; (2) the implementation of a career education plan that includes a program in career awareness, exploration of career clusters, work-study and vocational training designed to teach secondary students hard skills and to attain occupational effectiveness, (3) alternative schools programs and paths to education; and (4) academic credit for nontraditional and nonformal learning experiences.

The NASSP report, American Youth in the Mid-Seventies, concludes that for 20 percent to 30 percent of American youth aged 15 through 20 both high school and college is an unsatisfactory experience and has failed to help them find directions for a full and useful life; it calls for basic changes in American

secondary education. Most of the basic changes are proposed under the term "action learning," learning that a student acquires by participating in a work experience, most often in the community. This would encompass opportunities for part-time employment in educational, health, environmental, social, protection, highway, postal, library, utilities, trades, and building services. This employment experience would generally be related to "in-school" work, be eligible for academic credit, and would be unpaid except in cases where there is an obvious financial need. The costs of project development, supervision, and transportation would be similar to current costs of conventional high school and community college education. Action-learning would be a viable alternative for growing from adolescence into adulthood not only for the actual and potential high school and college dropouts but for all youth, as it meets the needs of youth for action and experience in their information-rich but action-poor world.

The Greening of the High School calls for "dejuvenilizing" and "deinstitutionalizing" the high school. While this report dwells only briefly on the ailing condition of the high school, its brief critical references leave no doubt as to its stance. It cites Dave Deitch, Boston Globe columnist's description of the high school as "the Pass-to-Piss" regime, "a piece of indelicate eloquence for the authoritarianism that prevails." Harold Howe II, the keynote speaker for the conference of EFL and I/D/E/A that resulted in The Greening, cites Gross and Osterman's statement that "the American high school is the most absurd part of an educational system pervaded by absurdity." The conferees generally accept a major shift from the school's ancillary role in information-dispensing to a major role in devising strategies for using an information-rich environment. Edward Mead gives a good description of the reformed school in its new relation to the community: it is a broker for sending the young to and from real world experiences, a place where the real world can be synthesized, analyzed and understood. An example of the new form is the "no high-school" high school, made possible through an external diploma developed by Syracuse University. Objections were registered to such an approach; for example, J. Lloyd Trump argued that the challenge to the high schools lies rather in curriculum improvement, a topic that he felt was largely ignored by EFL-I/D/E/A conference and Edythe Gaines stated that few students can make sense of the information available from the environment and that there is no substitute for "integrated, structured learning."

Substantial Agreements Among the Reports

There are some substantial agreements [illegible] directions changes should take in future secondary education. First, nearly all the reports recommend some change or search for change in the compulsory attendance laws. The Reform recommends lowering the compulsory attendance age to 14 and replacing it with compulsory education law. The Greening cites both Frank Brown as calling forced schooling "the foremost problem in American education" and asserting that the linker case sounded the death knell of compulsory schooling and Harold Howe II as calling for dropping the custodial, baby-sitting function of the schools. Youth: Transition claims that the compulsory school laws may be constraints holding youth in environments that are sometimes unproductive and unhealthy and favors a change. The Education of Adolescents views lowering age for compulsory schooling as an educational retreat and favors reducing compulsory attendance to a two to four hour academic day, and in the evolution of such a change, advises beginning by

reducing these requirements for seniors first. It is important to observe that while the reports recommend change in compulsory attendance requirements they consistently advise the arrangement for adolescents of other complementary educational activities, whether in specialized or alternative schools, service, work or action experience.

Second, this last observation indicates another area of agreement. The traditional school is generally viewed as a ghetto where youth is segregated by age and age grading and isolated from other people and other institutions of the community. All the reports encourage educators to broaden their conception of schooling to education, to move from the confines of the place called "school" to the entire community in preparing youth for adulthood, and to give official approval for such a change by granting credit for "out-of-school" educational experiences and recognizing alternative paths to the high school diploma. This change in approach to education would entail changes that would make available to youth a wide diversity of options such as the following: alternation of school and work, work-study programs, public service or social service programs, action-learning experiences, educational travel, cross-age tutoring, education in specialized high schools or alternative schools, work organizations that would combine working-learning-teaching experiences and would terminate with GED school equivalency tests. Many of these experiences would be on an "in-out" basis.

Third, a common thread that seems to run through and link all these reports in a unified way is this basic conceptual approach to reform: the infinity of differences among the living and learning styles, the growth patterns, value systems and cultural aspirations of youth calls for an accommodating diversity of alternative programs on a diversity of physical sites, that may be available on an in-and-out, back-and-forth basis. Thus, there would be "alternative paths to the high school diploma" for all high school students, not simply for those who are alienated and turned off or turned out by the current high school lock-step. This might be the third phase in society's institutionalized framework for helping children and youth mature into adulthood; this phase would include school but not be limited to it, and students could still choose current schooling as an option. There would be a wide diversity and plurality of paths to adulthood, all worthy of trial.

Brief Critique of the Reports

Youth: Transition to Adulthood identifies what it considers a major social problem (that current schooling provides an incomplete context for youth - ages 14 to 24 - to come to adulthood), analyzes the problem in a thorough way without the usual condemnation of schools and teachers, and recommends several programs as social experiments to expand and enrich the institutional contexts serving youth. This is probably the most scholarly, carefully thought out and integrated rationale for the reform of schooling. There are, however, several gaps in the report. The reader is expected to accept the basic premise of the report without empirical validation; adulthood, an ever pervasive ideal in the report, is never identified defined; very little that is positive is said about present-day youth or youth culture; from the current vantage point of our time that is marked by continuing inflation and unemployment, some of the proposals seem naive and utopian. Finally, the voucher proposal is made to cover "total educational costs

through four years at a publicly-supported university."[1] It is really incredible that, after writing serious essays that are oriented towards increasing the options of youth in their growth toward adulthood, that this panel deliberately rules out the option of a private university in this proposal. This is especially unfortunate in the light of the tradition of assistance to youth for higher education on the part of the federal and so many state governments. Such bias detracts from the objectivity of the report.

The Reform of Secondary Education is easier reading than Youth: Transition to Adulthood. This report makes a sound and acceptable case for career education, for alternative paths to the completion of high school, for alternative schools and programs, and for balancing the statement of students' rights with the statement of their obligations as well. However, the statement of goals is hackneyed, trite and uninspiring; the impression is communicated throughout the book that alternative programs and work experiences related to the career education program should refer only to occupations that require the development of "hard skills" and not all careers. And for a report that makes so much of crime, vandalism, and violence in the schools it is a serious omission that there is no recommendation that deals directly and positively with the quality of interpersonal relationships in the school as community. That issue is broached only indirectly and negatively with the recommendations for the elimination of bias and for security plans and detailed reports of violence and vandalism. The sense of interdependence, social justice, and peace that the National Commission expects to flow from introducing global education into the school curriculum (a section of the report that is well developed) must be part and parcel of living and learning in the schools of the globe. The panel of 23 distinguished citizens arranged for the most extensive input from all sectors directly and indirectly involved with the education of secondary school students, approximately 800 educators, students, and parents throughout the country. The heart of the report is its 32 recommendations, a list so long that coverage becomes somewhat superficial. Some of the most insightful observations on the issues discussed are the expressions of individual dissent contained in the last chapter of the report.

The Greening of the High School makes no pretense at being a charter for reform; it is a report of the conference co-sponsored by Educational Facilities Laboratory and Institute for Development of Educational Activities. It contains some discursive, critical insights into the present and future of the secondary school. The keynote address by Harold Howe II sets the tone for this report. The editor has attempted to unify the conference report by considering the clients, the institution that has failed to fit the clients, and that must, therefore, be dejuvenilized, and examples of attempts in that direction are offered in a special chapter (for example, the "no-high-school" high school, "Five O'Clock High" in Las Vegas, and the Monroe High School in New York City).

American Youth in the Mid-Seventies is the only report that focuses on one alternative program, action learning, that it recommends as an addition to traditional secondary school education. While the report attempts to prove the need for action learning and gives many examples of such programs, it features a union official's paper that expresses concern that such experiences may not

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[1] James S. Coleman, Chairman. Youth: Transition to Adulthood. Report of the Panel on Youth of the President's Science Advisory Committee. Chicago: The University of Chicago Press, 1974, p. 171.

be automatically valuable or superior to classroom experiences and Congressman Steiger's cautions about these programs.

Twenty-four background papers, school visitations and interviews and the thinking of approximately 20 persons on the National Panel on High Schools and Adolescent Education are brought together by Chairman John H. Martin in an unpublished report, The Education of Adolescents. The report of the National Panel keeps the American high school as "the keystone of this Nation's educational system" as both an institution and a social concept, reemphasizing its basic role as "the only universal institution for the education of the intellect," but requiring "orderly alteration." This is a well balanced report, calling for evolutionary change in these directions: education in the arts, vocational education and involvement by adolescents in governmental services. To implement these plans a proliferation of organizing centers are called for (Community Council for the Arts, Community Career Educational Center, and a Community Guidance Center). It is truly amazing that this report and others should call for the multiplication of organizations and bureaucracy, although organizational and administrative tasks already drain too much of educational leadership efforts, as asserted early in this same report.

AND WHAT OF REFORM FOR THE CATHOLIC SECONDARY SCHOOL?

The Case for Reform

From the background of his work on the Senate Subcommittee on Children and Youth, Senator Mondale cites three warning signals that problems are increasing for our young people: teenage alcoholism and drug abuse are growing problems; suicide is now the second leading cause of death for Americans between the ages of 15 and 24; and delinquency is so pervasive that experts now predict that one out of every nine youngsters will have been to juvenile court by age 18. These problems encompass all our youth in all our schools, and the Senator claims, our families and our whole society as well.[2] Such warning signals also indicate the need for reform in our education of youth. More specifically, this author believes that there is similar need for the reform of the Catholic secondary school from three points of view.

First, as an institution the Catholic high school likewise provides an incomplete context for the growth of its youth into adulthood. Incomplete because the young persons are nearly solely involved with the development of self-centered skills and are generally deprived of the opportunities for exercising responsibility for others and for self-management and are maintained in a passive and dependent state; incomplete because the education is offered in institutions isolated from society and so sheltered from adults and the

[2] Senator Walter Mondale. Congressional Record, vol. 119, no. 142, September 26, 1973.

social, political, business problems of the "real" world that serious students consider school life unreal; incomplete because learning has been separated from present or future productive work and experience and the life of the community at large; incomplete because these school structures and orientations also equate schooling with education.

Second, few would deny that Catholic high schools give similar evidence of a way of living and learning that is authoritarian, inhumane and outmoded. Third, the Catholic high school, too, segregates youth in an environment that strengthens the youth culture, prolongs adolescence, and leads to an ennui that has young persons going through the ritualistic cycle of the school schedule, living it up on weekends, and generally just waiting around to grow up. There is certainly a need here, too, for "dejuvenilizing" and "deinstitutionalizing." How dejuvenilize and deinstitutionalize the Catholic high school so that our young persons' growth from youth to adulthood is promoted and enriched? This is the question that will be kept in the foreground as major reform proposals are discussed.

In the discussion that follows the author sometimes presumes a minimal familiarity with some recommendations of the reports. It is assumed that suggestions given will never be taken as operational directives and that the statement of the author's opinions and recommendations will stimulate further writing, study, discussion and possible implementation of some programs in the reform of the Catholic high school.

Compulsory Attendance Laws

All the reform reports favor a change in compulsory school attendance laws, The Reform recommending lowering the compulsory attendance age to 14. Considering this latter recommendation in the light of its potentially reverberating effects on the individual youth who would be affected, on other persons in the youth culture, on the future educational level of American society, and on the economy, one author refers to this recommendation as "societal suicide." In his dissent John Stanavage frankly admits that keeping some young people within the confines of the school has proved to be counterproductive and that reducing the school leaving age to 14 might be therapeutic, but he prudently insists on certain precautions to ensure early school-leavers of alternative forms of education and counseling so that their own futures are not foreclosed. In this case, why not ensure that alternative options and environments are educational and are professionally supervised and accredited? Pushing 14-year-olds out of educational institutions would then become unnecessary.

Compulsory attendance laws have been less of a problem for independent and religiously-oriented schools because the students and/or parents have freely chosen the school. The student is not compelled to come and he is always free to leave, knowing that there is an alternative that will receive him, the public high school. In this sense, the Catholic high school should not be a prison to which the student is assigned for four years. On the school's side, the days are hopefully long gone when the student who became "a problem" was advised to transfer to another school. The acceptance of a student in our schools involves a commitment on the part of the faculty to do everything humanly possible to help the student "learn-to-grow-as-a-person" from every point of view. However, from the point of view of the student as a person, if a time comes when he is deeply unhappy and unproductive in a Catholic high school and sincerely desires a transfer in spite of the encouragement on the part of the administration and

parents, and this desire persists, it may become unhealthy for the student as a person to remain. In this case, and given the fact that the school personnel has made every effort to counsel, encourage and guide him in confronting and solving his problems, and all these efforts have proved fruitless, it is probably better for the growth of the student as a human being that his choice to leave the school be honored. Too, let us remember that freedom is not something that is exercised only once, when the young person chooses to attend the Catholic high school. It is a quality that should be respected and fostered in daily school life by opportunities for its exercise that expand in a more meaningful way as the student matures during his years in the school.

School Climate - Quality of Personal Life in the School

Gordon Cawelti criticizes the reports because "virtually no attention was given to the problem of school climate, some aspects of which are highly distracting or annoying to many students. . . . A humanistic climate in schools can be fostered."[3] There is relatively little on the quality of personal and interpersonal living in the school in these reform reports. Youth: Transition recommends smaller size high schools (about 500), as they offer the possibility of better quality personal relationships.[4] Harold Howe's keynote speech in The Greening did refer to the affective domain in education, the world of attitude, feeling, values, and bringing all the inhabitants of the school together as persons in a common enterprise, all of which would require change in people, whether students, teachers or administrators, and he recommends that secondary school administrators be exposed on a participatory basis to a well run open classroom in an elementary school to appreciate what he means.[5] We have already noted what may be considered an egregious omission in The Reform in light of the strong case it had already made for such a need for an improved quality of interpersonal living in the school as a community. More fundamentally, the educational institution should be based on respect for each person in light of his or her dignity as a human being and child of God; and people grow as persons only in an environment where affection is freely given, interpersonal relationships thrive, and where open dialogue is encouraged.

For Catholic educators the Bishops' message on Catholic education comes to the heart of the matter (and this should be added as a prime goal in the continuing renewal of the Catholic school):

> Community is at the heart of Christian education not simply as a concept to be taught but as a reality to be lived. Through education, man must be moved to build community in all areas of life; they can do this best if they have learned the meaning of community by experiencing it. Formed by this experience, they are better able to build community in their families, their places of

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[3] Gordon Cawelti. Vitalizing the High School, Wash., DC: A.S.C.D., 1974, p. 45.

[4] Youth: Transition to Adulthood, pp. 154-55.

[5] Ruth Weinstock (ed.). The Greening of the High School. A Report on a Conference. New York: Educational Facilities Laboratory, 1973, p. 42.

work, their neighborhoods, their nation, their world. . . . The experience of Christian community leads naturally to service.[6]

This author considers the quality of interpersonal living in the school as a community so important in the Catholic high school that he expresses his personal concern about the effect of any innovation that would have the students in any or all years of their Catholic high school experience coming to the school only for the business of class and leaving after class business is terminated. What effect would this have on the formation of human and Christian community in the school? It might foster the rootlessness and "quickie" relationships that are characteristic of persons in the "temporary society," but whose greater need is for more profound, continuing relationships which demand a living with others and sharing with others and the service referred to above. Prime attention should be given to the quality of this personal living in the Catholic high school, as consideration is given to the reform of education.

School Curriculum

Discussion here does not refer to curriculum in its broadest sense as defined by Trump, "a vital, moving, complex interaction of people and things in a free-wheeling setting,"[7] but to one aspect of curriculum which is content or subject matter. Unlike Conant's report, The American High School Today, which was replete with recommendations for all subject matter disciplines, these reports go lightly on curriculum development. The Reform proposes two major thrusts in curriculum development: global education and career education.

There are concepts that would unify and pervade all phases of the proposed global education program and that has implications of great import for more human and Christian living among all peoples of the world; for example, the interdependence of nations and peoples geographically, economically, ecologically, and technologically and the need for the practice of social justice and peace among the communities of the world society. A curricular movement that would stimulate the addition of curricular programs and activities basically centered on principles of social justice and peace should receive the enthusiastic support of Catholic educators.

The Reform also recommends a three-phased Career Education program that includes a career awareness phase to develop an overview and appreciation of various careers, the exploration of a variety of career clusters in grades 8 through 10 (15 clusters covering 800 occupations have already been developed by the U.S. Department of Labor), and extensive opportunities in grades 11-12 for students to focus on work-study programs that would guarantee marketable skills in careers chosen.[8] Three immediate reactions of this author are (and I am

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[6] To Teach As Jesus Did: A Pastoral Message on Catholic Education. Washington, D.C.: National Conference of Catholic Bishops, 1972, 22 and 28.

[7] J. Lloyd Trump and Delmas F. Miller. Secondary School Curriculum Improvement, 2nd ed., Boston: Allyn and Bacon, 1973, p. 13.

[8] B. Frank Brown, Chairman. The Reform of Secondary Education: A Report of the National Commission on the Reform of Secondary Education. New York: McGraw-Hill Book Co., 1973, pp. 49-61.

including the out-of-school experience integral to this program): (1) the whole Career Education program that should be adapted to the Catholic high school represents one of the most crying, persisting needs of our adolescents, who want to be brought, occasionally at least, from their youth-enclosed, theoretical and unreal schooling world to the practical, real, workaday world with other adults in their community. Every experienced educator knows the cumulative effects of prolonged, age-segregated education on students that culminates in a psychological state of boredom, frustration, and resentment that is often referred to as "senioritis"; this is clearly telling us that such a change is necessary; (2) the school phase of Career Education is necessary to establish the informational background in the students to make intelligent choices of careers they wish to explore in their later high school years; it is a necessary phase to ensure the later success of the more important "out-of-school in-career" experience; (3) from the point of view of our students, this program is so urgent that neither can we await the arrival of Congressional funds (that recent court decisions indicate would not come anyway, at this time), but action must be planned and implemented now. More about this program later.

Student Rights and Obligations

The Reform makes seven recommendations related to students' rights and obligations, student activities and organizations. While it may be true from the purely legal point of view that private educational institutions are autonomous and that the due process and equal protection of the laws may not apply on the basis of the "state action" principle (i.e., the degree of involvement by the state in actions taken by specific educational institutions, which involvement may be judged by state or federal funding), it is still true from the human point of view that we must cherish and protect the rights of students as persons in our schools. It would be ironic indeed if we were to teach social justice in our classrooms and deny our students basic constitutional rights guaranteed public school students as persons. To adapt Judge White's words in the Tinker case: "Young people do not shed their rights at the Catholic schoolhouse door." This protection should be guaranteed in our written and published statement of school policies. Our Catholic schools should be a microcosm of American society and life in that microcosm should prepare the student for living and active participation in that society.

Catholic schools have not gone overboard in the past in the protection of student rights by comparison with student obligations. However, the following is suggested as part of school policy to ensure balance between our protection of both student rights and obligations: (1) a statement of rules that is clear, reasonable, and subject to review on the part of faculty and students; (2) a statement of fair and objective due process; and, (3) for such cases where a student believes an injustice has been done in an alleged breach of discipline there should be a standing appeals committee, composed of an equal number of teachers and students (the latter could be elected officials, for example, the President, Vice President, and Secretary of the Student Council). The author believes that it is good school policy that students receive a copy of the school philosophy and student rules and regulations with its statement of due process procedures on the very first day of the school year and that these be

reviewed thoroughly under the direction of the homeroom teacher on that day and during the opening week of school.

Just a word in reference to other matters in this area: students' school records - whether or not the Buckley amendment is applicable to private schools, no comments or action should ever be written on a student's official record that would not be for his best interest and welfare during the remainder of his life; student records should be released only at the student's or parent's written request and never reported over the telephone; student rank - the author has long believed that the idea of ranking students is an unwarranted presumption on the school's part and an action that may cast stigma on students for the rest of their lives, but in the past college admissions and scholarship policies have coerced compliance, because failure to give rank might have made students ineligible for admission or scholarship. Here is an area where concerted, nearly simultaneous action of all school principals and counselors should eliminate this practice. Ratings in school subjects and standardized exams speak for themselves; they should not even require a written recommendation from the principal or counselor.

Scholarship As a Requisite for Participation in Extra-Curricular Activity

In times past the academic standards of our Catholic high schools were often judged by this criterion. Academic failure was followed by a student's becoming ineligible to participate in athletic activities; the idea was probably "to hit" the student in the area he liked the most and where he would be hurt the most. Educators generally realize now that extra-curricular activities do have a valid educational value in and of themselves, and that it is contradictory to penalize failure in one phase of education by eliminating another phase of a person's education.

Corporal Punishment

It is agreed that it should be abolished by statute in all states, and it should be banished from all Catholic schools where there should be a genuine acceptance and respect for the student as a person, inspired by Christian charity.

Bias in School, Textbooks, Counseling, Sex

While a deep sense and appreciation of the supreme value of every person cannot be legislated in society or school, it is necessary that there be such laws in school and society. However, it is the function of the school to educate its students to an appreciation of the unique value of every person, and these educational dimensions are generally ignored by the reports. This is probably better taught and learned by the informal life and relations among students and between faculty and students in the school than by formal instruction in the classroom. While the author also believes that where an open, humane, and accepting spirit is prevalent in the school, incidents of discrimination or bias will come to the attention of teachers or administrators through the informal communication processes, "an affirmative action committee" may be a necessity in larger schools.

A General Caution

In considering all the curricular changes recommended in total and in evaluating recommendations for new directions in the school's relationships with the community as developed in the reports, a word of caution might be appropriate. Cawelti senses "a sort of defeatism and an anti-intellectual stance in these reports," some panelists appearing to have made "the assumption that adequate schooling is unlikely to be made available to most adolescents."[9] The words of Pauline Wyre, a black parent from the South Bronx, says it forcefully in The Greening in this way: "Everybody here seems to want to push the kids out of school. But our parents want to keep the kids in school and they want the community to come in and help them there."[10]

Some recommendations of these reports may represent an extreme reaction to past and current overstructured education in our schools. This author favors some changes very strongly, but unless serious thought and careful planning are given to their implementation, our high school education may further deteriorate into something vacuous and softheaded that calls to mind Lucy S. Mitchell's comment in response to the growing abuses of "progressive" education: "Surely it is not our purpose to educate secure morons."

In educating youth who will be knowledgeable, literate, and contributing citizens in their adulthood, this author still supports a broad general education in language and literature, mathematics and science, social studies and social sciences, and the arts as an essential foundation for personal development and for most vocations. Such a general education seems especially useful in a rapidly changing world which places a high premium on versatility and flexibility. Within these broad fields there is much room for curricular experimentation and enrichment to meet the varying needs of students.

The learning of the fundamental academic disciplines and the development of the basic and advanced skills will always call for concentration, hard work, and self-discipline. Intellectual growth never takes place without such challenge. There is a real danger today of a failure to challenge our students to develop their abilities at the cost of hard work and study. In fact, this is what youth want. According to the recent NASSP comprehensive study of high school students, there is almost unanimous (95 percent) student willingness to sacrifice and to work hard to achieve their life goals.[11] The secret may be in relating high school subjects to life goals, and hence the possibilities of a good career education program! At any rate, it would be imperative that the school's arranging for action learning, work and service experiences in the larger community never become unconscious ways of evading the difficult challenge of developing the students' basic cognitive skills, especially in the

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[9] Cawelti, Vitalizing, p. 43.

[10] Weinstock, The Greening, p. 31.

[11] The Mood of American Youth. Reston, Va.: NASSP, 1974, p. 38.

case of the slower students. The secluded, mutually supportive atmosphere of the school is still probably best suited to meeting the challenge of such cognitive learning.

So. . . as for reform, and the timing and pacing of reform, before jumping on what today is a bandwagon, tomorrow a train, and the day after tomorrow a superjet, be certain that you and your faculty - in consultation with your students and their parents - know where you are going and exactly how you intend to get there. Then, and only then, take off! In other words, a clear updated statement of the school's educational goals and objectives by the entire school community (administrators, teachers, students, and students' parents alike) should precede any serious reform. However, much of the work in goal formulation can be prepared by a competent and interested committee, circulated among all sectors of the school community for study and suggestions, synthesized in the light of those suggestions, and finalized at a general meeting of faculty with student and parent representatives. Concentration of time and effort should not be on the statement of goals and objectives. John Goodlad says, and this should be especially true of Catholic schools, that the goals are imbedded in the woodwork of the schools. Concentration should be on an action plan to achieve those goals by school reform and renewal programs.

RECOMMENDATIONS FOR NEW DIRECTIONS - TOWARD THE COMMUNITY

The reform reports suggest quite an array of programs designed to bring students into on-going contact with adults in the community in the fields of work, service, and varying extensions of education. These include the following: the proliferation of work-study programs, educational travel, action-learning experiences, alternation of school and work on a semester or half-day basis, incorporating youth in work organizations that would have educative functions, the youth community and adult-sponsored organizations, vouchers usable in an approved institution in the public or private sector, opportunities for federally funded public service, and other alternative programs and paths to education.

Some of these proposals are long-range and contingent on the removal of compulsory school attendance and federal and state labor laws, others on the legislative enactment of special funding programs. At a time when inflation and unemployment are plaguing the American economy and women are entering the labor market in greater numbers, several proposals may be considered utterly unreal, dreams for the far distant future; still other programs are already operative in the public or the independent high school system.

Given the limited financial and personnel resources of the Catholic high schools, what can we do to break down the walls that have made our schools also insular communities, feeding on themselves and maintaining a hothouse separation from the people and institutions of their surrounding community? What can the Catholic high school do now to make its education more real and more challenging for young persons, while at the same time providing them with maturing experiences with adults in the world "out there"? Two general directions are here proposed for achieving those goals. Each school has a personality and style of its own and would realize these changes in varying ways. Our proposals are made as clear, feasible, but only beginning programs that would be more fully developed in the light of each school's experience.

Career Education Programs

The first proposal concerns Career Education. This is suggested as an incipient program that would be arranged as follows: (1) an in-school program in grades 10 and 11 to set up the necessary informational background to foster career thinking and career awareness and to explore career clusters with the hundreds of occupations subsumed in the cluster groups; this would be done in large group instruction, small group guidance and counseling, individual counseling and special Career Days held in the school; this program would culminate in a one-credit course in Senior year that would involve some in-school instruction but would be a largely "out-of-school in career" experience; this course should probably be an elective, as there is something forbidding about the compulsory; (2) the "out-of-school in-career" experience would begin after the first few weeks of school and would entail Seniors exploring two or three careers in a way most consonant with the school and individual's schedule: it could be one day a week for twelve weeks in each career; a half-day a week for twelve weeks to study three careers or a half day a week for eighteen weeks to cover two careers; or one or two weeks each quarter, trimester or semester could be set aside for Seniors as "out-of-school in-career" weeks; or other combinations could be used. What is best for this particular school in these particular circumstances must be determined by the school faculty. The main thing is to organize such an experience and get it started.

All careers should be open for selection by students and assignments to adults in chosen careers should be made by the school during the previous spring and summer. The whole project could be initiated with the creation of a Career Planning Council composed of administrators, counselors, students, teachers, parent-representatives of the more popularly chosen careers, and community representatives. The latter would include representatives from such organizations as the Chamber of Commerce, The Explorers, The Institute of Free Enterprise, Kiwanis and the like. This council would formulate objectives and plans to achieve them for the "out-of-school in-career" program and the adults would assist in the placement of the Seniors involved.

It is vital to emphasize with adult sponsors that what is desired is not simply a "look at" or a touring inspection but a real immersion in the career in a direct, immediate and realistic way to the degree possible, but that youth will also be ready to observe, to inquire, and to serve as well as to work. While the latter may be sometimes impossible (as in the case of pilots or policemen on the beat and here assistance in a training school for such careers may be the next best thing), one realizes that the message is understood when future morticians are moving around in the hearse, future surgeons are watching operations and perhaps "hitting the deck" as they do so, future lawyers are researching and preparing briefs and attending trials, future psychologists are attending staff meetings in mental hospitals, and future sanitation people are heaving garbage.

It is the author's conviction that this experience should be primarily educational from the following points of view: it should promote "real-life" learning concerning the student's possible future career; it should be related to an "in-school" career educational program; it should generally take place during regular school time; there should be no salary connected with this experience, and there should be continuing communication with the students and

adult sponsors and occasional on-site visits by the coordinator of the career educational program. At the same time, the school's on-going communication and supervision will help change or eliminate "make-work," non-involvement or spectator experiences as well as possible exploitation program. Of course, the priesthood, brotherhood and sisterhood would be listed among the careers, and the priests, brothers and sisters would be expected to have a really meaningful involvement program for young persons choosing either vocation.

Will all the time and effort spent in arranging the "out-of-school in-career" experiences for the students be worth it? The author has had the opportunities to arrange and to supervise such experiences, involving the placement of 150 Seniors in approximately 50 careers. The general reaction of these Seniors was that this is one of the most stimulating educational experiences of their life and helps them to learn more about people, themselves, and their future career than any course they have had in school. Aside from this 98 percent enthusiastic response of the Seniors as testimony to the value of such career programs, the experience speaks for itself.

Such programs may help our Catholic high schools meet some of the deepest felt needs of our youth, especially in the upper years of high school. "One of the most comprehensive studies on high schools every undertaken" makes these interesting claims: while the majority of American high school students find their high school education adequate, discontent with high school increases with age; intense practical concern about their future dominates the educational concerns of present day youth.[12] Youth's intense practical concern about their future should be matched by the Catholic high school's concern for developing a meaningful career education program that actually immerses the student in the career(s) he wishes to explore and test.

Service Programs

Nearly all the reports recommend some type of community, public, or national service. This is most encouraging. The Pastoral Message on Catholic education affirms that such service is a necessary factor in the reform of the Catholic school:

> No human joy, no human sorrow is a matter of indifference to the community established by Jesus. In today's world this requires that the Christian community be involved in seeking solutions to a host of complex problems, such as war, poverty, racism, and environmental pollution, which undermine community within and among nations. Christians render such service by prayer and worship and also by direct participation in the cause of social reform. . . . To suppose that the Church's mission of service is somehow less urgent in today's world than in the past is to fail to recognize mankind's enduring spiritual need and the unique capacity for meeting that need possessed by the Christian community.[13]

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[12] Ibid., pp. 12-13.

[13] To Teach As Jesus Did, 29 and 30.

The social service program could be implemented in several possible directions: as a program offering opportunities for such service unrelated to any classroom subject or academic credit; as an essential part of an elective course such as sociology, which would add to classroom instruction on theory and concepts an abundance of well designed social service experiences in the community under the supervision of the teacher; the presence of both programs would extend the possibilities for participation by more interested students. It is most probable that a social service program which is an integral part of the curriculum and is chosen as an elective by the student will be more meaningful and have greater standing with them. The author believes that the "out-of-school" social service program should be limited to upper-class persons, especially in the early years of the program.

Again, before implementing such a program contacts would have to be made with representatives of the leading Catholic and secular social agencies, and here, too, it would be most helpful to form an Advisory Social Service Council to assist in formulating objectives, designing and scheduling students' involvement, and reviewing and evaluating the programs on an on-going basis. The opportunities for what some have also called "action-learning" are quite extensive in helping: the aged whether in nursing homes or restricted to their own homes, the handicapped, the mentally ill, the students in neighboring elementary schools who need tutoring or recreation supervisors or sports coaches, and so on. There is a greater personal need for service in such causes, though the list can be extended to include public aides in conservation, pollution, park development, welfare, day care, public works, library, and police and fire aides. It is certain that the students themselves can suggest other possibilities, especially in their own neighborhoods.

To all such proposals for Catholic high school reform, the administrator may respond: "We have neither the time nor funds nor the personnel to implement such programs." No additional funds are required except for the cost of such incidentals as paper, stencils, and mailings.

However, to facilitate the initiation, maintenance, and development of these and other needed valid reforms that involve on-going contact with adults and institutions in the larger community, it would seem reasonable to have the organizer of the Career Education program coordinate the "out-of-school in-career" experiences (and this person might be the school's career counselor) and the teacher of the subject of which social services are an integral part coordinate these "out-of-school" service experiences. In both cases allowance should be made in their schedules for the organization, communication, supervision and development of these special programs. For a full-time administrator to attempt to implement such a proposal would be dooming the program to mediocrity from the beginning. The author is here referring to a high school of approximately 500 students or more, which would have a Senior class of more than 100 students.

PRIORITY NEED IN EDUCATIONAL REFORM

The priority need of secondary school educational reform is not another sequence of curricular, organizational, methodological, and technological innovations, but rather a fundamental change in the whole approach to education.

Secondary school educators cannot continue to identify education as something that takes place only in the monolithic institution called "school." The effects of that assumption have been "profound and far reaching, and require serious reexamination."[14] The broadened approach to secondary education would view it as a process that takes place now and through all of life in the entire community, using the institutions and the other resources of the community; the school is one of these institutions. A primary goal of the secondary school educator should be to design and to program, in collaboration with the students, all the cognitive, action, work, service, and other experiences in the school and the larger community that will best meet the needs of the individual young person. Thus, the reforms or innovations required to help youth enhance growth to adulthood would issue from this change in the basic approach to society's current institutionalized educational system. Though we have been reminded ad nauseam, it is still true that Catholic secondary school educators are in a position to provide leadership in these directions for American education.

CONTINUING RENEWAL OF RELIGIOUS DIMENSIONS

The pursuit of excellence in our academic and extra-curricular activities and in the matter of reform should never blind or even limit our vision of the total picture of that education. The distinctive goals for which the Catholic high school exists should always be within the periphery of our total vision. As there is often no formal testing or evaluation of this unique dimension of our education, it can get lost in the daily, recurring, absorbing cycle of school schedule and school activities.

The Catholic school is unique in that it is called to form a human and Christian community where, in living with and for others, the students as well as the faculty learn, grow and mature. Only when the school is oriented toward facilitating the growth of such persons does it shed its impersonal, institutional label, and become a true Christian community. Our bishops have reminded us: even growth in grace and the spiritual life is not possible without integral social life, and "to understand this is a high form of learning; to foster such understanding is a crucial task of education."[15]

When we think of the singular purpose of the Catholic high school in the background of school reform, we may ask ourselves: in which of our educational institutions is the teaching of the message so effective, the experience of Christian fellowship so genuine, and the opportunities and realities of service to those inside and outside the school that the experience of living and learning in these Catholic high schools truly fosters the continuing growth of human and Christian persons and human and Christian community?

It is claimed today that the majority of American youth are not religious, that 60 percent do not attend regular religious servi[illegible]nd that students' interests are found more in experiences with school wo[illegible]ctivities and their

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[14] Fred M. Newman and Donald W. Oliver, "Education and Community," Harvard Educational Review, 37 (1), 1967, p. 75.

[15] To Teach As Jesus Did, 24.

friends than their religious beliefs.[16] At such a time, achieving our Christian education goals more effectively is probably the greatest reform need in both our school system and society. The Bishops' Pastoral Message, To Teach As Jesus Did, outlines the interlocking dimensions for the reform of the educational mission of the Catholic school; it should certainly be added to the literature of Catholic school reform in the 70's.

CONCLUSION

There is a two-fold overall challenge that confronts the Catholic secondary school educator in the matter of reform. First, Catholic educators must keep in focus the still privileged place of the school in the Christian education of youth as "the unique setting" within which the three-fold purpose of Catholic education may be realized (message, community, and service),[17] and continuing efforts must be made to improve the school's humane and faith environment as the setting for this special mission. Second, as we strive to enhance the school's human and religious environment, we must also liberate ourselves from the narrowing and paralyzing notion of education as something planned and programmed only in the school to the more expanding and vitalizing vision that education takes place in the total community. From this enlarged vision a whole series of needed and valid reforms will naturally flow.

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17 To Teach As Jesus Did, 102

APPENDIX A: Involvement of NCEA

APPENDIX B: Reprint from The News Bulletin of the Jesuit Secondary Education Association, and

APPENDIX C: Secondary Department Executive Committee Members, Regional Associates and Consulting Advisors

APPENDIX A

Involvement of NCEA

Representatives of the Secondary Department attended regional meetings sponsored by HEW and NASSP regarding the reform of American secondary education at Atlanta, Boston, Chicago, Dallas, Los Angeles, Philadelphia and San Francisco. Proposals are being generated at these regional meetings which will form the basis of a document which will be a companion to This We Believe to be entitled "This We Propose." These proposals will be discussed and formalized at the regional conference on the reform of American secondary education in Denver, April 25-28.

We have received some reports from members of the Secondary Department regarding these meetings. One person commented, "The topics of the meeting were timely and of vital importance to NCEA." Another person attending the Chicago meeting noted that there was "good organization and all parts of the program were prompt in execution. . . workshop personnel participating were very competent to speak to the issues." But at the same meeting it was also noted "one had the impression that there was a hidden agenda which was not shared."

APPENDIX B

Reprint from The News Bulletin of the Jesuit Secondary Education Association, Vol. VI, No. 3, November 1975

The National Association of Secondary School Principals (NASSP) has issued a statement of secondary education in a changing society, entitled This We Believe. It shows how secondary schools have been transformed during the last century, not once but many times, to meet the new needs of students and the nation. The school moved away from the emphasis on the agricultural and mechanical, through a period of Progressive Education, to the emphasis on math and science after Sputnik, to the period of experimentation and innovation in the 60's and 70's.

Since schools are so different in organizational patterns, curricular offerings, graduation requirements, flexibility of instruction, etc., NASSP believes it is necessary for each school to reissue a comprehensive listing of goals. It must do more. It must seek public agreement on its purpose and go beyond general themes to operational goals, specific programs and priorities. In the new statement, it believes that the interdependence of people in the contemporary world calls for particular care to develop the social dimension in education and to make the students aware of the needs of society and not just the needs of the individual.

"The Nature of Youth" describes the earlier physical maturing of youth and the diminishing of the family influence, the mobility of people, the new interpretation of constitutional rights of youth, and the drive they have toward autonomy.

> The Association believes that the secondary school curriculum should be redesigned and placed in a more comprehensive setting. Opportunities for service and work, serious contact with adult institutions, and experiences which span age and ethnicity need to be part of secondary education. Thus, would schools become less exclusively cognitive, egoistic, and segregated by age and culture? (p. 17)

> The Association believes that the multicultural understandings should be reflected throughout the curriculum. They should be interwoven with a number of subject areas, to include English, social science, and the fine and practical arts. (p. 21)

The statement offers specific suggestions to bring together the adult world and the youth, to foster multicultural/multiracial understanding, to accommodate learning opportunities to students who otherwise would become dropouts or pushouts in society.

This We Believe describes without great detail such areas as new ways of presenting instruction, graduation requirements, and the importance of improving the guidance service. NASSP takes a strong stand that students should not be denied participation in any school activity, including sports, because of scholastic prerequisites. It also recommends better articulation with

postsecondary education.

This We Believe has some glaring omissions. First in importance, it seems to me, is the absence of any word about the contribution that non-public schools are making to the national effort of education. In a booklet that seems to be a statement for all secondary education this is a serious omission. In a statement that calls for "consensual function of schools" in times of pluralism, it should have consulted with private, parochial, independent educators and students in these schools. We are 10% of the membership of NASSP.

The second omission is the lack of mention of the influence of the churches of America and religion on the youth in these formative years. And closely tied with this is the lack of mention of moral cognitive development of students. It does not speak of the violence in the public schools and the need of policing the corridors. It does not speak of the strikes of teachers. It does not speak of "Religion and the Public School Curriculum" - a theme that has been used in national meetings and magazines like Religious Education. It passes over international education even though one of the significant needs of our times is sensitivity to the interdependence of all people in the quest of a lasting peace and in a search for justice. This We Believe should be read. (NASSP, 1904 Association Drive, Reston, Virginia 22091, $3.00 a copy.)

APPENDIX C

SECONDARY DEPARTMENT EXECUTIVE COMMITTEE MEMBERS, REGIONAL ASSOCIATES AND CONSULTING ADVISORS

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