ABSTRACT
        Each of the nine papers in this collection focuses on
a key issue in community education, examining relevant literature and
research, and suggesting challenges for community educators. Topics
are the following: (1) four major areas regarding collaboration:
commitment, competition and creating, conflict, and collaboration as
a problem rather than a solution: (2) the interaction and involvement
that motivate the coordinators, educators, agency representatives,
council members and participating citizens to renew their commitment
to sustain a "sense of community" for all: (3) ideas and concepts on
motivating citizen participation in education: (4) the development of
community/school centers as ways of providing opportunities for
program improvement and resource sharing: (5) church involvement with
community education (rationale, collaboration, problems, and church
role): (6) implications for mentally retarded adults: (7) the
linkages and/or concerns between community education and
multi-cultural education: (8) community education in the K-12
program; and (9) issues in the development of an effective
certification process for community educators. (PV)

WORKING PAPERS ON ISSUES

IN COMMUNITY EDUCATION

VOLUME I

7

Michael H. Kaplan

Editor

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PREFACE

In 1977 John Warden and I taught a class entitled ISSUES IN COMMUNITY EDUCATION. One of our goals was to publish a collection of papers that had been written by class members. Regrettably, we were unable to pull it together. But the idea remained appealing.

Last spring semester, with nine agreeable students, I decided to try again. My goal was to give some structure as well as format to the papers but not to restrict the choice of issues. Each writer was asked to select an issue related to community education, one that he or she would like to further investigate. The class contained community educators, human service professionals, school administrators, graduate students with and without public school experience and an undergraduate heading for a social work career. The mix was indeed diverse.

The intent of each paper was to raise key questions related to the particular issue, examine relevant literature and research and suggest challenges for community educators. An exciting mix of issues emerged. Moreover, the writers looked to other fields for ideas and support. As a result, the references in several articles contain new and useful sources.

This project began as an experiment to do something useful with papers written for a graduate education class. Typically, papers are returned to students and there is little opportunity to share the results. Hopefully, the ideas presented in each paper will motivate others to expand the work of this volume's writers.

Any of the writers can be reached through the Mid-Atlantic Center for Community Education. Your reactions and feedback would be most appreciated.

I would like to acknowledge the able assistance of Ginny Alley and June Seay who typed the manuscript and assisted with the changes necessary before final printing. Also, Carole Martinie designed another of her creative covers.

M.H.K.

June 1979

COLLABORATION: AN ACHIEVEMENT, NOT A GIFT

Rebecca Hutton

Introduction

Collaboration has long been a favorite word in education's top forty chart of jargon and catch phrases. More recently, however, it has become much higher on the chart. It frequently appears in proposals written for federal funding or philosophy statements written as part of a school's goals. Webster defines collaboration as working jointly with others, especially in an intellectual endeavor while Roget links it with words such as concurrence, accord, and conformity. Yet, with such clear-cut definitions, there is still much that one could associate with collaboration. Community educators use it extensively, saying that it is congruent with their synergetic philosophy. However, collaboration seems to be something that is easier to talk about than it is to do. Rarely are the effects of a collaborative effort evaluated.

There are questions regarding collaboration that must be addressed before community educators can begin enjoying its full benefits. Four areas that might be considered for these questions are: 1) Commitment, 2) Competition and Creating, 3) Conflict, and 4) Collaboration as a problem rather than a solution.

WHAT PART DOES COMMITMENT PLAY IN THE PROCESS OF COLLABORATION?

Making an agreement to have a collaborative process is an easy thing to do. People talk, they nod their heads, they put things down in form of resolutions and in general they really believe they all __agree__.

To agree is simply to express approval. To make a commitment is to make a decisive choice that involves a definite course of action. Commitment solidifies a position and attitude towards a problem. It forces people to decide, to bring closure, usually so that something else can happen.

People who choose to collaborate must be willing to commit themselves to the time, energy, thrust, and action that it takes to bring about a successful collaborative effort. Community educators like to use a collaborative problem solving approach. They form councils and pull representatives from different agencies and areas of the community to serve on these councils. Pooling resources and nonduplication of effort is discussed and usually agreed upon. But few agencies will actually commit themselves to these ideas if they can see in advance that this collaboration will take away from their programs. Few people remain committed to the idea of the whole being greater than any of the parts when they find out their part is going to have to be trimmed back in order for the whole to be greater.

According to Janis and Mann (1977), commitment is learned at an early age. When parents caution a child that he will be unable to go back on his word once he agrees to keep a promise or that he cannot renege once he has accepted an invitation, they are giving direct instruction that may sometimes facilitate the development of a mature concept of commitment. Because of this developmental aspect, the problem is often not that of commitment, but one of self-image. People learn early that they have to protect themselves by not going too far out on a limb for any reason. They prefer to be able to change their minds if things go wrong, and not be left holding the bag of commitment to an idea that someone else formulated. School systems often wonder why other agencies don't readily agree to a joint effort in a community

education program and why they don't always commit themselves to participate in a collaborative problem solving process. It has often been said of inter-agency cooperation: Agencies don't cooperate, the people in them do. Community educators must remember that these people in all agencies have had teachings instilled in them since childhood regarding commitment, and they will bring these values with them as they plan for community education.

Mann and Taylor (1970) have found that commitment takes _time_. In testing pre-school to college students, each time a commitment situation was introduced, the decision making time was almost twice as long as in a non-commitment situation. How often do school superintendents add the topic of community education onto an already overflowing agenda for a school board meeting and expect board members to give it a rubber stamp commitment in a period of 5-10 minutes? In some instances school systems have terminated community education because real commitment never developed. As for collaboration, the program was not conceived with that in mind and unfortunately did not live long enough to develop the collaborative support of other agencies that may have helped it to survive.

As described by Mirvis and Berg (1977), change without commitment is usually surface change. There might be change in the organization, but there is no change in people's attitudes. Collaboration often occurs this way. On the surface (or more often on paper) things change, but without the commitment of those involved, attitudes remain the same.

COLLABORATION OR CONFLICT: WHICH COMES FIRST?

There is a common thread of _conflict_ which is found in both collaboration and commitment. One conflict-theory assumption is that during all stages of decision making preceeding the first act of commitment, the more committing

and consequential the decision is expected to be, the more vigilant the decision maker will become in trying to make a choice. Conflict for the decision maker is often a result of collaboration or it can bring about a collaborative process. Conflict (either before or after collaboration) is something anyone planning a collaborative venture should think about and be ready to contend with. Speaking generally about collaboration and conflict, Bennis (1966) says that Americans pay lip service to all forms of cooperation, teamwork and togetherness. One problem is that there is no social translation of this ethic. In American society there is a discrepancy between individualism and cooperation. The attempt to combine these two phenomena often results in antagonistic co-operation (feigning harmony and acting autonomous). This sounds frighteningly similar to what many community educators call their collaborative process. Community education could be described as a social change process which provides a natural setting for collaboration. But collaboration requires a set of interpersonal skills.

Why are collaboration and interpersonal skills so necessary in facilitating social change? Any significant change in organizations involves a rearrangement of power, status, skills, and values. Even collaboration itself can be a significant change for those groups involved. Some groups may benefit; others may lose. Some may view it as threatening and reject it; others may view it as enhancing, and embrace it. In any case, this type of change may involve risk and fear.

There is an irony which is evident when examining collaboration and conflict. It is seen clearly in conflict theory materials which commonly include a section on "resolving conflict through collaboration." Using the community education model as an example, it is plausible that collaboration

would be a possible strategy to avoid duplication, trust and turf problems that customarily exist between schools and agencies.

When two or more parties (groups, agencies) join together to work on common goals despite their differences, the process is called a collaborative one. If the parties are using a process of cooperation to find ways to mutually assist each other, the focus is upon finding commonality in the relationship. With successful collaboration overt conflicts tend to be side tracked, avoided or ignored. The basis of conflict in a collaborative approach is misunderstanding, incomplete information, and less than adequate commitment to the relationship. Leaping over the commitment process in the beginning of any action plan is very likely to result later in conflict.

But what happens if a collaborative effort is proposed first among schools and other agencies and it results in conflict? Robbins (1974) states that numbers alone can induce a conflict situation. Therefore, as schools seek to form working relationships with other agencies, they must be ready to deal with possible conflict. Also, as these groups come together and the desire for collaboration suppresses the spirit of competition, some groups might feel threatened by the absence of the competitive drive. There is not much latitude in a collaborative model for true competition. Some organizations choose not to collaborate for this reason. Many people see efficiency and productivity as being the direct result of competition, which raises the question: Do competition and creativity vanish when collaboration exists?

DO COMPETITION AND CREATIVITY VANISH WHEN COLLABORATION EXIST?

Quite often groups involved in collaboration find themselves going

one step forward and two steps back for an uncomfortably long period of time.

Many agencies, including the schools, that are used to experiencing high levels

of productivity start taking hard second looks at the idea of collaboration,

especially if their efficiency levels decline as people spend more time trying

to work together rather than working alone to get something done.

Most people in today's society have grown up with the great American

work ethic and its sense of competition. The goal is to work harder, longer,

faster, and better than those around you. That was the key associated with

success. With this type of value system it is often difficult for people to

function when they suddenly find themselves in a group of people striving for

collaboration. Eiseman (1977) states that:

> It is important to differentiate the collaborative
> orientation from orientations with which it is some-
> times confused. Those who typically adopt the competitive
> orientation frequently confuse collaboration with accomodation;
> they reject appeasement and fail to recognize the extent
> to which collaborators attempt to satisfy their own desires.
> The reverse is true for those who typically adopt the
> accomodative orientation: they frequently confuse
> collaboration with competition; they reject domination
> and fail to recognize the extent to which collaborators
> attempt to satisfy other's desires. (p. 304)

Often groups join in a collaborative venture only to find themselves

stifled at attempts to be creative. Each one is normally responsible for

goals that will satisfy the needs of one agency. With collaboration, two

or more groups must struggle to find situations that will apply to all the

groups working together. Only with time and effective leadership can groups

working collaboratively discover that this type of arrangement can be fertile

ground for creativity. With more people involved, there are more resources

to use, both physical and financial. According to Donleavy and Pugh (1977),

to have a process that is not creative, complex, and multidimensional was to

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have cooperation, not collaboration. However, when collaboration and cooperation are synchronized, creativity and the power of groups to produce together are maximized. When collaboration begins to fail, cooperation can continue in some groups, at least at maintenance levels. However, it is at this stage that collusion, compromise, conflict and unhealthy competition frequently emerge.

It should be recognized that some groups do work better by themselves. Their goals and philosophies are not conducive to collaborative relationships. Often, these groups are coerced into collaborative agreements that become uncomfortable. In situations of this sort, collaboration becomes a problem, not a solution, to a particular problem.

COLLABORATION: DOES IT SOMETIMES BECOME A PROBLEM RATHER THAN A SOLUTION?

Collaboration is sometimes attempted by groups expecting miracles. Agencies expect schools to endorse all their activities, and schools expect community groups to rubber stamp all their action plans. Smaller agencies are often pulled in by more powerful ones, hoping to gain from the more powerful agencies through collaboration. Little mention is made of what they might contribute. Few people in today's society, either singularly, or in a group, enter into a relationship without asking, "What's in it for me?" If established correctly, collaboration can be an exciting undertaking with each person or group gaining some benefits as well as contributing to the success. However, collaboration is only a method of work. As good as it sounds, and as much as some people would like to believe they are collaborating, there comes a time when groups need to assess their effort and make sure they are making the wisest choice.

Havelock (1973) suggests that there are only three reasons why collaboration works: First, it gets the people involved and motivated; second, it improves the quality of the adoption because people understand it better; and third, it may improve the quality of the innovation itself. Honesty, openness, and trust are all a part of the atmosphere of successful collaboration. If groups have to be coerced, cajoled, or tricked into this kind of relationship, then maybe one should think of other possibilities. Some agencies are not ready to allow themselves the openness, trust, and shared power that are necessary when collaborating.

Conclusion

Successful collaboration in community education can be an exciting, creative experience for any community. However, it is difficult and should be attempted cautiously. The idea of working collaboratively should begin with specific objectives. Collaboration need not be construed to mean uniformity or conformity; the whole would still have each·of its very individualistic parts. Even with all of these things to consider, the starting point for making collaboration a reality for community education is the commitment to collaboration as an ideal.

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COMMUNITY EDUCATION: RESTORING A "SENSE OF COMMUNITY"

Caroline A. Vargas

Introduction

Community education, as a concept, as programs, as local people helping their neighbors, is gaining support from many people who would like to restore a "sense of community" in their complex lifestyles. Modern society has provided a higher standard of living, mobility, and other valuable opportunities, but these advancements have somewhat overlooked a person's basic needs to contribute to AND benefit from a meaningful relationship with others within a community context. A modern version of "community" has come to mean impersonal relationships, loss of personal control, alienation and indifference. This version, a product of our complex, urban society, has created a yearning for a return to the Gemeinschaft type of community. Minzey and Schmitt (1978) cite the following advantages of a smaller community. The Gemeinschaft model provides the opportunity for people to develop a real "sense of community" because people interact on a more personal basis. They can share feelings of kinship, participate in community activities, and exercise informal control -- characteristics which promote a sense of identity and belongingness. However, re-instating this type of community into our modernized and technical society, presents a real challenge for those who yearn for a renewed "sense of community".

Kerensky (1972) indicates that community education attempts to respond to this challenge. Within the realm of education, modern society has created highly centralized schools, controlled by a professional bureaucracy. Local

people who would like to gain more control and share in the decision making process of "their" schools turn to community education because it offers "an alternative organizational form to decentralize and "debureaucratize" the American school " (p. 160). Even outside the realm of education, Community education can secure this control and decision making power for local people who want change. Community education attempts to mobilize the available physical and human resources; therefore, it involves coordinators, educators, representatives from local agencies, and an advisory council within the community. Together they plan and coordinate services and programs that involve citizens. Stimulating this type of involvement among "neighbors" enables the "neighbors" to renew their commitment to their community so that they can then identify and solve their common problems on a local level.

This special group of people does more than work side by side. They join together to form a small community among themselves. With common values and purpose, they strive to develop those qualities of a "good community" as defined by Sanders (1967). These people are leaders who see the "whole" community and their needs, they work together to collectively solve problems, they share a strong sense of loyalty and pride, and lastly, they encourage an exchange of resources between the local people and themselves. Because the interactions within this small circle can directly affect the quality of the larger community, I believe that the development of this inner community spirit is essential to the goal of sustaining a "sense of community" among the local citizens. Therefore, community education coordinators, educators, agency representatives and council members face a challenge: they must make sure this community spirit exists at this base level -- incorporated within their organizational structure, their leadership styles, and their group processes, so that everyone can feel that they belong to a "good community".

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I will explore this issue by offering some answers to the following questions.

1. What features of community education's organizational form help to foster a spirit of community?

2. What type of leadership, within the context of community education, will stimulate and maintain this sense of community?

3. How do staff members of community education programs promote this community spirit in their group interactions?

4. Does this "sense of community", experienced within this inner staff, result in synergistic effects for the total community?

WHAT FEATURES OF COMMUNITY EDUCATION'S ORGANIZATIONAL FORM HELP TO FOSTER A SPIRIT OF COMMUNITY?

According to Katz and Kahn (1966), all social organizations share similar properties. First of all, an organization has a purpose -- it may work to produce some type of output or it may just want to maintain the system. Secondly, it has a formal role pattern which identifies the tasks and specifies the functions of each task. Thirdly, an organization has an authority structure -- a hierarchy of the defined roles that describes the chain of command, flow of communication, and type of management. The type of rules system with its appropriate sanctions is another property. And finally, the organization develops its own ideology -- a system of norms, values and beliefs that the organization's members share.

These properties only create a framework for organizational structure; the way that this framework is used determines whether the organization is static or dynamic. Katz and Kahn (1966) describe the classical models of organization (Weber, Gulick, and Taylor) as based on the machine theory. According to this theory, an organization clearly defines the purpose, standardizes the roles, centralizes the decision making power, and rigidly follows the established rules. This type of organization limits the control

to those at the top level of the hierarchy and deals with the worker as a machine that could be controlled and directed. McGregor (1960), describes this attitude toward the worker as Theory X. This theory states that man inherently dislikes work and will avoid it whenever possible. Therefore, an organization must coerce, control, direct, and even threaten the worker with punishment so that he will work toward the established goals. Supposedly, this worker prefers to be directed because he wants to avoid responsibility, has little ambition, and wants security. According to the static organization, the worker's needs are far less important than the needs of the organization. Our complex and modern society places great emphasis on efficiency and production and tends to use this static framework that centralizes authority and controls decision making and autonomy.

At the other end of the continuum, the dynamic organization focuses on the needs of the workers in relationship to the goals of the organization. The dynamic organization is based on principles of integration such as McGregor's (1960) Theory Y. This theory places equal value on both the needs of the organization and the needs of the individual. The organization can be more productive if it adjusts its management practices according to the needs and goals of its members. Likewise, the workers can best achieve their goals by directing their efforts toward the achievement of the organization's goals. Without this integration, the organization and its production will suffer; therefore, the management is motivated to work for a more democratic authority structure; a flatter hierarchy that encourages open and direct communication, and a flexible rule system and job descriptions. One application of this theory is described by Blake and Mouton (1978) as the (9.9) grid theory. Picture a coordinate graph or grid with two axes -- one represents concern for production combined with a maximum concern for people. According to this team

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management, committed workers recognize interdependence and their common goals
which encourage trust and respect. Through participation, involvement,
commitment and problem solving, they strive for high quality and quantity.
Successful production enables the workers to experience self-fulfillment.

Since the dynamic model encourages participation, communication, and
integration between the needs of the organization and its workers, one would
expect community education to fit comfortably into this framework. Seay and
Associates (1974) cite properties of community education's organizational
structure that could possibly induce a spirit of community. First of all,
this inner staff designs programs that answer some need of the people;
these programs aim for change and introduce new procedures. Secondly, this
group clearly defines job descriptions and responsibilities of the coordinator,
the staff, the school and the agencies. Although this feature sounds more
static, it can still encourage community. The presence of boundaries enables
people to know what is expected of them; once this is spelled out, they know
what is required to do a "good" job, as defined by the program goals. Thirdly,
these programs rely on a relaxed hierarchy of authority. They involve the
staff, as well as the school, the agencies, and the citizens to be served.
Since the involved parties have equal footing, they create a flatter hierarchy
structure that encourages open and direct communication and coordination along
horizontal lines. The advisory council, which involves the local citizens who
participate in the program, enables the citizens to communicate needs and
feedback as well as share responsibility for the program goals. Another
feature, the system of rules, depends on the particular school system and
responsibilities of the school board. Although this could inflict a stifling
influence, the coordinator's liaison role between the school, community and
the board can help to foster cooperation. The last feature, an ideology,

or basic principle of community education states that "the educational activities are based upon the problems, needs, and interests of those for whom they are planned . . . . in the organizational and administrative structure there will be provisions for official involvement of the people of the community served by the community education program." (Seay/1974, p. 168) In light of this ideology, I feel that these dynamic qualities of community education's organizational form can definitely encourage the development of community within that inner circle who can deliver this attitude of commonality through its programs.

WHAT TYPE OF LEADERSHIP, WITHIN THE CONTEXT OF COMMUNITY EDUCATION,
WILL STIMULATE AND MAINTAIN THIS SENSE OF COMMUNITY?

Katz and Kahn (1966) indicate a definite need for leadership within any organization. The leaders often set the goals and plan programs, either directly or cooperatively. They organize the tasks according to time and define job descriptions. Leaders also exercise control by establishing rules and monitoring the progress of the program. They define the authority structure by their type of communication and the amount of authority they delegate to others. In addition to these basic requirements, leaders also accept responsibility for the continuation of the program. Since the programs never quite follow their original plans, leaders must be able to provide other alternatives to achieve the original goals. Leaders must also provide direction for the organization to adapt to environmental changes and internal growth patterns. Perhaps most importantly, leaders must pay special attention to compatibility between individual personalities and the specified tasks because that also affects production.

This actual leadership role, basic to any organization, depends on several variables such as those described by McGregor (1960). He mentions these four: personal characteristics of the leader, the personal characteristics

of the followers, the purpose and structure of the organization and the nature of its tasks, and the social and political situation. Situational requirements and time restraints also play important roles in determining the type of leadership required and exercises.

In accordance with these variables of leadership, different styles emerge. Clark and Stefurak (1978) mention two styles -- leader-centered and other-centered. According to the leader-centered style, the goals, direction and creativity are all derived from the leader rather than from the people. Furthermore, leaders tend to restrict any other efforts of leadership by the group. In this capacity, they try to encourage followers to work for them; therefore, they must gain follower support for their goals. This style seems easier to manage because it involves fewer people in establishing goals and emphasizes control to facilitate the achievement of the leader's goals. However, this style proves effective only as long as the leaders stay in control. Control becomes an important factor; since only the leaders can have input for change, they must be able to deal with resistance of the group and personality conflicts so that their goals are reached. This emphasis on control, characteristic of our efficient, modern society, has made many citizens feel alienated from their leaders and feel less than committed to the goals of their organizations.

Taking another perspective, other-centered leadership offers a more facilitative and democratic approach mainly because it invests leadership in followers as well as the leaders. The leader and follower roles seem interchangeable because others can assume leadership and responsibility as well as participate in decision making. These relaxed roles encourage involvement, and personal contributions to achieve the goals. This approach has its advantages. The program has a better chance of survival because it relies on a group of people rather than just the leader. The diversity of the group

contributions enables the group to set more comprehensive goals. Sharing these diverse backgrounds and opinions encourages objectivity in evaluating the subsequent changes. All together, Clark and Stefurak (1974) state that "shared leadership can exceed the sum of effects attempted by individual members under one status leader." (p. 129)

Blake and Mouton (1978) apply this concept of shared leadership within the (9.9) grid theory. Underlying the basic role of the leader, "boss" tries to create those conditions that help both the workers and himself to understand the problems and encourage them to participate and share responsibility. Therefore, the workers can exercise self control and self direction in pursuit of objectives jointly established by the TEAM.

Community education uses the framework of the leadership role to accomodate the facilitative style of leadership. Although this style invests the leadership in the other members of the group, the community education coordinator plays a significant role. His ability to integrate and coordinate the programs through subtle strategies can directly influence the effectiveness of the programs. This particular position involves many tasks but Ellis and Sperling (1973) feel that the coordinator's role as organizer is most important. He does not organize "programs" for people, but "rather, he organizes people through the medium of activities." (p. 55) One of the first moves that coordinators make is to get to know the citizens, civic leaders, and board members; therefore, their judgement and decisions will have more authority because they are recognized as an integral part of the school and the community. They then promote the citizens' interest and desire for involvement in the process of providing for their own needs and desires. Therefore, in designing an appropriate program, the community develops the idea or goal of

the program. The coordinators then direct their ideas and assist them in forming the ideas into a program. They maximize use of all available facilities, talent and resources. The community will obviously play an integral role; because coordinators encourage the community to do all the things it can do for itself. Therefore, they make decisions by consensus and determine the validity of the program. In any case, the program's conception and adaptation stays within the control of the community. The advisory council of community education provides good opportunities for shared leadership. The council provides for grass-roots participation so that the citizens themselves can assess their needs, set goals, plan programs and evaluate progress. In other words, because they assume leadership and responsibility, they can improve their community programs.

HOW DO STAFF MEMBERS OF COMMUNITY EDUCATION PROGRAMS PROMOTE THIS COMMUNITY SPIRIT IN THEIR GROUP INTERACTIONS?

Although certain group processes have been covered somewhat in the discussions on organization and leadership, this section will focus on group interaction and the development of community spirit.

Most group or team efforts in designing programs involve assessing needs, setting goals, planning programs, solving problems, and evaluating effectiveness. Lippitt and Lippitt (1978) describe similar processes exercised by "consultants". Like any planning team, consultants do a great deal of research for facts to accurately assess needs and set appropriate goals. As indicated by Blake and Mouton (1978), goals must be clearly understood, have defined tasks which are challenging yet attainable, a reasonable time limit, and standards for evaluation. In setting these goals as plans for programs, the consultants retrieve the appropriate alternatives available to solve the problem. They know the available resources, the client needs, and how to

match them, accordingly. Beyond this initial planning stage, different situations

arise in which the program staff must make decisions and solve problems. The

consultant becomes a joint problem solver with the client. Not only do

consultants help clients diagnose obstacles to organizational effectiveness,

they also suggest alternative actions; therefore, they can expand the client's

access to resources as well as their own resource network. The (9.9) grid

theory (Blake and Mouton, 1978), also ascribes to this joint team effort.

Within the group, they decide who is affected by the problem and who has the

appropriate competence to offer assistance.

During the course of the program and especially at the end, evaluation

of the program's progress plays an important role. Consultants (Lippitt and

Lippitt, 1978) do not play an evaluator's role but the role of observer.

Using a non-directive approach, they motivate the client to develop insight

and discover better methods. This role demands a special relationship:

consultants commit themselves to the client and the client must trust the

consultant's advice. Blake and Mouton (1978) have named this evaluation

process, "critique" -- a process in which two or more people share their

opinions and viewpoints about a commonly experienced event. Critique can

be applied in the planning stages of an activity to explore possible problems,

during the activity for concurrent feedback, or at the completion of the

activity to evaluate and make future plans. In any case or in all three,

critique serves as a vehicle for team learning and problem solving.

Community education uses this team approach in the advisory council.

Since its members serve in a community effort to solve the problems of the

larger community, these types of group processes may affect the council's

attempts to offer services and design community programs.

Cox (1974) defines the advisory council as "one type of group that

organizes for a voluntary effort toward solving common key community concerns and/or interests." (p. 30) The group works collectively and coordinates its efforts to achieve common goals. These goals indicate that the individuals organize the council for a specific purpose; it has direction and a defined leadership. Although their decisions may lack the "fact" of law, these decisions have significant power because the council assumes responsibility for and can effectively achieve their stated goals.

In order to achieve these goals, the advisory council uses group processes similar to those implemented by the (9.9) team or the consultants. The council needs knowledge, based on facts, in order to effectively plan for community programs. Since these programs include many interests and needs, the council depends on sources such as official documents (federal, state and local) and personal contacts with the influential leaders of the community. At this stage, the council can effectively assess community needs by using a task force. This temporary group involves more citizens for a limited commitment of time, but for unlimited input. This involvement enables more people to develop community ownership with the help of the council.

Using this information on needs and interests, the council helps to implement actual programs. The council prioritizes needs, finds resources and alternatives; and makes recommendations to policy makers and program planners. In order for the council to deal with the problem of implementing of money and the actual program, it may try to continue to discover new resources and talents or facilities and equipment to share. Councils enable citizens to assume leadership positions and can even provide them with appropriate training so that they can better understand their job and its responsibilities.

During the course of these programs the council tries to determine, through on-going evaluation, if the programs adequately satisfy the intended

needs. Proper evaluation depends on the established goals and priorities and time span allotted. These serve as good criteria to determine progress. Periodic evaluation provides the chance to re-define goals, make adjustments and find other resources. Post-evaluation provides another chance for a learning experience. The council can determine the strengths and weaknesses and use these to make better plans for future programs.

The council's purpose and the success of its programs rely heavily on its communication with the community. Its membership makes contact with citizens, and familiarizes them with the council's purpose in order that the community can feel comfortable enough to make their needs known and become involved. This involvement develops strong support for the council and makes it a successful link between programs and community.

DOES THIS "SENSE OF COMMUNITY", EXPERIENCED AMONG COMMUNITY EDUCATION STAFF, RESULT IN SYNERGISTIC EFFECTS FOR THE TOTAL COMMUNITY?

Webster (1975) defines synergy as "combined action or operation (as of muscles)" and synergism as "cooperative action of discrete agencies such that the total effect is greater than the sum of the effects taken independently." Many community educators have attributed these same characteristics to community education because both concepts present new views of arranging available resources. Kerensky (1976) sees synergy as a reaction to the analytical thinking of the Machine Age -- which emphasized reductionism and mechanism. Reductionism held that every object or system could be broken down into basic elements which could then be analyzed in-depth. Any system consisted of fragmented and distinct elements. Reductionism affected the school system as well; as a result, schools became "closed systems" which tried to operate independently of other agents within their environment.

Just as the organization began to look beyond the needs of its structure

to include consideration of the needs of the workers, reductionism gave way to expansionism. Kerensky (1976) describes expansionism as "a notion that all objects, events and experiences are parts of a larger whole." Therefore, according to this theory, one can view the school or community as more than just an aggregate sum of its parts -- each part belongs to a larger system and each part contains smaller systems within it.

Expansionism or synergy could explain the current yearning for a renewed "sense of community". People want the "closed bureaucratic systems" to open up and allow the citizens to participate so that they can contribute to and gain from the "whole" system. Citizens can use synergy to solve their community problems. The citizens come together as representatives on councils that can focus on common problems. Sharing their diverse solutions and ideas emphasizes the true interdependence of their relationships within their system. For those citizen groups who have been unable to do this on their own, community education offers the benefits of synergy. Community educators go beyond willing collaboration; they abandon "turf" boundaries of their respective agencies in order to form a true union committed to synergistic endeavors. Once they have accepted this challenge of synergism, they can bring people together to assess needs, share and develop resources. Increased involvement among community educators, agencies and citizens enables all of them to share power, influence and control over their community.

When community education incorporates synergy in its organizational structure, leadership styles and staff interactions, "community" can become more meaningful for the citizens who become involved. Community education has developed new structural arrangements that have produced synergistic effects; the efforts of the new union are greater than the sum of all their independent efforts. The flatter hierarchy provides for wider representation of diverse and individual backgrounds. This structure also encourages shared leadership;

everyone can contribute to the decision-making process because they share
authority and responsibility for their community. Since the coordinators,
educators, agency representatives and advisory council form a "community",
the inner community of staff members uses techniques of open communication,
periodic feedback, and joint problem solving all of which help them to focus
on the combined effects of their joint endeavors.

Conclusion

The inner staff of coordinators, educators, agency representatives
and council members continually strives to reach a compromise between efficient
organization and satisfaction of individual needs. Although community
education advocates participation and shared responsibility, it also needs
some organizational structure. The relaxed hierarchy does facilitate
involvement and communication. However, workers need defined goals and
guidelines so as to eliminate the "disorganizing" effect of too much autonomy
and not enough direction. Community education distributes the leadership
power so that more people can assume responsibility. However, the coordinator
role requires the mastery of many skills to use in numerous roles. Coordinators
must assume a non-directive approach yet somehow, they must effectively motivate
citizens and coordinate their efforts. Likewise, group interaction must reflect
a balance between the collective interest of the group, which stresses
comprehensiveness, and the individual interests which account for the desired
diversity.

This inner staff attempts to achieve this balance by incorporating
community into the existing structures of organization, leadership and group
processes. With the balance best suited for that community, this staff can
offer the people the chance to exercise autonomy and leadership with the
certainty of defined guidelines. Therefore, together they can share

leadership with expanded insight and they can exchange resources to solve

their problems collectively. In summary, this interaction and involvement can

motivate the coordinators, educators, agency representatives, council members

and participating citizens to renew their commitment to sustain a "sense of

community" for all.

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WHAT IS CITIZEN PARTICIPATION

Jack Ogilvie

Introduction

In American society today, the word _participation_ has several different meanings. In political terms, it refers to voting. By making choices about comsumer goods, it is exercised in an economic sense. Socially, it refers to mingling and joining with other people in some activity. In the most general sense, it denotes doing something, becoming involved in some activity which includes one or more individuals.

Educationally, for the majority of people, the extent to which they have participated has been "reduced to receiving information from experts about school programs, voting for local school board representatives (or bond issues), or being polled about their preferences" on education-related issues (Popkewitz, 1979, p. 206). For so many years, it has been built into the psychology of' the citizenry that everything would be taken care of in due time and in their best interests. As Melby pointed out in 1977, this has resulted in the growth of a bureaucracy of professionals. Professionals in education are individuals who specialize in interpreting and attempting to meet the needs and wishes of citizens. In many cases, the term _professional_ has become synonymous with the term _expert_, the latter referring to someone who "knows all the answers", and seeks little or no input from citizens.

It may be safe to speculate that, had the Korean War not occurred so soon after WW2, had the Sputnik not orbited, had the Supreme Court not released an opinion on _Brown v. Board of Education_, the deep slumber into' which the

American participatory consciousness had subsided might never have been disturbed. These events, and others which will be discussed have served to awaken the ideal of citizen-activated democracy upon which this country was founded.

The single most important event in the origination of the new participatory democracy came with the passage of the Elementary and Secondary Education Act in the 1960's. With this Act, the Federal Government legitimized the concept of parent involvement in education and education-related activities which received, in any way, monies from the U.S. Treasury (Safran, 1979). Coming close on the heels of this legislation, the courts began to hand down decisions which outlined due process, a device quickly put into use by an aroused school community which suddenly learned it had a vehicle and a set of rules which permitted hard questions to be asked. The net effect of such political and procedural freedom was, according to Alden Lind (1973), predictable:

> We have, fundamentally, a political revolution -- an exploding demand by citizens for significant involvement in an expanded political life.
>
> (p. 317)

With respect to community life and the educational services within it, this demand has "focused upon obtaining a more equitable allocation of goods, services, and knowledge" (Popkewitz, 1979, p. 205). The citizens had awakened.

WHAT IS CITIZEN PARTICIPATION?

Leon Kumove (1975) has provided a purist's description of citizen participation which has five aspects: (1) an organized activity, (2) designed for people who are likely to be affected, (3) a direct and well defined role in controlling or influencing decision-making processes, (4) interaction between citizen participants and civil servants, and (5) "a method of achieving intelligent discussion of issues, resolution of differences and/or disagreement based on rationality and principle with respect for differing opinion and

without fear or suspicion" (p. 318). Lee Green has identified five principles
of community participation: (1) ownership, (2) skill training, (3) situation
uniqueness, (4) representation, and (5) neutral party facilitation. Kaplan and
Tune (1978) have defined five levels of citizen participation (beginning with
the lowest level): (1) citizen support -- silent support, (2) citizen advisement
-- but with no decision-making, (3) citizen sharing in certain decisions,
(4) citizen sharing in all decisions, and (5) citizen control.

The definition of citizen participation is still elusive: writers
have described what it represents, how it is stratified, and what goes on when
it takes place, but it isn't quite so easy to pin down why it exists in a few
succinct words. Citizens do get involved when they are given the opportunity,
or when they are sufficiently stirred up. As Lind (1975) noted, the struggle
for survival is less of a problem today than it was in the 1940's and before.
It has been replaced by alienation. There has been less of a willingness to
mingle and share and, literally, cross-polinate one another's minds with ideas
and concerns. The result of these forces has been a developing need for a
voice in the affairs of community and of government, a need to let the profes-
sional bureaucracy hear in public forum, or at least in community assembly,
the concerns that have lost their previous vehicle of expression.

Kaplan and Warden (1978) have compared citizen participation to the
consumption of spinach:

> No one is against it in principle because it is good for you.
> And, like spinach, while we talk about the need for citizen
> involvement, few of us truly wish to partake in very large
> quantities.
>
> (p. 51)

A relevant question, then, is how do we get enough citizen participation to
satisfy our needs yet not let it over-whelm the social processes that are vital
to a community.

Connor (1974) found several advantages in citizen participation, including the view that citizens who participate "can't blame officials when something goes wrong" (p. 325). He saw participation as an antidote for feelings of alienation, futility, powerlessness, and as a means of utilizing the technical expertise of the residents of a community.

DOES EDUCATION HAVE AN ATTITUDE?

Allen Ornstein (1973) suggests that community participation may be a slogan rather than a closely worked-out concept. With respect to the schools, Popkewitz (1979) states that reforms are limited to such devices as forming parent advisory councils, organizing parent conferences, and hiring para-professionals. Education professionals and school boards continue to determine how best to involve the community (Tobias and Hagar, 1979). Professionals have often resisted citizen involvement (Decker, 1975).

The conflict thus presented is a battle between those who "want social relationships to remain as they are and those who would see them altered" (Molnar, 1979, p. 250). The public schools have "been reactors, following the pattern of community change" for many decades (Deshler and Erlich, 1972, p. 173). In this context, then, it is not that educators are opposed to partici-pation, but rather that tradition has prescribed the role of waiting until the dust settles before making a move. Fortunately, educators have been affected by the same influences that have begun to envelop the ordinary citizen.

According to Owen Kiernan, Executive Secretary of the National Association of Secondary School Principals, (cited in Decker, 1975): It's time we got the school into the community and the community into the school. (p. 11) Katchaturoff (1977) has urged that the classroom be extended to include the community. Hatton (1979) stresses that the power structure in education" must be changed to require

joint participation of school and community at every level" (p. 17). Charles
W. Beegle (1973) expanded this concern when he said:

'Our present institutions -- schools, local government, welfare
agencies, service organizations, etc. -- must become more
responsive to human needs.

(p. 18)

Deshler and Erlich (1972) saw the need for the school and the community to
"recognize each other as dynamic entities which must constantly adjust to each
other in order to make any meaningful progress" in the search for solutions to
problems affecting both of them. In education, citizen participation appears
to be a means for citizens to influence decisions, to raise questions, and to
voice their concerns (Kaplan and Tune, 1978).

That educators do not treat citizen participation as a slogan must,
obviously, be accepted in the light of the remarks of the foregoing educational
leaders. To the second statement, what could be called a limit is, instead,
a progressive step, especially if we consider that parent advisory councils
now exist where none existed before, that parent conferences are being called
and held where previously they were few and they were probably not directed
at real issues. Paraprofessional services are, if not totally new, refreshingly
revitalized in the sense that they are attempting to more fully than ever before
utilize the human resources of the community. It is, for the most part, true
that professional educators and school boards continue to express their views
on how best to involve the community. Until a community itself suggests
alternatives there is no other representative and concerned body to do it.

As was noted earlier, the community does have the legal means to exercise
its voice. Educators and school boards are facilitating and helping that voice
to be heard. That professional educators resist citizen involvement has been
shown herein to be without solid foundation. In any political climate there
will be some resistance to change, but, by their training and nature, educators

are among the most aware of the need to be current in their thinking. A statement
in point: Sanders (1967) writes:

> The school must work with other agencies of the community,
> on educational problems of mutual concern and in many cases
> (they) must take the leadership in cooperative programs.
> (p. 155)

.It is axiomatic to community education that anyone who is affected by
a program or process should have "input in(to) the planning and decision-making"
concerning that program or process (Decker, 1965, p. 13). Ernest Melby (1977)
emphasized that community education works to promote citizen involvement, that
citizen involvement is learning and reflects a feeling of being "part of the
action" (p. 43).

The educator's response to the question of whether or not he supports
citizen participation is most easily seen in the proliferation of community
schools which, as John W. Warden (1977) has noted, are "used as a base for the
creation of community unity, leadership development, needs assessment approaches,
and resource utilization" (p. 11). The school building, the grounds, the school
environment, and the people who compose the school staff -- professional,
paraprofessional, technician, support services -- provide an important resource
for promoting citizen involvement. These people ordinarily live, shop, and
travel within the community.

CAN CITIZENS FIND WAYS TO PARTICIPATE?

Seay (1974) has observed that organizations are the means by which
institutions perpetuate values. Organizations are people. Institutions are
the personifications of group values. Each of us contributes something to the
organizations to which we belong and, as a natural consequence, receive some
influence back from them in the form of beliefs and feelings that originated
beyond our immediate experiences. The majority of us have participated in

maintaining a measure of society by our enjointment with society's agencies.

Kaplan and Tune (1978) suggested that the most productive form of citizen participation occurs when professionals and citizens work together in a mutual effort. Professionals have their skills and LeTarte (1973) has identified five general skills that the typical community member is capable of brandishing: (1) defining community problems, (2) specifically establishing many of the causes of the problems, (3) determining what they would like to see accomplished, (4) establishing some plans for action to solve some of those problems, and (5) evaluating their efforts and determining whether or not they have succeeded.

Lind (1975) has identified eighteen ways to involve citizens: (1) neighborhood government, (2) community development corporations, (3) service vouchers, (4) volunteering, (5) goals programs, (6) neighborhood resource centers, (7) community boards and committees, (8) surveys, (9) public hearings, (10) ombudsmen, (11) land use simulations, (12) grievance procedures/appeals, (13) citizen evaluations, (14) public access TV, (15) information and referral services, (16) community exhibits and fairs, (17) conferencing, and (18) paraprofessionals. Warden (1977) suggested other forms of involving citizens: (1) community congress, (2) community cooperatives, (3) community leadership development workshops, (4) homeowners associations, (5) action research, (6) task force/ad hoc committees, (7) town hall meetings, (8) state-wide citizen participation committees, and (9) charettes. The term "community council" is useful to describe the broad idea of citizen committees, citizen advisory councils, and community involvement associations and boards, inasmuch as these groups are, as the literature suggests, the most prevalent of the many means of citizen participation.

Cox (1974) has defined five functions of community councils:

(1) fact-finding, (2) planning, (3) coordination and communications,
(4) activation of new resources, and (5) evaluation. Sanders (1967) describes
several additional functions: (1) developing public understanding,
(2) encouraging informal citizen participation, (3) coordinating community
activities and services, and (4) cooperative actions.

Warden (Ed., 1977) notes at least six distinct types of community
councils: (1) block club -- one representative from each block in a community,
(2) appointive body -- selected membership by a community official, (3) elective
body -- a general community election, (4) opinion leader council -- representation
by the local community leaders, (5) existing organizations -- appointment of
a sub-group to serve as the community council, and (6) open council --
membership and participation open to all persons who choose to attend the
meetings.

Clark and Shoop (1979) address the issue of representation by stating
that an ad hoc committee should decide how members are to be selected and that
it should, itself, be a cross-section of the community. They also note that
existing organizations should have representation on a community council with
the stipulation that such representatives be chosen, first from the community
and secondly as organizational representatives. Considerations of race, social
class, religion, and other factors are important but, again, Clark and Shoop
emphasize that the members should be chosen because they were citizens first
and part of a group second. Sanders (1967) put the requirements for community
council membership into three broad lists: (1) delegates or representatives
of civic, professional, educational, religious, agricultural, labor, and
business, (2) representatives of public and voluntary community service agencies,
and (3) individual members who are chosen for their interest, knowledge, and
competence in civic affairs.

LeTarte (1973) and others recommend that the potential leadership of a community should be sought and developed by means of the community councils. The effectiveness of a community council will be determined initially by the charter or responsibilities agreed upon by the organizers and by the supporting agency (Warden, 1977). The life of an organization is dependent upon the definitions of its purpose and the means by which it replaces goals reached with goals to be worked toward. It is fundamental to the structure of organizations that they exist only as long as their members feel rewarded by involvement in them. One of the members of a community council in the film A Sense of Community (Eisner, 1976) described the effect of participation on a fairly representative board: "You see them for what they are and they see you for what you are."

HOW CAN SCHOOLS HELP CITIZEN PARTICIPATION?

Howard Y. McClusky (cited in Seay, 1974) described the function of the school:

> The school may well be the most important single agency in society to improve the community, but the primary function of the school should be that of helping the community to help itself.
>
> (p. 25)

As Sanders noted in 1967, there has been a definite trend in recent years to develop a school which grows out of and serves the life of the community. The concept of the community school holds that very idea: that the life of the community can develop socially, recreationally, culturally, and certainly educationally, within the broad boundaries of the community school.

As we mentioned earlier, there is some disorganization within communities because life is becoming more complex and is doing it at an increasing rate (Nix, 1977). Neighborhoods need internal organization if communication and citizens' involvement is to be effective (Decker, 1975). The potential

conflicts that can result from competing organizations within a community can
be reduced by the identification of goals desirable by those competing, goals
which are impossible to realize without cooperation (Lind, 1975). Resources
invariably exist within the community for resolving these problems and conflicts.

When community members believe that they have the opportunity to give
valuable contributions, to make significant impact on the decisions that affect
them, their attitude toward the sponsors of those opportunities becomes very
positive, very favorable according to Decker (1975). He describes further
how community educators facilitate the interaction process of identifying needs,
providing assistance in finding the needed resources, and helping people
decide what is important to their communities and, ultimately, to them. The
two process components of community education, as detailed by Minzey (1977),
are community services delivery and coordination, and community involvement.
Both of these are interconnected in the program of assisting community members
to participate effectively. The community education concept of citizen
participation requires professional and community member interaction and such
interaction, when it takes place, can be expected to improve educational
opportunity (Hatton, 1979).

Education provides a vehicle for citizens to participate by focusing
on the problems, needs, and interests of the community (Seay, 1978). From
the perspective of the community member looking at the educational services
programs, Davis (cited in Havighurst, 1979) identifies six areas of interest:
(1) school goals and objectives, (2) personnel, (3) budget, (4) school
curriculum, (5) school facilities, and (6) school-community relations. From
the perspective of the educator looking at the community, Havighurst (1979)
notes three areas of possible concern to the citizenry: (1) budget,
(2) personnel, and (3) curriculum. Both educator and citizen are in agreement

on at least three areas of interest.

Community education relies upon the use and practice of democratic methods (Decker, 1975). That these methods are taught in the schools and practiced in the community serves to suggest that a natural bond exists between them, and that community education is a catalyst bringing forth the best of each of them. As Kaplan and Warden (1978) have pointed out, increased community involvement in schools and other agencies can be expected to develop. As schools begin to help communities more directly by providing the skills and leadership in organizational development and planning, and as the citizens, themselves, accept their roles and learn how to participate successfully, it can be expected that an increasing number of educational matters will be managed by the community (Deshler and Erlich, 1972). Schools and educators will still be providing the leadership, but their main concerns will be moving toward more complex issues than at first.

The idea of using the whole community as a school has been suggested by many educators and it is becoming a reality. Mario Fantini (1978) says that alternative schools without walls have already appeared. Educators will have opportunities to draw still further upon the skill resources of the community. One school district already uses non-school sites and non-professional educators to handle and teach credit programs under the supervision of profes- sional administrators (Meredith, 1979). In many other communities, the people, are being brought into the schools with low-cost or no-cost programs which serve stated areas of community interest (Schreiber, 1977).

Conclusion

The purpose has not been to fully and specifically define the concept of citizen participation; our purpose has been motivation. The intent was to

present ideas of leaders in the field regarding citizen participation in education. There are still some unanswered questions, some unexplored territory in the field of citizen participation which the reader may find challenging. These include:

(1) Is it possible to have too much citizen participation?

(2) Does the school really have the ability to affect everything that happens in a community?

(3) By defining avenues of citizen participation, have we, as initial leaders of the community, limited the possible directions that could be taken?

(4) Are we practicing democratic methods when we provide direction and organizational leadership?

(5) Would citizen participation evolve, given the impetus of the laws and the courts, without educational guidance?

(6) Would such evolution affect educational growth?

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DO COMMUNITY/SCHOOL CENTERS MAKE SENSE?

Joseph Ringers, Jr.

The title of this paper was selected to convey two messages:

●First, the concept of "community" may be aided by the existence of
of a community/school center which allows for the basic social needs
of a neighborhood to be realized; and,

●Secondly, combining human service programs with schools may provide
opportunities for program improvement and resource sharing.

Development of Community/School Centers

The school has been a beacon in American communities since our country
was formed. Early schoolhouses served many community purposes other than
education even when they were "only" one-room schoolhouses. They served as
the community meeting place, the courtroom for the circuit-riding judge, and
the rallying point for other community ventures, such as bandage rolling for
the Red Cross, baby-care clinics, emergency shelters, and so forth. As school-
houses grew larger, "the principle that a school plant should be planned and
used both for the regular educational program and for various community needs
(has) received wide acceptance."[1] Some of the uses which they identified from
studies, such as "canning, curing, and freezing of food and meat," might be
well to consider today!

In former years, the school was one of several institutions which
provided a "sense of community" -- others included churches, stores, and

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[1]National Council on Schoolhouse Construction, Guide for Planning
School Plants (Nashville, Tennessee: NCSC, 1953), p. 11.

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families. There was a closeness in the activities of each of them which made deep impressions on persons' lives. Schools were the place in which persons spent their formative years; school experiences were recalled with fond memories; school loyalties were enduring for both the student and the family which built up loyalties through participation in school activities such as the P.T.A. School lands were used heavily for play and gathering. It was not surprising that adult classes were formed to meet inside the buildings so that the school became more of a "social center" as envisioned by John Dewey who believed the "end of education... .was not merely knowledge and power, but social efficiency."[2] The family unit was large; there was an extended family; and family members were less mobile than today so that there was a stronger feeling of belonging.

After several wars and other social changes, and great advances in technology during the first half of the the twentieth century, people became more mobile; youth attended more than one school and were less likely to develop school loyalties. Families and other social institutions suffered from this new mobility, and the new behaviors. Families became smaller because of new attitudes towards "the pill", abortions and family size. Life styles and attitudes emphasizing new freedom from responsibility were accompanied by challenges to existing mores and institutions. With these jolts to our culture, we have begun to have a "growing sense of isolation in society . . .traditional primary relationships of men have become functionally irrelevant to our state and economy."[3] One author characterized it in a book title as "The Pursuit of Loneliness: American Culture at a Breaking Point."[4]

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[2]Raymond Schuessler, "He Taught by Acts -- Not Facts," National Retired Teachers Association Journal, March/April, 1979, p. 54.

[3]Robert Nisbet, Community and Power (New York: A Glaxy Book, 1962), p. 49.

[4]Philip Slater, The Pursuit of Loneliness: American Culture at a Breaking Point (Boston: Beacon Press, 1970).

<u>What is this sense of community we are seeking to achieve?</u>

In recent years we have seen evidence of work to redevelop a "sense of community." Community educators have begun to talk about going from "program to process" to permit people to become involved in the solution of social problems.[5] A Harris survey disclosed that "the percentage of people who 'feel left out of things' going on around them has risen from 9% to 29% since 1966."[6] Communities are building new structures or reprogramming older ones as "community centers" or places where people may go for necessary services or merely a place to satisfy those basic needs described by Slater:

> Basic human desires of community, engagement and dependence (which are) frustrated in the American cultural experience:
>
> 1. Desire for community - the wish to live in trust and fraternal cooperation with one's fellows in a total and visible collective entity.
>
> 2. Desire to engagement - the wish to come directly to grips with social and interpersonal problems and to confront on equal terms an environment which is not composed of ego extensions.
>
> 3. Desire for dependence - the wish to share responsibility for the control of one's impulses and the direction of one's life.[7]

The term "community" is difficult to define since it means many things to many people. The basic desires listed by Slater would lead us to believe that it may be defined as the need to associate with others which, of course, needs a place for the association to take place. While others may define "community" in terms of geography or governmental subdivisions, Hayward and Mowat expand those elements to include others.

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[5]V.M. Kerensky, "Correcting Some Misconceptions About Community Education," <u>Phi Delta Kappan</u>, 1972, <u>54</u>(3), p. 158.

[6]Alden Lind, "The Future of Citizen Involvement," <u>The Futurist</u>, December, 1975, p. 316.

[7]Slater, p. 5.

The community can be seen as a broad grouping of people, located within somewhat defined boundaries and related to each other by social, economic and civic activities which produce a cohesiveness sufficient to develop a history and an identity.[8]

Others provide even more nebulous definitions. For example, Cunningham reported that there is no agreement about what is a community, and concluded it may be a "phantasm."[9] It would seem that one working to develop or to reestablish a "sense of community" has a rather broad license to arrange human interactions in different ways in order to achieve this, but we are left with one essential item: a place for this interaction, which brings us to the next question.

Does a community/school center contribute to a sense of community?

For many years, educators and innovators have recognized that the schoolhouse is the most valuable and important public building in most communities; they have described opportunities for greater use of these facilities.

Elsie Clapp (1939) defined the community school as "a used place, a place used freely and informally for all the needs of living and learning. It is, in effect, the place where learning and living converge.'[10]

Harold B. Gores, a former school superintendent and later President of the Educational Facilities Laboratories, Inc., an organization dedicated to innovation, stated that the schoolhouse of the future will have even greater

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[8]Beresford Hayward and Susanne Mowat, "School and Community: Achieving Closer Links," New Orientations for Educational Policy, reprinted from the OECD Observer, 84, Nov/Dec, 1976, p. 18.

[9]Luvern L. Cunningham, "Community Power: Implications for Education," The Politics of Education in the Local Community, Robert S. Cahill and Stephen P. Hencly, eds. (Danville, Illinois: The Interstate Printers and Publishers, Inc., 1964), p. 37.

[10]Jack Minzey and Donna Schmitt, "Community Education," Journal of Alternative Human Services, 1978, 4(1), p. 9.

importance in the community.

> ...gradually the single purpose schoolhouse will yield to
> the need for aggregating all the social service delivery
> systems. The facility itself will serve people, and not
> just children. (To paraphrase G.B. Shaw, "What a shame to
> waste the schoolhouse on the young.')[11]

One might envision conflict between participating agencies which would

co-locate in a center, and that this conflict would signal an effort to compete

turf or for clients. Neither community educators nor social service providers

should adopt this attitude since it is not part of the center concept.

> Community education strives to mobilize the vast array
> of human and physical resources that are available in each
> community but often work in an independent, self-serving
> manner. It calls for all agencies to work together for
> the common benefit of all individuals and the community.[12]

Neighborhood centers for service delivery and social action which are organized

by social service agencies, and not necessarily located in schools may provide

space for other service providers since their intent is to assist neighborhood

improvement and strengthen family relationships along with the growth and

development of the individual by providing "a place where people of all ages

can meet each other as neighbors to share ideas and companionship, as well as to

discover methods of solving their problems via the democratic frame of reference."[13]

Basic to each of these concepts is the intent to provide a place where com-

munity associations and interactions for the improvement of the social condition

may take place.

In 1975 and 1977, the Organization for Economic Co-operation and

Development organized a series of studies on the co-ordination of school and

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[11]Harold B. Gores, "Community Education Schoolhouse of the Future," _Leisure Today_, April, 1974, p. 22.

[12]Kerensky, p. 160.

[13]Pam Rogers, "Neighborhood Centers: Service Delivery and Social Action," _Journal of Alternative Human Services_, 1978, 4(1), p. 18.

community facilities. They conducted a number of case studies, and the results
were analyzed in consultation with a number of experts. Among their conclusions
was the finding that people around the world perceive the need for community/
school centers to be the focus for rekindling the sense of community.

> The public insists, and will do so even more in the future,
> that the places where people live develop into harmonius
> and balanced environments in which functions are no longer
> rigidly separated and where possibilities of communication
> are increased. Community facilities should conduce more
> effectively than is the case today to improving the quality
> of life. They should, therefore, through their location
> and form fit into the environment in such a way as to
> contribute more effectively to social communication and the
> 'animation' of urban life. This applies particularly to
> the school, which plays, as it does, such an important
> role in the life of the community.[14]

Writing on ways to generate confidence in government and other
institutions, Lind concluded that "we have, fundamentally, a political
revolution -- an exploding demand by citizens for significant involvement in
an expanded political life."[15] He describes a variety of ways to involve
citizens, including "neighborhood resource centers" an idea he developed
initially in 1972.

> ...the resource center would be a perpetual hub for both
> disseminating and soliciting information and knowledge
> through the active participation of citizens at the
> neighborhood level.[16]

An earlier work by this author conceived of the community/school as a
place in which an individual could make a meaningful contribution to the solution

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[14]OECD, Co-ordination of School and Community Facilities, Implications
for Policies (Paris, France: OECD, 1978), p. 10.

[15]Lind, p. 317.

[16]Lind, p. 318.

of the social problems in the community, and a place in which the individual could gain a sense of importance to one'sself and to the community with which that person idenfities.

> One way in which sense of community can be fostered is by reducing everyone's sense of being a nonentity in mammouth, bureaucratic social structures. Interagency combinations of service result, in the opportunity and the ability to develop smaller service units which can operate closer to their clients. Proximity of and intimacy of service encourage community participation in the processes of establishing and maintaining the units and offer greater promise of client-responsive standards of service.[17]

On the assumption that a place for collective action and opportunities for social engagement is necessary, or at least helpful, to strengthen a "sense of community," we must face another question.

Can human service agencies and schools co-locate?

Sharing takes sacrifice; it requires adjustments. The creation of something which does not evolve naturally or come about by ordinary processes may be called creative; and, we have a tendency to view the new arrangement with some suspicion. It takes a special set of circumstances for change to take place; change also requires leadership. Despite all these statements, change does take place; sometimes through creative leadership, and other times when problems are seen as opportunities. A series of booklets published by Educational Facilities Laboratories identified 70 community/school centers throughout the United States and were addressed to:

1. A Concerned Citizen's Guide

2. Planning Community School Centers

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[17]Joseph Ringers, Jr., Community/Schools and Interagency Programs (Midland, Michigan: Pendell Publishing Company, 1976), p. 23.

3. Managing Community School Centers

4. Facility Issues

5. Using Surplus School Space, and,

6. A Resource Book on Community School Centers[18]

In. addition, international experiences have been reported by several sources.[19] All illustrate that "it can be done" but it is interesting to note the variations in the way in which it was done. Just a few are reviewed here.

In 1971, Pontiac, Michigan opened the Dana P. Whitmer Human Resources Center two years after schoolhouses were bombed in resistance to desegregation, and the Center was an attempt to remedy this.

> The center is a frequently cited example of community
> education's potential. For those who use it or help run
> it -- often the same people -- it is a beacon of hope...[20]

[18]Educational Facilities Laboratories, Community School Centers series, 1978.

[19]Stevan Bezdanov, A Community School in Yugoslavia (Paris: United Nations Educational Scientific and Cultural Organization, 1973).

Bulletins 1 through 5, Community Centers Project Angle Park (Thebarton Educational Department of South Australia, 1975).

Community Schools (Ottawa, Canada: Canadian Teachers Federation, 1972).

Managing Facilities for Cultural Democracy, Council for Cultural Co-operation, Council of Europe (Strasbourg, Germany, 1973).

Pedro T. Orata, Self-help Barrio High Schools (Singapore: Eastern Universities Press, 1972).

Organization for Economic Cooperation and Development, Co-ordination of School and Community Facilities, Implications for Policies (Paris, France: OECD, 1978).

[20]Evan Jenkins, "Community Life: Schools Become the Hosts for Public Services," New York Times, December 23, 1978.

The Center brings many social services together at one location in order to encourage interagency programming and to re-kindle a "sense of community" when resistance to desegregation had disrupted the community.

In the mid 1960s, Petro T. Orata retired as an educator, and became very concerned for those for whom schooling was not available in his home, the Phillipines. In order to help, "the barrio people -- the parents and the students -- . . .re-establish or regain their lost attitude and habits of self-respect and self-reliance . . ." the self-help barrio high schools were established.[21]

> . . .it made use of the available elementary school
> building. The buildings were used before and after
> the usual school hours or during hours when the rooms
> were free. The basic teaching was done by high school
> teachers from elsewhere on a spare-time basis, by
> elementary school teachers with special training or
> interests or by members of the community with
> appropriate skills.[22]

Dr. Orata's approach was to involve the people (children and adults) in helping make decisions, formulate plans, carry them out, and assess their own performance in extending education from the elementary schools to include the high school programs. Within five years, the concept was so widely recognized as to cause the Sixth Congress of the Phillipines to adopt "An Act to Institute A Charter for Barrio High Schools" and by 1972 more than 250,000 persons were enabled to attend the 1670 barrio high schools, and all of this was accomplished at no extra cost to the government.

The Third World countries are not concerned with the prevention of the disintegration of society as are the highly developed countries, but

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[21]Pedro T. Orata, Self-help Barrio High Schools (Singapore: Eastern Universities Press, 1972), p. 24.

[22]Ly Chanh Duc in the Foreword to Orata, p. vii.

"the problem is largely one of knitting society together . . .The role of the school is thus to create a national awareness . . .without however destroying community life . . ."[23] School children must carry their lessons home and impart the knowledge to their parents.

In France, special purpose facilities are built to serve multi-age groups as a technique of social engineering to encourage intergenerational experiences. Scandinavian countries integrate educational programs into shopping centers along with medical, recreational and other social services. Each has its own concept of where and how that sense of community must be built. This brings us to the last question. If there is no solid answer to what is a "sense of community;" in fact, if our definition for "community" is also soft; if the co-location of schools with other human service agencies has been demonstrated in some, but not many places; but, if we are convinced that there are good reasons why the concept has value for our community, and we can see real gains to be made from this new arrangement, what prime ingredients must our proposal recognize in order to be established on firm grounds?

What are some key elements to monitor in community/school centers?

There are no hard and fast answers to this question either. Each project is a distinct mix of ingredients which varies according to the participants, the locality, the environment (legal and other conditions), and the time in which it is developed. A number of excellent references are available as checkpoints, but none are recommended as recipe books.[24]

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[23]Guido Buccara, "The Third World," unpublished notes from Union of International Architects seminar in Greece on "Integration of Educational and Community Facilities," 1976, p. 31.

[24]Educational Facilities Laboratories, Community School Centers series, 1978. A more detailed "how to" planning assistance kit is under preparation and should be available late in 1979.

There are some key elements, however, and this paper will close with a series of questions which one may use to gain a sense of value about a center.

Success Factors:

1. When and under what circumstances was the concept adopted?

2. Have there been any periods of uncertainty over the premise under which it was conceived; how were they resolved?

3. What kinds of problems have arisen and how were they dealt with?

4. What makes some centers (or programs) more successful than others?

5. What is the most important element which is considered to have contributed to the perceived success of the center?

6. What is perceived as the greatest single threat to the center or project?

7. What combination of elements seem to have led to success in space-sharing and program coordination?

Planning and Programming Factors:

8. What roles do the immediate neighborhood and program patrons play in planning and programming?

9. What motivation devices are used to encourage community participation?

10. How effective is community participation perceived?

11. Is community influence applied in ways other than through the formalized plan?

[24A]Joseph Ringers, Jr., _Creating Interagency Projects_ (Charlottesville, Virginia: Community Collaborators, 1977).

[24B]Larry Malloy, _Community/Schools: Sharing the Space and the Action_ (New York: E.F.L., 1973)..

[24C]Educational Facilities Laboratories, _Surplus School Space: Options and Opportunities_ (New York: E.F.L., 1976).

12. What techniques are used to strengthen programs?

13. What is the mechanism for developing new programs, and for involving additional agencies?

Management Factors:

14. How are the facilities managed; how are costs shared?

15. Are there different management forms in different community centers; why?

16. Has the management form changed since the program began; why?

17. What roles do the several agencies and patron groups play in the management of the facilities?

18. What is done to keep certain patron groups from dominating and shutting out other patron groups?

Impact Factors:

19. What impact has the center had on the community-at-large, and on the immediate neighborhood?

    (Vandalism, crime, social conditions, K-12 educational programs, property values, health and well-being of the people, business community, community improvements.)

Participating Agency Relationship Factors:

20. Is there agency rivalry; how is it dealt with?

21. Have some agencies pulled out of the programs and/or center; why? How was that void filled?

22. What is the extent of co-programming; is it ad hoc or formal?

23. How are new agencies introduced into the center?

24. What problems have arisen; how were they resolved?

Evaluation Factors:

25. How are the centers evaluated? By whom? How often? How are the results used?

26. Has the center program altered the relationships of the governing boards (school boards, city council, park authority, etc.)?

27. Has the center been a political issue? How?

28. What do you see as the next level to achieve?

29. How have the school programs (K-12) been affected by the center or its programs?

30. If it were possible to start over, what would you like to see done differently?

A POSITION PAPER ON CHURCH INVOLVEMENT WITH COMMUNITY EDUCATION

Neal Bradley

Background

As a Christian and having a strong desire to use the tenets of my faith in the helping of others, I am intrigued with community education. Many aspects of the community education concept, as will be discussed in the following paper, are in line with the Christian commandments of helping others.

Church involvement seems to fit so naturally with community education, yet little is written about the subject. Problems exist, both with community educators and their perceptions of it and with the churches themselves. This paper will deal with the subject of the role of the churches in community education and four aspects associated with it:

1. The Christian rationale for it.

2. Why it is important to collaborate.

3. The problems associated with its involvement.

4. The roles churches can play.

Community education as a concept is hard to define. It has many components because it involves people from many different perspectives. This, depending on who is doing the defining, can cause different aspects to be stressed.

Michael Kaplan and John Warden from their book Community Education Perspectives (1978) see community education as:

1. a community involving process;

2. an education involving process;

3. the use of all institutional resources;

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4. the use of <u>all</u> community resources;

5. community school oriented; and

6. community oriented.

Van Vorhees (1972) sees community education as the community involving process through which <u>an individual's needs</u> are identified and met, regardless of the area of concern, or the <u>organization providing the program</u>.

Jack Minzey (Kaplan and Warden, 1978) looks at community education as having the following components:

1. an education program for school age children,

2. the use of community facilities,

3. additional programs for school age children and youth,

4. programs for adults,

5. the delivery of and coordination of community involvement, and

6. community involvement.

He further states that real community education is a product of time and development of these components.

Kaplan (1975) depicts the community education thrust as including:

1. programs for all age groups,

2. increased school and community relations,

3. integrating community education with K-12 curriculum,

4. use of facilities,

5. coordination with other agencies, and

6. community involvement

The school is the primary vehicle through which all these components afe implemented.

Ken Gehret (1974) quotes Dr. Larry Decker, Director of the Mid-Atlantic Center for Community Education at the University of Virginia:

> School is the most appropriate delivery system. It
> is in a unique position to serve as catalyst. It has
> most resources and greater potential because it reaches
> more people.

Yet he continues by mentioning that the schools can't do it alone. All

agencies must band together to solve personal and social problems.

Common to all these perspectives are many aspects churches can tie

into. Basically community education involves:

1. citing the needs of a community,

2. discovering the resources in the community, and

3. using those resources to meet the needs.

Other common aspects include:

1. the use of all institutional and community resources,

2. the use of available facilities,

3. community involvement, and

4. programs for all age groups.

Indeed every community has a school but in most cases, all communities

have at least one church, most have many. These institutions have plenty of

space that is usually unused a great deal of the time. They are comprised

of bodies of believers that should be involved with and concerned about the

needs of the community. And as a group, they sponsor or can sponsor programs

to meet the needs of the community.

WHAT IS THE CHRISTIAN RATIONALE FOR INVOLVEMENT?

In the previous section church involvement was looked at from a community

education standpoint. In this section it shall be examined from a Christian

perspective.

Donald McGavran in his article Support the Church for the Good of Society

(1978) talks about how churches have been involved in helping meet social and

community needs for a long time. He cites examples such as the early schools and colleges on the American frontier, McGavran also describes how churches made education available to free slaves since 1865. Also, through minority congregations, churches have been vehicles through which thoughts, views, and actions have been expressed.

McGavran argues that where a mission oriented church exists, society has been improved. Because of an active church, Eskimos have stopped killing their aged parents, and in Ziare warring has stopped between neighborhood tribes. In the article he remarks "...that the most potent instrument for social advance the world has seen has had God as a standard....Every great awakening of the church has been followed by a great social advance." He also cites the example of the great Weslyan revival which solidified church commitments toward great reforms such as labor legislation designed to improve conditions for the worker.

Charles Colson, in his article <u>Religion Up and Morality Down</u> (1978), states that personal holiness without social holiness is disobedience to Christ's second commandment. He feels that Christians and other groups in society are influenced to be God's instruments. Colson is concerned that man's institutions (i.e. prisons, governments) are incapable of genuine compassion and cannot change human hearts, except possibly to further harden them. Backing up his feelings, he cites a quote from Jacques Ellul:

> Governments of the world are creating monolithic technologies
> that are all controlling impersonal goliaths, computer like
> monsters that will devour our identities and personal
> responsibilities. Real problems can't be solved by political
> means, instead need the conversion of the citizen on a much
> deeper level of life itself.

To be of help, Colson adds it is essential to have individual involvement and total commitment, thus meeting society's whole spectrum of needs. Believers must genuinely share the pain, and live the gospel.

In a <u>Christianity Today</u> interview, Alfred Whittaker, President and Founder of Institute for International Developments Corporation, talks about how hard it is to say, "God loves you" to a starving man.

He points out that Christ, besides preaching, met physical and spiritual needs. By living with the poor, and working to change their mentality and output, he lived the gospel.

Reverend Jesse Jackson in another <u>Christianity Today</u> interview, shared his views on church involvement:

> My religion compels me to be concerned about economics
> and international affairs. I would be violating the
> tenets of my faith if I weren't involved in helping in
> housing, urban development, HEW, war and peace. How
> can you be a messenger for the creator without a concern
> for the creation, for our creatures?

The command of church involvement comes from Christ himself. It is simply put in John 21:15: "Tend My Lambs".

As mentioned already, Jesus not only preached and forgave sin, but he healed physical and mental diseases, and had compassion for the suffering.

In Luke 4:18; 19 one explanation is shared:

> "The spirit of the lord is upon me, because he annointed
> me to preach the gospel to the poor, he has sent me to
> proclaim <u>release</u> to the captives and <u>recovery of the
> sight</u> to the blind, to <u>set free those who are down
> trodden</u>, to proclaim the favorable year of the lord." (N.A.S.)

The bible reveals some important instructions to John 13:34;35:

> "A new commandment I give to you that love one another
> even as I have loved you, that you also love one another."
>
> (New American Standard (N.A.S.)

And he sets forth the great commission in Matthew 28:19-20:

> "Go therefore and make disciples of all nations, baptizing
> in the name of the father, son, and holy spirit and <u>teaching</u>
> them to observe all that I commanded you." (N.A.S.)

What can be drawn from these Christian perspectives is that preaching is just one aspect of a church's ministry. In line with the community education concept of meeting needs, Christians must practice what they preach, by being actively concerned about human need and suffering. Churches must, as Christ commanded, aid in teaching people how to create, and participate in a caring society.

WHY IS IT IMPORTANT TO COLLABORATE?

A basic element of the community education concept is the emphasis placed on interagency collaboration and cooperation. As mentioned earlier, schools just can't do it alone. They need the help of many agencies and groups if problems are to be solved. Such cooperation is beneficial for many reasons. Kaplan and Warden (1978) cite that cooperation:

1. helps reduce duplication of services,

2. urges that resources will be used more efficiently,

3. can result in tax dollars being spent more wisely,

4. encourages agency staffs to work more harmoniously,

5. stresses better patterns of communication between the agencies.

Marvin Weiss (in Kaplan and Warden, 1978) states that cooperation brings about:

1. better services,

2. less duplication of effort,

3. expanded use of facilities,

4. better use of tax dollars,

5. improved instruction, and

6. expanded programs.

Another dimension of cooperation is "synergistics". R. Buckminister Fuller coined the term and defines it as follows:

> Synergy means behavior of whole systems unpredicted by the behavior of their parts taken separately.
>
> Synergy means behavior of integral aggregate whole system unpredicted by behaviors of any of their components or subassemblies of their components taken separately from the whole.   (Kerensky 1976).

Simply put, it means that the sum is greater than its parts. When viewing programs in this way, one looks for the Gestalt, all events and experiences that are parts of something larger. Once attempted, dependence on the inter-relating parts becomes crucial.

All of this has implications for church involvement. With the realization that school problems are closely related to problems at home and/or the community, churches can provide another perspective in the solution of these problems.

Cooperating will definitely help reduce the duplication of programs. In investigating social ministries, so many churches have similar projects such as ministry to the poor and elderly. By coming together and collaborating instead of each church spending its mission dollars on the same programs, churches can branch out and start new programs. As a result, funds are more fully used and the community is served in a better, more varied way.

WHAT PROBLEMS ARE ASSOCIATED WITH THE CHURCHES INVOLVEMENT?

While church involvement seems appropriate and necessary for community education, there are a few problems. One major one is the evangelism issue. Because people feel churches are involved to "preach", they don't want churches to be involved or tend to shy away from any programs they might sponsor.

One example of some of these feelings was evident in a discussion with a community education coordinator in Virginia. In talking with him, he indicated

that he did not want too many ministers to participate. Concerned about the church and state issue, he felt that too much participation would bring about too much "Christian" emphasis.

In another example, the reformed Church of the Latter Day Saints has put together a program and is having trouble getting participants. Because it is church sponsored, people are shying away, probably because they think the church is trying to sell religion. These fears and concerns, in most cases, are unwarranted. Being involved in social welfare for evangelistic sake is not the motive of most churches. As mentioned earlier, preaching is just one part of the church's ministry. In his article Evangelism or Social Justice, Eliminating the Options, Siden (1976) deals with this issue. He discusses the importance of "Giving cups of cold water." He shares (as mentioned earlier) that Christ's ministry had three main parts: preaching, teaching, and healing (helping the suffering). While social justice is equal and an important part of evangelism, it is a distinct part of Christ's mission,

"for the relief of those suffering from social injustice for the sake of greater social justice for saved as well as unsaved."

Church involvement in helping meet needs of a community is done for the welfare of that community and is done without strings attached. Some may have ulterior motives, but most do not.

Another area of concern about church involvement focuses on the conflicts of interagency cooperation. Many articles have been written on this issue. One, Interagency Collaboration, The Keystone to Community Education by George Eyster (1975) lists many blockages that are applicable. They include:

1. passive resistance from community - For churches this is caused by the misunderstanding of its goals;

2. organizational structure - Churches, depending on the denomination, have their own set up. Some are independent, others have flexible national organizations, while some have very strict structures;

3. communities resist special programs for special populations;

4. lack of awareness of community problems; and

5. territorialism - Agencies don't want to give up their domain or turf.

A third major problem lies with the churches themselves. It is sad to admit, but many do not practice what they preach. For a group that is supposed to love one another, many fall short of the glory of God. There can be infighting among specific congregations and hostility between denominations because groups may not see eye to eye on their view of God.

Christians at times can be their own worst enemy. Concern over minor matters, such as a greater concern for the carpets of the building, can hinder their mission's view.

In the many articles about the problems hindering cooperation, the consensus on solutions seem to emphasize:

1. strong leadership,

2. understanding of the goals and the positions, of the agencies involved,

3. making a commitment to work together,

4. working through constructive organized planning, and

5. placing the greater emphasis on helping the community.

By emphasizing these objectives, barriers can be broken on all sides and results can be achieved.

WHAT ROLE CAN CHURCHES PLAY?

One of the most valuable contributions that churches can make to community education is to provide available space during the daytime hours. Unlike school buildings, churches have space in their buildings that usually

is not used during the day. For the community education coordinator looking for facilities for day programs and activities, this can be very handy.

Another contribution is that of financial resources. Churches set aside many dollars for missions and social needs programs. Being part of a community education program, they can help provide the necessary resources for specific community programs.

Church space can be used in a variety of ways:

1. places where handicapped, senior citizens, and lonely can meet,

2. day care centers,

3. counseling centers,

4. space and/or offices for other helping agencies,

5. gyms for recreation,

6. medical clincs in poor areas,

7. community shelters/disaster relief centers,

8. place for youth to meet, and

9. alcohol and drug treatment centers.

And the programs churches offer and can offer are numerous:

1. friends of the elderly,

2. meals on wheels,

3. help the poor with necessary items,

4. disaster relief,

5. provide food, clothes, medical supplies,

6. provide volunteers for schools,

7. provide marital counseling,

8. drug/alcohol awareness counseling

9. teaching family planning/parenting seminars,

10. provide remedial teaching programs,

11. teach values clarification,

12. offer vocational/career counseling, and

13. provide biblical teaching.

The above is just the beginning of what churches can do and are doing. All over the country churches are responding to the call and helping the community in some interesting ways. For example, a church in Washington, D.C. sponsors two housing cooperatives for the poor.

A group of Christian businessmen, known as the Institute for International Development, help alleviate problems of poverty in foreign countries by creating jobs and raising income. They encourage U.S. business enterprises to get involved and agree to train people so they can run the business themselves. While this is done overseas, it can easily be a program enacted in the United States.

Dr. Noel Taylor, Mayor of Roanoke, Virginia and Pastor of High Street Baptist Church, and a dedicated community educator, hopes one day that his church will have an educational center adjacent to their present building. He actively pursues this goal. Keeping in mind the teaching part of the great commission, and with no evangelistic strings attached, he would like to have a center where all sorts of remedial and educational subjects can be taught, so all members of the community can improve themselves.

Summary

The preceeding discussion report has dealt with church involvement. Hopefully one can see the importance of its involvement. From the community education standpoint, there is a need in local communities to develop meaningful programs to address growing feelings of isolation, apathy, and distrust (Decker 1976). To do this, all must work together for self-improvement and a place where people gather to learn to enjoy themselves and be involved in community problem solving efforts (Decker 1976). This includes the involvement

of the churches.

From the Christian standpoint, it is important to be missions-oriented. In addition to preaching, Jesus had concern for the welfare of others. As he commanded the disciples in John 21:15: "Tend My Lambs", today's churches must do likewise.

Problems exist to be sure. Church involvement is hindered by the public's concern about the evangelistic nature of the church, problems concerning cooperation between groups, and internal conflicts and squabbles within churches themselves. But it is time to set aside these problems. People are suffering and communities need help.

Churches can and should play a major role. They have available space, financial resources, and concerned members with a wide range of talents and resources. If both secular community education groups and Christian churches are to practice what they preach, the time is right to set aside the differences and work together so programs are not duplicated, maximum use is made of the available resources, and communities are helped to the best extent possible. In doing this, community education can truly be people helping people.

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LIFELONG LEARNING:
IMPLICATIONS FOR MENTALLY RETARTED ADULTS

Wendy Weinberg

Introduction

Lifelong learning in this country, as defined and defended
in the literature, and as supported by current federal legislation, is
clearly an idea whose time has come or as cited by Assistant Secretary
for Education, Health and Welfare, Mary F. Berry, (1977), "the wave
of the future." The H.E.W. Lifelong Learning Project according to
Christofel (1978), defines lifelong learning as a "term which refers
to the process by which individuals continue to develop their knowledge,
skills and interests throughout their lifetimes." Dobbs (1977) suggests
that the importance of this concept at this time relates first, to the
fast paced changes in our society and the need to assist people in
keeping up with these changes, and secondly, the increased amount of
leisure time Americans have and the need to use it creatively and
productively. And finally, at this time of great concern for our nation's
resources, lifelong learning purports to maximize our country's greatest
natural resource -- people -- who together can provide experiences.to
assist each citizen in realizing his or her full potential by participating
in and contributing fully to society. Writing for the Kellogg Foundation,
a supporter of lifelong learning, Lake (1978) notes that specific learning
needs of people occur at different stages of human existence and suggests
an institutional vehicle for maximizing this phenomenon. However, lifelong

learning should not be misinterpreted to mean lifelong learning schooling.
Instead, argues Gueulette (1976), schooling should be included in the
lifelong learning process.

Doeff (1978) points out that historically, it was only after
the 1960 UNESCO world conference in Montreal that adult education was
regarded as having an independent mission rather than a supplemental
function in the general education of a country.

Concurrently, the 1960 census in this country indicated that
out of an adult population of approximately 99 million, 16.3 million
had less than an eighth grade education and according to federal
government definitions were termed functionally illiterate. With this
information, the United State Congress passed the Adult Basic Education
Act. Initially this was Title II B of the Economic Opportunity Act of
1964 (P.L. 88-452) and was part of the War On Poverty. In 1966 it
became part of the Elementary and Secondary Education Act administered
by H.E.W. and known as The Adult Education Act of 1966. Doeft (1978)
notes that in 1972 the UNESCO world conference in Tokyo generally accepted
that continuing education was essential and in need of increased
government support and that adult education should be guaranteed, by
relevant legislation, an integral and equal position in any state
education system. In 1976, lifelong learning in this country got
sufficient support to become law, officially known as Title I-B of the
amendments to the 1976 Higher Education Act, Public Law 94-482. Recently,
Congress has authorized expenditures of 20 billion dollars for FY 77, 30
billion for FY 78 and 40 billion for FY 79 (Steward, 1978). Currently,
the office of the Assistant Secretary for Education, H.E.W., is conducting
and funding lifelong learning demonstration projects and research.

While it has been only recently that the term lifelong learning

has been used in discussing the needs of mentally retarded adults,

this theoretical leap can be made quite readily by documenting another

growing movement in this country which parallels the lifelong learning

concern. The idea of de-institutionalization, or moving mentally

retarded adults from institutions back to their home communities also was

born in the 1960's and has given rise to a continuum of services not

previously available to retarded individuals in communities. In 1963,

the late President Kennedy, concerned with the needs of the mentally

retarded, presented information to Congress, which for the first time

in this century illuminated the fact that there was a "desperate need

for community services for the mentally retarded and that the nation

must move from the outmoded use of distant custodial institutions to

the concept of community centered agencies." He further stated, "We

must act to reduce the persons confined in these institutions; to retain

in and return to the community . . . the mentally retarded, and there to

restore and revitalize their lives." (Kennedy in Sequal, 1971, p.) That

same year, influenced by the President's recommendations, Congress passed

Public Law 88-156 which provided grants to states for the development

of comprehensive plans for mental retardation. These plans were to

supplement and supplant the traditional institutions by providing

comprehensive service networks in each community. Since 1963, much

federal money has funneled down through State Departments of Mental Health

and Retardation to provide services. To date, most localities have at

least some services for mentally retarded persons and de-institutionalization

has occurred. The challenges presented to educators in assisting previously

institutionalized individuals to adjust to the complexities of society,

however, have been awesome.

Considering this new population of persons now located in many

communities, continuing education for all persons, through a lifetime,

has direct implications for the mentally retarded. Furthermore, within

the mission statements and federal guidelines for lifelong learning

these implications are documented.

In Norway, the Norwegian Adult Education Act of 1976 states that

the major purpose of the act is to provide a higher degree of equality

and democratization within the population as a whole. Pardoen (1977) notes

that Paragraph 34 of the act stipulates that matters relating to

handicapped persons should be given special priority. The mission of

the Adult Basic Education Act in this country includes enabling adults

to improve their basic education in preparation for occupational training

and more profitable employment and for becoming more productive and

responsive citizens. It is interesting to note that agencies which assist

mentally retarded persons in de-institutionalization expound these same

goals. Clarke (1977) cites the need to base adult education on adult

needs and on the basic life-coping skills. Life coping skills are the

major thrust of educational programs promoting community adjustment for

mentally retarded adults. LeTarte and Minzey (1972) refer to the mission

statements of community colleges which emphasize the need for curricula

and programming to be constantly revised and expanded in order to meet

the changing needs of the community. One of the most notable changes in

this decade has been the addition of mentally retarded persons to many

communities.

The rationale and critical need for educating mentally retarded adults is documented. However, as it was once thought that this need could only be addressed by elaborate special services for the retarded, it is now realized that not only can retarded persons be served by generic agencies and services, but this mode of service delivery in fact facilitates the desirable community adjustment goals of normalization and mainstreaming (Wolfensberger, 1969; Gump, 1975). Some special features are required to adapt a regular program or service to a person with special needs, but these do not differ substantially from adaptations the literature suggests for accomodating adult education to older adults or other special populations (MacKay and Hinson, 1977).

In examining the parallel development of de-institutionalization and lifelong learning, some critical questions emerge. First, what is being done in adult education and lifelong learning for mentally retarded persons in this country? How can these efforts be maximized by being incorporated into the lifelong learning movement? What coordination and cooperation will this take? And finally, who will be responsible for providing for leadership and guidance to initiate this course of action?

WHAT IS BEING DONE IN ADULT EDUCATION
AND LIFLEONG LEARNING FOR MENTALLY RETARTED CITIZENS IN THIS COUNTRY?

To fully appreciate what is being done currently in adult education for retarded persons it is necessary to trace some historical developments. The first program began in Austin, Texas in the fall of 1973. This program, sponsored by the local Mental Health-Mental Retardation Center with the cooperation of the Austin-Travis Association for Retarded Citizens, is

a community based adult education program serving mentally retarded persons.
It focuses on teaching practical living skills necessary for community
adjustment. Initially, four classes were offered weekly at the Austin
ARC. These classes were staffed entirely with volunteer teachers. Recently
the program employed full time teachers and offered approximately nine
courses a semester. Another similar program, College of Living, began ·
in 1974 at Metropolitan State College in Denver, Colorado with the
cooperation of community agencies and a grant from the Bureau of Education
for the Handicapped in the Department of Health, Education and Welfare.
This program, begain at the Metro campus, and has expanded to twelve
other colleges in Colorado to date. Based on a university format, classes
are held on different nights and students enroll as to their interests.
Curriculum guides have been developed for each content area and program
evaluations are conducted. Kreps and Black (1978) suggest that the
federal funding at Metro College indicates the federal government's
cognizance of the need to include the handicapped adult segment of our
population within the perimeters of the lifelong learning concept.
Using these two preceding programs as a stimulus and guide, Mental
Retardation Services, an agency of the Region X Community Mental Health
and Retardation Services Board began a Night College program in
Charlottesville, Virginia in the Fall of 1975. This program was developed
to respond to unmet education, recreation and socialization needs of
community mentally retarded persons. Rather than duplicate efforts of the
public school system or other existing education systems, this program's
mission was to fill two gaps left by existing systems. First, Night
College would re-teach, review and operationalize those skills previously
covered by the public schools skills which adults in the community were

unable to utilize a second part of the mission was to teacher concrete
community-oriented skills not taught in the public schools or to teach
those adults previously institutionalized who had never benefitted from
formal education. All programming was designed to maximize these persons'
independence, individual potentials and abilities toward community
adjustment. This program is coordinated carefully with other existing
community services and all skills taught at Night College are documented
through a comprehensive checklist/curriculum guide format. Like the other
programs nationally, both volunteers from the community and university
practicum students make up the teaching staff. The University of
Virginia dontates space, parking and other resources which makes Night
College a low budget venture.

Marked by professionalism, however, all volunteers are highly
trained and the staff coordinator implements the latest educational
techniques. In recent years this program has expanded to include
special interest clubs and a cooperative arrangement with the City
Parks and Recreation Department, where mentally retarded Night College
students accompanied by trained volunteers take regular Parks and
Recreation courses.

As Night College in Charlottesville became a visable and popular
program, other Night College/or College for Living progams began around
the state of Virginia. In Falls Church, Northern Virginia Community College
in conjunction with the Association for Retarded Citizens began a program
in the Spring of 1977. This program this year, with a grant from the
State Agency for Title I A, Higher Education Act of 1965 for Community

Services and Continuing Education, has been taken over formally by the

Community College itself. Other programs are sponsored by Mental

Retardation Service, Title XX monies, Developmental Disabilities grants

and by volunteer board and shared resources.

Essentially, in the state of Virginia many agencies are grabbing

money wherever they can. The theoretical and financial foundations under

conditions such as these create uneasiness and competition. Those

programs funded directly by a mental retardation agency are threatened - as

all mental retardation programs are constantly being threatened with loss

of funds. All grant programs are time-limited and the voluntary liaisons

are even more subject to extinction. These programs have been able to

provide a needed service, to be cost effective, to be highly visable and

to be a positive learning experience for mentally retarded adults as well

as the community participants. With one program which began in 1973, there

now appears to be approximately 25 in the nation. Programs nationally appear

to differ according to an emphasis on humanism and extra curricular courses

or an emphasis on high powered accountable teaching and core courses.

It is notable that ideas and curricula have been exchanged between programs

and a minimum of re-inventing the wheel has occurred. The most recent

and successful effort at coordination has been through the State Coordinator

for the College for Living in Denver, Jan Black. Presently, she is conducting

the second national workshop for Night College/College for Living Coordinators.

In addition, she publishes a monthly newsletter as well as maintains a

working knowledge of what she calls "the network", or what is developing

around the country. Finally, most recent developments include B.E.H. H.E.W.

funding of the Lifelong Learning Career Development Project, a model training

program for severely handicapped, University of Missouri, Columbia and

the submission of a grant proposal (Spring 1979) by Metro College of
Living for federal money for national technical assistance to potential
and existing Colleges for Living.

GIVEN WHAT IS AVAILABLE NATIONALLY, HOW CAN THESE EFFORTS BE
MAXIMIZED THROUGH INCORPORATION WITH THE LIFELONG LEARNING CONCEPT?

In examining this question each identified component of adult
education which falls under the umbrella of lifelong learning will be
investigated. First, Adult Basic Education as stated previously, could
conceivably include mentally retarded persons within their missions.
The ESEA Amendments of 1967 (PL 90-247) extended Adult Basic Education
and contained provisions for including private or non-profit agencies as
appropriate for the offering of Adult Basic Education programs. Associations
for Retarded Citizens which have begun Night College/College for Living
programs fit these ABE guidelines. In terms of use of facility and
maximizing resources this would seem to make sense. Further, if the
current key issues in ABE are explored, depending on how these are resolved,
programming for mentally retarded persons could be indicated. For example,
ABE is asking what should be its underlying philosophy or purpose? Should
the philosophy (1964) of basic skills and literacy be retained or might
this federal program address more comprehensive needs of adults such as
those devised by Abraham Maslow (physiological, safety, love and belonging,
esteem and self-actualization) or the developmental tasks of adults as
devised by Robert Havighurst (author's note:. Havighurst being a leader
in the field of special education)? Additionally, ABE asks: should the
federal government continue to assume primary responsibility as it has since
1965, or should this responsibility for education? And, in light of the

recent federal legislation in Special Education (P.L. 94-142), federal

control would seem to facilitate the inclusion of special populations

under ABE. Finally, ABE questions its posture regarding meeting the

needs of minority groups and whether it should provide quick and efficient

response to newly-identified groups of adults with educational needs.

Specifically cited here is the Vietnamese immigrant. But, Bina and

Bowling (1976) point out, the inclusion of the mentally retarded adult

is obvious.

Continuing Education, another component of the adult education

milieu, might conceivably include mentally retarded populations in its

programming. According to J. Paul Leagans (1978), Coordinator of

Continuing Education, Cornell, New York,

> We need to recognize that continuing education
> for adults should no longer be viewed as a
> luxury but as a necessary role for institu-
> tionalized higher education . . . In short,
> American higher education needs drastically
> to concern itself with the task of helping
> more people understand in a constructive and
> positve way what is going on in their
> environment and how the qualities of life
> can be optimized. To do this colleges and
> universities will have to reintroduce masses
> of people into the educational system who are
> now in the "post-school" demographic universe.
> Some quite radical departures from tradition-
> oriented, campus-bound, "business as usual"
> forms of higher educational opportunities
> will have to be provided.

Community colleges have already begun to see mentally retarded

persons as part of their service mission as cited earlier, although they

are using outside funding to implement such programs. And the literature

further documents this involvement. In discussing this issue with local

Virginia community college officials the key problem with this move to

community colleges surprisingly is not funding. Funding through state
community college systems is alotted through courses or course credits.
Therefore, special courses in basic living skills for mentally retarded
persons would have to be legitimized. Currently, in order for these
courses to receive funding it has to be shown that they lean toward
college preparation, which clearly they do not. Developmental Studies,
courses recognized as below college level are offered and funded using
this formula Templin (1978) notes that an approach of this sort
suggests a slight departure from strict college courses and perhaps
a precedent for the future however. In Sweden, this problem is addressed.
Albinson (1976) describes how the National Swedish Board of Education is
attempting to adapt curricula to meet new needs of adults by offering
what the Board calls comparable modules, where individuals choose modules
which best suit their purposes. This specifically includes handicappped
persons. A proponent of the Swedish concept in this country is George
Nolfi (1976) who writes:

> Many adults with the greatest need are
> the least organized and the least articulate
> in pressing for their needs . . . (therefore)
> competency based credentials should be
> awarded independently of the existing
> institutional school structures . . . so
> that each citizen may realize his or her
> full potential.

The final component and notable proponent of the lifelong learning
concept is the community education movement. The process of this movement
suggests identifying community needs, by using direct community participation,
identifying community resources and matching these to best serve people.
Programs which fall under community education therefore, take on varying

forms. Under these activities, community education could provide both
the coordination and service delivery for adult education for the
mentally retarded. Weiss (1977) notes that sharing resources, colocation
of facilities and use of volunteers are other characteristics which
programs for mentally retarded adults and community education share.

Community education provides an excellent transition to the
next concern, which is that of cooperation and coordination. It becomes
apparent at this point in the discussion that sufficient resources are
available. In fact, the problems might be that there are too many, to
coordinate them to best serve people. The problems and complexities of
coordination are well documented, by theorists, but more importantly
by practitioners in the field. In a 1978 article, Beder coined the term
"linkages" as a relationship between one organization and another, the
linkage serves as a conduit. These linkages have two dimensions, intensity
referring to amount of resource flow and formality denoting institutionalization
of the relationship. According to Beder (1978), mechanisms for achieving
linkages include: detached experts, opinion leaders, voluntary associations,
common messengers, mass media and formal authority and delegated function.
Within these linkages, however, Ringers (1977) warns: "each agency faces
potential loss of turf, potential loss of power, problems of staff
willingness to change and potential loss of identity." However, "the
structure of an organization may be more crucial for the successful
innovation of change than the individuals' attitudes towards change,"
finds Gordon Darkewald (1977). He suggests that staff professionalism
is most highly correlated with change. Lehman (1975) further exacerbates
this discussion.

> The study of interorganizational relations
> is then, in the words of an overused simile,
> somewhat like an iceberg, that is, the published
> materials largely reflect the visable formal
> arrangements while the informal, less visable
> 'silent majority' of cases remain submerged.

WHO THEN WILL BE RESPONSIBLE FOR APPLYING WHAT WE DO KNOW

ABOUT INTERAGENCY COLLABORATION TO THIS AREA AND INITIATE A COURSE

OF ACTION?

Informal arrangements do exist currently between generic agencies

and mental retardation agencies in serving mentally retarded adults. In

summary, some examples of these as cited previously include links between

community college and mental retardation agencies in Colorado and in

Northern Virginia. And links between a university, City Parks and Recreation

Department and a mental retardation agency as in Charlottesville, Virginia.

Although these arrangements are excellent examples of coordination at

its best and indeed speak highly of the agencies and individuals involved,

they are not providing an impact on service delivery beyond their

geographic locale. Roland Warren (1972) describes communities' vertical

patterns as its ties to the larger society. These ties are increasingly

prevalent today. Vertical patterns are supported by bureaucracies and

formal structures, and are supplanting the former horizontal patterns

which are characterized by symbiotic relationships and informal structure.

With this trend in mind the challenge posed here is to bring this issue

to the attention of the federal government. The rationale for lifelong

learning and for educating mentally retarded adults exists. The success

of demonstration projects for teaching mentally retarded adults speaks

for itself. The new lifelong learning legislation (P.L. 94-482) has been set in motion.

The time truly has come. What remains is the need for local practitioners to expand their visions, to be willing to step out of their local service delivery schemata and to risk serving the nation as a whole. Special educators and adult educators must join hands and lead the way. The federal government will need to provide the impetus for a generic agency to include the mentally retarded person within its mission. All that appears left is to choose the building site and begin to break ground.

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COMMUNITY EDUCATION AND MULTICULTURAL
EDUCATION

Donna Hager Schoeny

Introduction

This paper will examine four questions related to both community

education and multi-cultural education. The underlying premise is to

present a challenge to community educators to expand their approaches

and use their "processes" to develop community education that truly reflects

their claims to serve "all the people" in a democratic way. In a

mixed ethnic society, education professionals are grossly lacking in

preparation, training, awareness, desire, and mission to consider the

implications of diverse ethnic representation in society and its implications

for education.

The four basic questions, that give rise to several additional

related questions, that will be discussed are:

1. What are the potential linkages, by definition, and/or
   common concerns of Community Education and Multi-cultural
   Education?

2. With the assumption that community involvement is essential
   to both concepts, what does this involvement mean?

3. How are teachers, the grass roots of professional education,
   to receive training in community education and multi-cultural
   education so that both concepts can be implemented?

4. Where does one start or where is the most effective resource
   for implementing community and/or multi-cultural education?
   This question is discussed only through further questions.
   Attempts to answer this question would take another paper.
   The purpose of this question is to further challenge community
   educators to think about the area of multi-cultural education
   as it relates to them and attempt to answer these questions.

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Both areas, community education and multicultural education have

been recognized comparatively recently as focal points of concern in the

broader field of education. Community education has been rapidly developing

from a private foundation supported concept in the 1930's, to an expanded

federally legislative program at present. Concern for multicultral

education, first evidenced in the early civil rights movements, has

seen rapid growth, and also is reflected with federal legislative support,

the most significant perhaps being the Ethnic Heritage Studies Act of 1972

which became Title IX of the Elementary and Secondary Education Act of 1965.

Prior to federal support, many efforts existed but were not as visible as

in the mid 1970's. With the recent highlighting of these concepts, many

writings have produced many definitions. A composite of these definitions

that suggest relationships or linkages will serve as references for each

component to answer the initial basic question of What are the potential

linkages and/or concerns between Community Education and Multi-Cultural

Education?

Community Education has been defined in many ways by many writers,

but examination of these definitions indicates common elements necessary

for the concept. Brief definitions consistently refer to "process":

(Seay, 1974, p. 11) "Community education is the process that achieves a

balance and a use of all institutional forces in the education of the

people - all of the people - of the community." The phrase "all of the

people" has implications for multi-cultural consideration. Are community

education prorgrams that utilize this definition concerned with reaching

"all" people reflected in representation from "all" ethnic and socio-economic

groups participating?

Minzey and LeTarte, 1972 explored the definitions of community education to combine the various ingredients and stated:

> Community Education is a philosophical concept which serves the entire community by providing for all of the educational needs of all of its community members. It uses the local school to serve as the catalyst for bringing community resources to bear on community problems in an effort to develop a positive sense of community, improve community living, and develop the community process toward the end of self-actualization. (p. 10)

Minzey continues to elaborate on the ingredients as well as outline objectives and methods for implementation. Again reference to "all community members" and "process" are included but no connection or relation to multi-cultural aspects are mentioned. In an enumeration of the objectives of community education, Minzey addresses the attempts to identify community problems and find solutions involving the school in assuming a new, active role in social issues.

Heimstra (1972, p. 30-31) notes that successful community education programs will reflect the unique nature of the community served. If education truly served the uniqueness of diverse communities then ethnic and socio-economic features would be reflected in educational practices in the schools. A simple example could be seen in the type of programs offered in adult education. If in a predominately Spanish speaking neighborhood, high school completion was an identified need that the school sought to address and all classes were in English only, would this truly reflect the need of the community and reflect cultural considerations? A sewing course offered in an area where no one has sewing machines would not reflect socio-economic considerations of a particular community. Although these could be perceived as an expanded role of the school, has it met any really community needs?

Decker, 1972 does not precisely define community education but

alludes to its use to make education relevant and accountable; also to its

adaptability and flexibility:

> . . . Instinsic in the community education philosophy is
> the belief that each program should reflect its specific community,
> and the dynamic and self-renewal processes in the philosophy
> demand that changes and modifications occur as times and problems
> change. Thus, there is diversity in community education programs.
> (p. 2)

This diversity is a part of the strength of the concept. If diversity in

the concept is stressed, than the inherent potential for addressing

diversity in communities or neighborhoods remains open and possible.

Communities are not static and any educational philosophy that includes

"community" must remain dynamic and ready to evolve with the community.

In reviewing these definitions the two elements most relevant to

multi-cultural education and the ones that will be further developed through-

out this paper are "process" and references to "all" members of communities.

At first examination community education appears to have the potential of

being a panacea for all education concerns. This may be the case, however,

in its continuing developmental efforts, many factors remain as obstructions

before it could be offered in this light. One barrier is the evidence of

truly meeting community needs that can be examined in light of ethnic and

socio-economic concerns.

When looking at definitions of multi-cultural education and

attempting to relate them to community education, elements, per se, do not

surface as succinctly; overlapping needs and approaches that can be examined

as common concerns begin to emerge.

The most widely used definition is the AACTE statement entitled

"No One Model American" (Journal of Teacher Education):

Multicultural education is education which values cultural
pluralism. Multicultural education rejects the view that
schools should seek to melt away cultural differences or
that schools merely tolerate cultural pluralism . . .
Cultural diversity is a valuable resource that should be
preserved and extended. (p. 264)

This statement rejects the "melting pot" view of America and

affirms the recognition and acceptance of diverse cultural groups and

communities. If this is the current focus for education, community education

has the responsibility to acknowledge and reflect diversity in its

attempts to influence the educative process.

A more explicit definition, recognizing what multi-cultural

education is not, is stated by White, 1973:

The demand for multicultural education should not be
constructed as a demand for 'separate but equal' education
but for cultural diversity. Multiculturalism in education
rejects segregation of any kind and is a means of teaching
all children to know and respect all Americans rather than
only some . . . (p. 225)

To accomplish the goal of teaching children to respect "all," education

of the community, for understanding, involvement, and support is implicit.

Education in this sense means teaching, and in the process learning from,

community members, the same concepts that are being exposed to the children.

If students are being taught values in school that are negated, or not

supported at home, acceptance will be difficult and a conflict situation

for the student will result. The emphasis is on "all" - not minority

or any other special population, a similar element found in community

education definitions. Carl Grant presents a pertinent issue in the

definition of multicultural education. He recommends "that the term given

to the educational process in a culturally and socially pluralistic

society not be called 'multicultural education' because this term implies

a narrow, limiting, and supplementary concept and focus." The connotation

of multicultural education is that of an add on "program" often confused

with ethnic studies or other types of "tepee and chitlings" approaches

to dealing with diversity. Grant's approach suggests a permeation of the

entire educational process predicated upon the statement:

> Given an understanding of the nature of human differences
> and the realization that individuals approach concepts from
> their own perspective, advocates of education that is
> multicultural are consistent in their belief that respect
> for diversity and individual differences is the central
> ingredient of the concept. (p. 48)

As the definition is expanded and explained, the principles reflect the

necessity for community involvement and participation, education programs

that are multicultural must, by their very nature, actively involve

individuals of different racial and cultural backgrounds; participation by

such individuals is essential. This type of participation is an excellent

example of one of community education's basic tenets of affecting K-12

education process through community participation.

The Association for Supervision and Curriculum Development in a

recent publication (Grant, ed., 1977, p. 3) addressed the concerns of

multicultural education. Their interpretation of the concept is:

". . . a humanistic concept based on the strength of diversity, human

rights, social justice, and alternative life choices for all people." The

essential goals listed include developing interaction of people and

experiences of diverse cultural groups that is positive and productive.

This suggests the need to go beyond the walls of a school building to

effectively implement multicultural education. One of the ASCD's illustrative

suggestions for application includes ". . . Institute a system of shared

governance in the schools, in which all groups can enter equally in the

learning and practice of democratic procedures." Governance and shared
decision-making are crucial concerns in education today but of particular
interest to those interested in community and multicultural education.

Most definitions of multicultural education share the
common element of affecting all people in society. To do this it is
essential to involve community in the process. Would it be possible
to define either community education or multicultural education by
eliminating either "all" or "process," in the use of the actual work or
the inherent implications of the words? These words also reflect the
premise on which this country was founded. If education is the purveyor of
cultural heritage, ideals, values, and knowledge and is affected by
social conditions, "influenced by cultural values, the political
system, the economic order, and social stratification," (Clark, 1963, p. 443)
then concepts represented in multicultural and community education must
be addressed. They represent the cutting edge of societal change. This
often presents a dilemma:

> Public schools are frequently torn between two poles.
> As the purveyor of the nation's cultural heritage, they
> are inevitably conservative but as a potential instrument
> of social betterment, they are under constant pressure to
> improve the society around them. (Cobbs, 1977 p. 18)

Many concerns surround the entire field of education, the next question
addresses some of these concerns.

With the assumption that community involvement is essential to both
concepts, the second question is, what does involvement mean? It is
decision-making? control? governance? volunteers in the classroom?
participation? PTA or 0? school board? A clear answer is not to be
attempted here, rather the emphasis will be placed on some degree of
participation in decision making and governance. Participation is often

confused with control, a controversial, polarizing idea. Control by
any single group does not always reflect meeting the needs of a
representative majority in a local setting. A shared decision making
process through involving lay citizens in educational matters is what is
advocated here as the most effective way for education of all kinds to
meet the needs of its constituency. Educators must share this responsibility
in an open, non-threatened manner if they are to avoid community control
incidences by irate citizen groups as evidenced in the Ocean-Hill
Brownsville Experiment. The creation of this district was an attempt
to meet demanded participation. However, it was done with miscommunication
with the public in the midst of an existing controversy. (Fantini and
Gittell, 1969, pp. 442-445) The results of this situation can be viewed
as the lack of a planned, developed, on-going, and organized attempts
at community involvement in educational decision making.

Educational decision making must be seen as a part of the
political arena surrounding education. The government structure in
education is, in most states, a result of non-partisan politics, usually
controlled by the supper socio-economic strata of a community. Clark
(1963) cites three reasons for this:

> 1) priviledged social strata need less inducement to
> bring them to the polls, thus candidates supported by active
> and organized middle-classes fare preportionately better;
> 2) candidates depend on business organizations and private
> individuals for campaign contributions; and 3) with no party
> distinguishing characteristics, prevoter information is more
> important when entering the voting booth. (p. 109)

Since the means of communication are most often disproportionately
controlled by the wealthier segments of the population, the poorer strata

are disadvantaged. With this type of information, the community educator or the multicultural educator must work within a political system to accomplish their goals. If community education viewed its position as one interacting in a micro-political process toward school governance then it would accept the change that "community education can become the vehicle for development of a community political structure to maintain local influence in decision-making and making those policies more representative of the community." (Hager and Tobias, 1977). Only through an approach such as this will multicultural education become a reality. Traditionally, institutions do not respond favorably to alternative forms of education, economic reform, and social reform but political influence can protect change. Democratic principles insist on power diffusion, as Iannaccone quoted Bachrach (1967):

> The crucial issues of democracy is not the composition of the elite . . . for the man on the botton it makes little difference whether the command emanated from an elite of the rich and wellborn or from an elite of workers and farmers. Instead the issue is whether democracy can diffuse power sufficiently throughout all walks of life, a justifiable feeling that they have the power to participate in decisions which affect themselves and the common life of the community, especially the immediate community in which they work and spend most of their working hours and energy. (p. 92)

In keeping with democratic principles and political reality, as it relates to multicultural education one must accept the realization that it is not only ethnic minorities that are being alienated, bureaucratized, or depersonalized by today's society but:

> all of us are being sized and fitted to sets of specifications that are essentially depersonalizing and destructive to human individuality. In a very real sense, members of the majority culture or dominant segment of society are just as invalidated as individuals as are members of minority groups and culture. (Grant, 1977, p. 2)

The point here is that in recognizing multicultural education, each person must be accorded respect, regardless of the social, ethnic, cultural, and religious background. This is a concern for everyone and participatory decision making in school governance is one vehicle to ensure this.

A third question arises related to training. How are teachers to receive training in community education and multicultural education so that both concepts can be implemented? Teacher preparation (pre) and in-service is an area dealt with widely in multicultural education and only limited in community education. However, both areas are heavily dependent on teachers for effective implementation, but training in either area is not presently a requirement in most state certification mandates. Strides are being made to change the present situation based on increasing evidence that these areas are crucial to teacher training.

> Communities vary sociologically, economically, and culturally. Teachers need to understand the type of community in which the students live if they are to help students in their understanding of their environment . . . the community should (sic) be involved in determining both what is taught and the method of teaching. The community should be viewed as a resource to the school. (Hager, 1977, p. 3)

However, it would appear naive to suggest that teachers will demand or even accept training in either area unless the concept has been accepted or sanctioned by some other group. This may be part of the challenge to community educators to apply their process skills in the larger political arena of education and influence universities, and state departments of education so that they have a lasting impact on teacher preparation. Most teachers are hesitant to become actively involved in efforts to involve community members in their classroom because they had little or

no training in this area. The same is true for implementing multicultural education, teachers are crucial but lack training. This issue has been addressed in several publications related to multicultural education. One of the most practical approaches utilizing the community is demonstrated by Arciniega (1977) in the following list of requirements for an effective teacher in multicultural education:

1) A recognition of the legitimate role that parents have in the educative process.

2) A readiness to participate in a variety of the minority community activities.

3) A desire to involve minority parents and community residents in school-community programs.

4) A knowledge and understanding of the minority community and its dynamics.

5) A recognition that genuine community involvement in school related activities can be a positive asset rather than a liability.

6) A willingness to receive guidance and support from members of the minority community regarding the special needs of their children.

7) An organizational facility and skill in sponsoring community service projects and programs to benefit the target community.

8) (In short) a genuine sensitivity to the desires and needs of the target minority communities which his/her school serves.

The word minority could be omitted and the skills required should be necessary for every teacher. Further evidence of the concern for multicultural education is reflected in the National Council for Accreditation of Teacher Education's (NCATE) recently adopted standard on Multicultural Education: (2.1.1 and 6.3 Long Range Planning)

Standard (2.1.1) the institution gives evidence of
planning for multicultural education in its teacher education
curricula including both the general and professional studies
component (p. 4).

. . . The institutional community will particiate in
conducting such studies and in projecting plans for
the long-range development of teacher education. In addition .
the long-range plan of the institution reflects a commitment
to multicultural education STANDARD: (6.3) The institution
had plans for the long-range development of teacher education;
these plans are part of a design for total institutional
development. (p. 11).

To effectively implement this standard in teacher preparation,

universities must involve the larger community of which it is a part,

realizing that the community has something of value to contribute.

Tyson (1973) cites fourteen recommendations that, if implemented, will

have some positive effect on the ability of the university and the

community to create the conditions under which a culturally pluralistic

society can evolve. For example:

The university should be a source of technical assistance
that enables the community to develop the methodology and
techniques to institutionalize its knowledge and capabilities
of a marketable community.

The community must organize and structure itself so that its
publics can make a positive contribution to the community's
dialogue with educational institutions concerning goals and
objectives.

Communities should negotiate the inclusion of their
existence and activity as an essential part of the educational
process.

This type of interaction with the community is not presently

included in the reorganization of most universities. However, if they

are to meet the NCATE standard, respond to the needs of society, become

accountable, and effectively prepare teachers for a pluralistic society,

then they must explore alternatives, such as these, to their present methods.

The results of universities failing to meet the needs of their

community can be exemplified by a situation that arose in Ann Arbor,

Michigan. The school district was deeply concerned about the ability of

teachers to respond to multi-ethnic curriculum needs. After a study of

the situation by teachers, parents, administrators, and community residents,

the following statement was adopted by the Board of Education:

> Beginning in the 1972-73 school year, no student
> teacher shall be accepted by the Ann Arbor Schools unless
> he can demonstrate attitudes necessary to support and create
> the multi-ethnic curriculum. Each such student teacher must
> provide a document or transcript which reflects training in
> or evidence of substantive understanding of the multi-ethnic
> or minority experience. (Baker, 1976, p. 2).

The University of Michigan School of Education has no evidence of

multi-ethnic/cultural education in the formal curriculum but did have

approximately one thousand students who had to meet this requirement in

less than six months. A temporary arrangement for the current school year

was negotiated with a workshop format being an acceptable interim approach.

The School of Education then seriously planned and adopted specific

multicultural objectives in their curriculum for preparing teachers.

The above example is used to provide further rationale for the

critical necessity of universities attending seriously to both multicultural

education and community education.

The final question is where does one start or where is the most

effective resource for implementing community and/or multicultural education?

Is it federal mandates? The federal government has been historically, more

responsive to meeting societies' changing educational needs. They are not

subject to local political pressures or the web of bureaucratic structures

locally. If the responsibility is left to the federal government, is this in

keeping with the tenets of community education and local involvement in

educational decision making? How does one initiate convergence of two trends in education that have begun and depend on oppositve forces; community education focuses on local problems, involvement and politidal structures, multi-cultural education is embedded in "society-at-large" concerns and federally imposed?

Should the impetus be at the grass roots level? Can community members influence education when teachers have not been trained. or prepared in these areas? Can community members organize themselves enough to impact the stoic university to make it responsive to their needs? Schools are naturally resistant to change or innovation. What is the best way to overcome this?

Should teachers take the initiative and demand training in these areas from the school district (in-service) and/or the university (pre-service) (assuming the vague possibility)? Or should they organize and attempt implementation with community support and involvement? Should. they begin with curriculum revision and student oriented approaches?

Would the university be able to influence state credentially procedures to affect requirements in these areas? Or should the state, supposedly be responsible for education, require universities to include these requirements? Or is a national association the logical one to affect both? Can universities work with local school districts and communities collaboratively to implement change?

The answers to these questions are not presently clear. Any of the above mentioned groups may prove to be the most effective change agent. The near future should produce evidence of the most workable solution.

More questions are raised when both concepts are considered.
Is multicultural education dependent on community education or vice versa?
To what extent, if any, do the two areas need to interrelate to be
successful? Is community involvement in education without regard for
socio-economic/ethnic consideration satisfactory for either concept?
How does one involve community in educational decision-making ensuring
representation from all strata to ensure meeting unique community needs?
Are different involvement strategies and techniques necessary to involve
minority community members than the majority? If so, what are they?

The answers to these questions will only be found through further
research and experimentation both of which are essential in education today.

This further examination may find the two areas, at this point
in time, are not ready to collaborate or cooperate. New programs or
concepts usually begin with an isolationist approach until they "get their
act together." This may be the state of the art for the present and the
near future. It is the hope of this author that if we are still isolated,
in either field, that the challenge to broaden our horizons and initiate
progress toward collaboration will be accepted by professionals in community
and multi-cultural education.

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COMMUNITY EDUCATION IN THE K-12 PROGRAM

Madonna Pettit

Introduction

Community education--many things to many people. What is it?
That depends on who you ask. Basically, the writer believes community
education is a philosophy with many components. One component which the
writer believes could have the greatest long-range affect on the community
and its citizens, yet the component which seems to be the most difficult
to develop, is the K-12 program.

The writer believes the K-12 component should: (a) identify
educational needs of students as well as the community and respond to those
needs; (b) should utilize the community as an educational resource laboratory
as well as be an educational resource to the community, and (c) give consideration
to recent research findings about learning and its environmental influences.

The philosophy of individual teachers should be congruent with the
school system's overall philosophy which should in turn reflect the attitudes,
feelings, wants, needs, and desires of the citizens of the community.

Schools and communities are dynamic entities which must adjust to
each other in order to make meaningful progress in solving educational
problems. To achieve quality education for all, both must be prepared to
grow and change. (Deshler & Erlich, 1972).

IS COMMUNITY EDUCATOIN AS IT RELATES TO THE K-12 CURRICULUM, REALLY A NEW CONCEPT?

Although the term community education is new and unfamiliar to
many, the philosophy of the K-12 component has surfaced many times through

the years as educators have attempted to make learning more practical. As early as the 13th Century, a movement referred to as "educational realism" was taking place in France. The movement emphasized that the curriculum be concerned with vital life needs of individuals and society.. Furthermore, experience with concrete things and with social problems were thought to be a major method of learning. In the 18th Century, Jean Jacque Rousseau advocated the life-centered curriculum was essential for individuals to be functioning, contributing members of society. Herbert Spencer, an English philosopher, believed the purpose of the central curriculum of education was to prepare individuals for complete living. (Olsen & Clark, 1977).

In America in 1899, John Dewey's School and Society stressed the responsibility of the school to improve community as well as to educate the child. In 1911, the National Society for the Study of Education identified one aspect of success as bringing the school in touch with the community at as many points as possible by having the school relate itself to some form of helpful work that may be appreciated by the community. (Olsen & Clark, 1977).

The list goes on. Studies have been made; proclamations have been made that schools should interact with the community, that educators need to avail themselves of resources in the community in order to fulfill the purpose and goal of education. Even the NEA, in their Seven Cardinal Principles (1918), stated that schools do not exist to teach subject matter as such, but instead should teach about the problems of learning to live successful, wholesome, and creative lives. (Olsen & Clark, 1977).

To define the K-12 component would set boundaries. In community education there are no boundaries, no guidelines to be worked within,

only ideas and concepts which serve as tools in developing individual philosophies. How community education impacts K-12 will be as different as the number of communities and the individuals involved in the process.

Learning may be seen as Lessinger (1978) sees it--a kaleidoscope of experiences formed around training, educative, and celebrative experiences-- a move away from institutionalized education toward free-flowing participation. It may also be seen as a new form of education, an added dimension to the present system that can be implemented by using the process used to implement all components of Community Education (Warden, 1978). Olsen (1978) advocates changing the curriculum by dropping the traditional core program and replacing it with a life-centered curriculum which would require one to two thirds of the student's time and the remainder could be spent in work, work experiences, field trips, or related activities.

Among community educators themselves there are differences of opinion as to the degree of change which should take place. I would think that somewhere between the traditional curriculum and Olson's life-centered curriculum, a comfortable balance could be reached that would address the needs of all concerned.

IS THE PRESENT TRADITIONAL CURRICULUM ADEQUATE?

Education is going on all around us. Schools are open. Students must attend until age 16. 50% of all high school students continue some form of higher education. But does it meet the needs of those involved in the system?

To those who perceive education as the K-12 curriculum in the 2 x 4 x 6 x 9 concept (Olson, 1978), the answer may be yes. To those who

see education as a life-long process encompassing community involvement and learning, it clearly is not.

Community education advocates that learning is a life-long process and that the curriculum of the schools should address the past for perspective and insight in order that students will be able to deal with the present and prepare for the future. It should be living and learning in the home, the school and the outside world. Community educators recognize that the traditional high school curriculum is not for everyone, that it is not a "cure-all", and everyone doesn't need it--at least not in its present form.

Changes are taking place, attempts to improve the educational system are being made. As change occurs, the government has responded with legislation and appropriations for the new directions of education. In the 1950's and 60's federal legislation allocated funds to strengthen science and math programs. In the 1970's, the emphasis has been on career and vocational education--recognition that there is a need for skill development at the high school level. Funds have also been appropriated to develop community education. Resources needed to accomplish these changes? Money, Community educators advocate that one of the greatest resources to educators has yet to be tapped--the community, something you can't put a price on.

Education should be learning from experiences and being able to use those experiences as tools to develop skills for learning and problems solving through life. Learning should be transferrable. The community is and should be used as a laboratory for learning. (Olson, 1978).

Society is always changing, as is business, industry, technology and life styles, and problems surface as these changes occur. Curriculums

can respond to vocational and career training by offering subjects which allow students an opportunity to develop specific skills. But in the writer's opinion there are many more needs of students which cannot be met by simply adding another course to school programs. Education has not dealt with students themselves, as individuals, by attempting to relate their learning in school to every day life.

The traditional school curriculum is designed to measure cognitive learning. Students who develop cognitive skills early experience success in school and excel. Students who don't are left out, get left behind, are unable to succeed. Failure breeds failure just as easily as success breeds success. To limit the curriculum and its design is to discount other learning that is not as easily measured.

In a survey of teachers, conducted in 1972, 54 percent reported student disruption in their classroom to be a problem of moderate to critical propesnity, violence and vandalism in the schools is on the rise, which directly affects education; and the high school drop-out rates increased by 11.7 percent from 1970-1973. (Senate Subcommittee, 1975).

The Senate Subcommittee to Investigate Juvenile Delinquency conducted an intensive investigation of school violence and vandalism to identify some source of the problems and to suggest ways educators could deal with them. Through the Subcommittee hearings it was evident that three areas which have a significant effect on problems in school are: (a) problems involving home environment, (b) severe unemployment among young people, and (c) lack of adequate recreational activities. From 1964-1977 juvenile crime in America has increased 246.5 percent; crime against property by youth has gone up 104.6 percent; 50 percent of all violent crime and 80 percent of all property crime are being committed by persons under 35 years of age. (Senate·Subcommittee, 1977).

'It would be unrealistic to think the schools were the sole cause of the problem or that they could solve all the problems. But schools can contribute to the solution by formulating programs and policies that can deal effectively with these conditions. Truancy, suspension, and expulsion are on the increase--get the kids out of the school if they cause problems. Unfortunately, that's not a solution to the problems that exist in schools, at least not a long-range solution. Studies have shown much of the violence and vandalism is caused by intruders. Often students who have been suspended, expelled, or skipped school for the day return to cause problems. It's not enough to deal with the immediate problem in the classroom; educators must first understand what the real problem is and why it exists. Are students bored, unmotivated, not stimulated, find the subject matter irrelevant? If so, why? And isn't that the real problem?

Attempts are being made to break away from the traditional academic programs. The alternative education movement, which has grown since the mid-sixties to over 5,000 schools, recognizes that the traditional academic model does not meet all students' needs and aspirations. It recognizes that students find the traditional approach to learning unrewarding and frustrating; and that by providing a more personal and meaningful learning environment, students become more involved, feel less alienated and frustrated--which is so often found to be the root of many educational problems. In the alternative school program, students and parents participate in the design and implementation of acitvities and goals. With this approach, students can identify with and take responsibility for their own programs. Directors of these schools report less truancy, less vandalism, fewer discipline problems and less absenteeism.

Many of the concepts of community education exist in the Tech 300 program, originally begun at Arsenal Technical High School in Indianapolis, Indiana. The essence of the program is a coordinated management approach to the delivery of a variety of services to young people. The Tech 300 program integrates the traditional school curriculum with many social services--drug abuse education, health counseling, and others which are designed to respond to students' needs. The program has found the participating students improved academically, attendance was better, and they had a better feeling about the school.

Another community in San Jose, California, which had been experiencing serious problems with violence and vandalism, implemented a program based on the community education concepts. Results? School-community relations improved, respect and loyalty of the student body was greater, average grades and attendance improved, and the number of discipline referrals descreased.

These schools have opened their doors to their community and the results are what community educators expect. In these changing times, NO, the traditional curriculum is no longer adequate.

WHY HAVE COMMUNITIES WHO HAVE COMMUNITY EDUCATION NOT EXTENDED THE CONCEPT INTO THE K-12 PROGRAM?

Some considerations might be (a) traditionally, schools have been isolated--only in the past few years have educators been challenged; (b) schools look in, not out. They are concerned with curriculum to be learned in the school rather than with the child learning it; (c) too much emphasis has been on the role of the school in the child's education rather

than seeing home and community as having significant impact. (Melby, 1978).

Other reasons might be that (a) schools have failed to include as part of their community education philosophy, the maximum utilization of human, physical, and financial resources to provide learning experienced; (b) there is a lack of active community education leadership in that community educators' roles are not such that they can facilitate and assist other education leaders and administrators toward an operational philosophy of community education. Leaders need to organize and implement their instructional program and be responsible faculty members for community-centered learning experiences; (c) the present organizational and administrative models for community education separate community education coordinators from school administrators--they're just an extension of the present program. (Clark, 1978).

In the writer's recent experience, (having talked with numerous State Departments and University Centers who provide training and technical assistance to communities who implement the Community Education concept) the least developed component is the K-12 program. It was also noted that 95% of the Community Education communities have the support of the school board, the superintendent, and the principals, and generally have a coordinator system-wide or assigned to individual buildings. It would appear that the systems involved have either not incorporated the K-12 program into their philosophy or the individual schools' and teachers' philosophies, goals and objectives are not congruent with the system's.

To adopt the philosophy that community educators advocate is to change, and change is difficulty. It involves risk. To accept new ideas, to share class experiences with others, teachers give up something; and,

unlike the shared space concept, they don't get something tangible in return. Teachers give up power, control, and are more vulnerable to criticism because they are more visible. To implement the concept would require more teacher time for planning, and in many cases require teachers to facilitate activities which they have not been trained for.

Innovations and new ideas need to be coordinated, planned, and developed over a period of time. The effects will not necessarily be measurable and the success may not come overnight. Teachers need time for training and reconditioning. To adopt an innovative idea without dealing with the style of teaching is unsound strategy.

There is little doubt that in order to overcome this barrier and get teachers involved in the process, we must gain emotional and psychological commitment; and teachers need time and training to be able to effectively and successfully implement the change.

WHAT DOES THE COMMUNITY-CENTERED/LIFE-CENTERED CURRICULUM HAVE TO OFFER?

The community-centered/life-centered curriculum is an attempt to narrow the gap between the school and the real world. It identifies interdependence of life in an attempt to inspire in students positive attitudes, humanistic ideals, respect for others, and understanding of individual values to society. (Schofield, 1975) It is recognizing the need for basic skills, but addressing these needs through creative and innovative methods of motivation. (Schofield, 1978). Community-centered/life-centered curriculum identifies basic skills beyond the traditional 3 R's. It also encompasses responsibility, integrity, and compassion just as basic to successful and productive living. (Watson, 1978).

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Community-centered/life-centered curriculum calls for involving the community in education--bringing the community into the classroom as parent volunteers, representatives of business and industry, agencies of the community as well as letting the students out to see the real world.

To make learning practical is to involve students in identifying relevant aspects of subjects and how the subjects relate to them; to involve them in decision making is an attempt to combat the lack of motivation that is so prevalent in schools today. Students' scores on standardized tests continue to fall--not necessarily an indication of ability, but possibly an indication of lack of interests.

The writer believes teacher training/reconditioning is a vital element if community education is going to impact the tradtional curriculum. If teachers will only open their classroom doors, the whole educational process can be more rewarding and learning can be greatly enhanced by the wealth of resources that lie outside the school walls.

In a community-centered classroom setting in Florida, nine and ten year old students participated in a work experience program utilizing community resources outside the classroom. It was found that the students who performed in the program actually did better on standardized tests than those who did not. Comparisons were also made examining differences in language arts achievement between low-participation and high-participation students. The mean change for high community involved students was 2.563 grade equivalences, while the mean change for the low community involved was only 0.900.

Forty years ago the Eight Year Study, conducted by the Progressive Education Association measured the ability of students of progressive schools

to succeed in college. Those students lacked the sixteen Carnegie units and instead had been in a high school program which was centered around student interests. The findings were impressive: (a) they were not handicapped in their college work, (b) they were just as ready to accept the responsibilities of college study, (c) their achievement in college was distinctly higher than students of equal ability with whom they were compared. (Olsen, 1972). These data support what community education's K-12 component is all about-- education beyond the 2 x 4 x 6 x 9 concept.

Where can we go from here? We've identified problems, proposed solutions, are aware of barriers to change and partially understand them. Can we go one step further and develop a process and training programs for practical application of the concept? After all, to adopt an innovative idea without dealing with the style of teaching is not dealing with the quality of learning.

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CERTIFICATION: AN ISSUE OF CONCERN

Nick Gianourakos

Introduction

Ensuring the quality of professionalization is a critical concern in any field. Among the various methods of "quality control" are included: registration of members by professional organizations, the issuance of professional licenses, and certification, to mention a few.

The certification issue is becoming a widely debated consideration in many fields. Community education is no exception. Primary emphasis has focused, however, on a discussion of the potential advantages and disadvantages inherent in requiring certification for community education personnel. (Anderson and Terrell 1975, Olsen 1978, Weaver 1978)

As a result, the focus of the present inquiry is not to debate the certification issue. Rather, the paper is addressed to the reader who has made, or is leaning toward the decision of opting for, the certification route. For present purposes certification will be defined as the process of legal sanctions enabling individuals with proper credentials to practice a specific profession (UCEA Report, 1973).

The major portion of the paper addresses four (4) questions which should be studied by those interested in establishing certification requirements for the field. The purpose is not to prescribe solutions to the question, but to aid the reader in further developing and explaining his/her position, and in identifying behaviors and actions based on the position taken.

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In this light, the individual not supporting certification might likewise find the inquiry valuable; since, before one can unequivocably make an informed decision on the certification issue, recognition of critical questions, and the development of responses (even though divergent) seems necessary.

Although many non school-based models of community education have been developed, and are still emerging, the majority of community education efforts are still centered in the public schools. Accordingly, the present discussion will be limited in scope to the school based model, although future efforts should focus on non school based models as well.

RATIONALE FOR THE STUDY

In 1935 C.S. Mott, at the urging of Frank Manley, provided funds to hire six (6) individuals to open the schools of Flint, Michigan in the evening. Since then, the field of community education has grown at a phenomenal rate. A study conducted by the Mott Foundation (Kelly, 1975), identified two thousand six hundred forty-seven (2647) community school directors and three hundred eighty nine (389) system-wide coordinators in eight hundred fifty school districts throughout the country.

With such rapid growth in so short a period of time, the provision of competently trained personnel has been difficult. An accelerated growth in the number of community education practitioners is also predicted. With both State and Federal governments preparing to commit funds to community education, the number of practitioners will increase significantly.

More specifically, the state of Virginia Board of Education is studying a proposal which, if adopted and funded, will create two hundred (200)

new positions for community education practitioners over a five year period. This is only one example of many states' efforts.

At the Federal level President Carter, on November 1, 1978 signed the Elementary and Secondary Education Act (ESEA), Title VIII of which deals with community education. Known as the "Community Schools and Comprehensive Community Education Act of 1978," the new law authorizes $479,000,000 over a five year period to support community education. Of this total, $120,000,000 can be provided to local education agencies, the majority of which, in all probability, will be used to hire personnel who will implement the concept.

Such a large influx of individuals into the field in such a brief period of time necessitates the provision of meaningful training and a process to insure some type of quality control. Certification, the focal point of the present inquiry, is one such alternative.

Moreover, interest in addressing the certification issue has been expressed among community education practitioners themselves. Efforts are being made by community educators in the states of West Virginia, Michigan, Oregon, and Minnesota to determine whether support for a process of certification is advisable; and if so, how such a process might be accomplished. In addition, the National Community Education Association (NCEA) has recently appointed a standing committee to study the certification issue and report back to its membership.

CONSIDERATIONS IN DEVELOPING A CERTIFICATION PROCESS

As indicated, the body of the present inquiry will focus on four (4) questions which must be addressed by those individuals involved in developing

a certification process for community education personnel. Further, the reader will recall that the discussion is not an attempt to provide answers, but to assist the reader in formulating his/her own response and, consequently, a related course of action. A variety of other questions must be addressed as well; however, time and space constraints preclude a more comprehensive treatment at this time.

KEY QUESTIONS

SHOULD CERTIFICATION REQUIREMENTS BE BASED ON THE COMPLETION OF SPECIFIC TRAINING OR COMPETENCY BASED?

One need only briefly scan the certification manuals of state departments of education to realize that, in the majority of states, certification requirements are based upon completed training, rather than upon identified competencies. Several reasons for this can be advanced. First, state departments of education have felt it more efficient to identify institutions of higher education which provide training and certify those individuals completing degree programs, or to identify specific courses offered by those institutions (Jones, 1978). Second, in the field of education there has been no common consensus as to the competencies required by individuals functioning in specific positions, as there has been in the medical and legal professions (Glickman & Esposito, 1979).

Several drawbacks to certification based on completed training are evident as well. The same course taught at different insitutions, or even at the same institution by different instructors, varies greatly in content, teaching strategies, and requirements. It is difficult, therefore, to determine what completion of a specific course actually represents.

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Additionally, institutions of higher education are not noted for adapting their course work to meet changes in the field (Glickman & Esposito, 1979). Finally, the specific content for skills taught are determined primarily by one person, the instructor, rather than by a board base of individuals.

Certification based upon competency offers several advantages. Research has been undertaken to identify skills possessed by successful community education coordinators (Kliminski, 1974; Niles, 1974; Rohrer, 1975). If such skills can be collaborated and incorporated into course designed for training community education personnel, individuals entering the field should prove to be more qualified. Also, if employers can determine the competencies possessed by applicants, the selection process should be significantly improved.

Several drawbacks to competency-based certification exist as well. Studies (Berridge, 1969; Cole, 1975) indicate that competencies required by successful community education coordinators depend upon a variety of factors. As a result, a list of competencies which might be appropriate in all situations are difficult to identify. Furthermore, factors others than competencies (e.g. personality) have a significant effect on the success of coordinators. Therefore, merely identifying and developing competencies does not ensure success.

SHOULD INDIVIDUALS RECEIVING CERTIFICATION IN SCHOOL-BASED MODELS POSSESS A BACKGROUND IN EDUCATION ?

Since the focus of the present paper is limited to school-based models, and the majority of community education efforts are school-based, the importance of this question is self-evident.

Proponents, that is those who feel that a background in education is crucial, cite several reasons for their position. First, the ability

of personnel to work closely with existing school staff is stressed as vital. Accordingly, a background in education facilitates this endeavor. Further, in the face of declining enrollments many districts are compelled to develop Reducations in Force (RIF) policy. Bringing in an individual without a background in education could cause resentment among the staff. Moreover, proponents feel that in order to operate successfully community education personnel must be familiar with the operation of the school, a feat which can only be accomplished through proper training and experience in the field of education.

Encouraging the influx of individuals without a background in education offers several advantages as well. First, it provides an opportunity for individuals with different background and perception to view the situation and present creative new solutions. Second, citizens and agencies in the community are made aware that the schools are broadening their focus.

An alternative pathway, that of interdisciplinary certification, has been advanced by several authors (Anderson & Terrell, 1975; Nance, 1975).

WHAT SHOULD BE THE ROLE OF THE UNIVERSITY CENTERS IN THE CERTIFICATION PROCESS?

Individuals concerned with the certification process identify four (4) precondtions which must be met before certification is advisable or practical for a field.

1. A unique set of skills required of practitioners (Jones, 1978; Sandberg & Weaver, 1977)

2. A discrete body of knowledge (Jones, 1978)

3. Job descriptions for each position (Jones, 1978)

4. Institutions to provide training (Jones, 1978; Sandberg & Weaver, 1977).

Each of the preconditions can be addressed by university centers
for community education. The first two are probably the most critical,
yet the most difficult to execute.

University centers have already made strides in identifying the
unique set of skills which might be required of community education
practitioners (Nance, 1975; Watt & Lisisich, 1975; Johnson, 1975). Although
the results have yielded some common elements, a good many distinct
renditions have surfaced. A collective effort seems imperative in order
to arrive at an agreed-upon nucleus, at least, of competencies.

Being a relatively new field, community education has difficulty
identifying a discrete body of knowledge. A standard definition of
community education and an identification of its components is still not
possible. University centers for community education can be instrumental
in developing this body of knowledge as well as in identifying the skills
required by community education practitioners.

WHO SHOULD BE INVOLVED IN ESTABLISHING AND MAINTAINING CERTIFICATION REQUIREMENTS FOR COMMUNITY EDUCATION PRACTITIONERS?

Education in the United States is a responsibility of the states.
If certification of community education practitioners were to be established
it would be, therefore, a state responsibility which would, accordingly be
delegated to the state departments of education. Each state department
generally has an office of certification which is responsible for
establishing and maintaining certification requirements of educational
personnel. These offices solicit input from individuals in a variety of
positions.

The writer has identified individuals whose input might be solicited in the process of developing certification requirements for community education personnel. In each case, comments have been included, stating both the value of involving the individual(s), and cautions concerning their input.

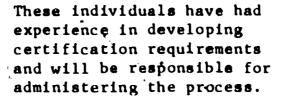| INDIVIDUAL(S)	VALUE	CAUTION
Administrators and teachers	Since school-based coordinators and directors are part of the school staff and must work with the existing personnel, input of the latter in the certification process would be helpful.	These individuals might attempt to develop certification requirements similar to those for their positions, and might not take into account the unique characteristics of the community education coordinator.
Citizens	Citizen involvement is stressed in the community education concept. It is, therefore, logical to include citizens in this phase of community education endeavors.	Although citizens may be familiar with the community education concept and knowledgeable about their community, they may not understand the role of the community education coordinator.
Agency Personnel	Since a large part of his coordinator's responsibility is concerned with interagency cooperation, it is important that agencies have input.	Agency personnel may not be familiar with, or interested in the other facets of a coordinator's responsibility.
Community Education Personnel	Members in the field should be involved in establishing criteria for the field.	They may attempt to develop process which emphasizes criteria possessed by those already in the field rather than on criteria found by research to be valuable.

INDIVIDUAL(S)	VALUE	CAUTION
University Personnel	Since these individuals are responsible for identifying the skills required by practitioners, and providing the appropriate training, their input is valuable.	University personnel may try to develop a certification process which stresses the value of university training at the expense of other valuable experiences.
State Department Personnel	These individuals have had experience in developing certification requirements and will be responsible for administering the process.	State department personnel may not be open to new approaches toward certification which might be appropriate for community education coordinators.

Before a certification process can be developed, those who will be involved in establishing the process must be identified. The individual discussed heretofore are only a partial list of those who might be involved. The reader is encouraged to develop his/her own list, as well as justification for their selection. The size of the group, as well as the proportionate representation from each category deserves serious consideration, as it will significantly affect the outcome.

Conclusion

The questions raised and responses provided are meant to be illustrative of the questions which must be addressed before an effective certification process for community educators can be developed. The ambitious reader will be able to identify additional factors which require consideration.

The scope of the present paper has been limited in focus and affords only a cursory treatment of the topic. Efforts were made to stimulate the reader's interest in the subject and generate further study. A variety of resources are available to those interested in probing the issue further. Time and space constraints however, prohibited their inclusion in the present effort.

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