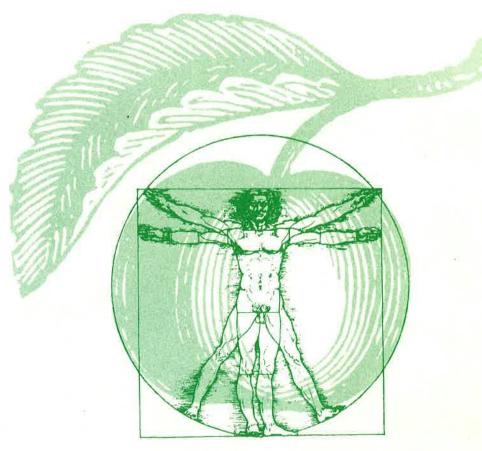# Humanizing Secondary Education

THRESHOLDS

IN SECONDARY EDUCATION

A Conference on Peace Education

Theme: Should there be a United States Peace Academy?

When: Spring 1976 (Date to be announced in the next issue of **Thresholds**)

Where: Sandburg Auditorium
Northern Illinois University
DeKalb, Illinois

For further information, contact:
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DeKalb, Illinois   60115

Humanizing Secondary Education? Why This? Why Now?

Conspicuous events of the past decades have had disconcerting dehumanizing effects on many persons in our country. Watergate, Viet Nam, kidnappings, hijackings, bombings, the indiscriminate shooting of strangers in the streets, political scandals, economic swindles, black lists, wire tapping, secret files: the list could go on and on. The private individual is lost in the social mass. Trust is gone. Human sensitivities are dulled by disuse to the point where the person showing genuine compassion for others is considered to be unreal—if not some kind of nut.

Do you lock the doors of your own home—even in the day-time? Would you stop to help an apparently disabled motorist? At night? On a lonely road? Would it unnerve you a little if a stranger at your door asked to use your telephone? What kind of **civilized** society is this? Just how **human** are we after all? What can we hope of the future? And what of the young particularly? No one is born free or trusting or concerned or compassionate or responsible or committed. If these are human qualities, we **learn** to be human. And this is the special business of the school.

Imagine a society with no locks, nor any need for locks; a government that steadfastly insisted on the best interests of **all** its citizens; an economic system that guaranteed fair play for everyone, even the little people. Impossible? Perhaps not entirely. But it does seem that present trends are not headed in that direction. That is exactly what concerns many educators today.

What can schools do to counteract the inhuman behaviors we often see, to counteract the effects of so many dehumanizing circumstances and events in our daily lives? What can schools do to help students become more truly human—in its best sense?

There are many things that can be done to further humanize secondary education. Most of them start in the minds of teachers: in the attitudes they assume, in the values they hold most deeply, in the commitment they demonstrate in all their professional work. But teachers alone cannot pull it off. The reciprocal nature of being human must be taken into account. Therefore, teachers need the concern, the cooperation and the support of many others, for example: board members, administrators, parents and lay

Editorial and Coming Attractions

Dr. Arthur Hoppe, the Editor for this issue of **Thresholds,** has many years of experience as a humanistic educator. He received his educational doctorate from Teacher's College, Columbia University and since that time has taught at George Washington University, Indiana University, Temple University, and Northern Illinois University. He was a consultant in Curriculum and Teacher Education for an Ohio State University Education Team in India, as well as a Fullbright professor and consultant in curriculum at Ain Shams University, Cairo, Egypt. In addition he has been an education consultant in Bangkok, Thailand. Because of these enriching experiences he has made numerous contacts with educational leaders whom he has called upon to share their expertise with secondary school personnel in understanding humanistic education.

Three years ago Dr. Hoppe received a sabbatical leave to study certain practical aspects of humanizing education. Typical questions he sought answers to were:

1. What are the principal perceptions of humanizing education?
2. How do curricula and instruction differ in such schools?
3. How are the changes generated and managed and why?
4. How do the main concerned groups feel about the changes?
5. What information or hard data have been accumulated for evaluation?
6. What do the results show and how do they compare with people's feelings about the humanizing effort?

For the past several summers Dr. Hoppe has been teaching a workshop entitled, "Humanizing the Curriculum and Accountability in Education." "Humanizing Education," in this issue of Thresholds is a continuation of this interest.

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The Winter 1975 issue of Thresholds will be edited by Dr. Roy Bragg and will not have a central theme. It will be general in nature and will cover such topics as the "Year Round School," "Motivation," and legislative bills which have affected education.

The 1976 Spring issue will be edited by Dr. Clive Veri with assistance from Dr. Robert Mason and Dr. John Niemi. The theme

groups, and the willing involvement of the students themselves—in this most significant task of the school. In no way does this effort minimize the essential values of the various disciplines; in fact, the central goal is the more effective use of the disciplines to improve the human condition in every school community.

Why this concern for humanizing secondary education—and why particulary now? Because deliberate education in the human qualities is our best hope for a humane future.

Arthur Hoppe, Editor

Professor of Education
Northern Illinois University

will be ''The Compleat School'' with emphasis on adult continuing education in the secondary schools with articles which illustrate the need for students to become ''Lifelong Learners.''

The 1976 summer issue of Thresholds will be edited by Dr. Don Reyes and will concentrate on the need for more bilingual education in the secondary schools with an emphasis on education for the ''Latino'' student.

We hope that you have enjoyed the first issues of Thresholds and we would appreciate comments from our readers.

Robert J. Maple, Managing Editor

Professor of Education, and Chairperson, Secondary and Adult Education
Northern Illinois University

Humanistic Education: The Minimum Essentials

J. Galen Saylor

The daily press in this country frequently mirrors violence and vandalism in our schools. Often students and teachers live in fear of their own safety. Muggings, rapes and beatings are a way of life in many schools. In some attendance areas, absenteeism runs as high as 30 to 40 percent on any given day, and drop-outs exceed 75 percent of their entering classes. Most drop-outs and many graduates face unemployment and unemploy-ability, with functional illiteracy evident among many such youth. At the same time there is sneering indifference to assignments, disruptive behavior in classes, widespread defiance of teachers and administrators, contemptuous violation of school policies, and even law suits by students or parents on grounds of violation of civil rights or inequalities in treatment or failure of the school to "educate" the student. With all this, there are also problems of school philosophy and issues in moral values, problems of relevancy and effectiveness in curriculum and instruction, problems of collective bargaining, accountability, grading, bad budgeting, inhuman personnel practices, inept public relations or unconcerned parents, and more.

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Such conditions do make it very difficult for anyone to believe that schools are much concerned about human individuals and the improvement of the human condition. And yet, there **are** schools and communities where the human elements are valued and supported. The very "movement" toward humanistic education, as contrasted with scientific, rational or behavioristic concepts, is the most promising of all major efforts at school reform in recent years. A note of caution: the term **humanizing education** is applied to all kinds of new programs and practices in an effort to gain support and praise. The concept is fuzzy and much misunderstood, hence the import of describing its meaning and parameters. (1)

The two minimum essentials of a program of humanistic education are individual and social: **personal development** and **social consciousness.** A person must live, grow and be educated in a society, and any kind of education, formal or informal, enhances the development of a human being for life in the social group. Some express this duality as education to honor the intellect and to serve mankind: "What the world needs above all is a large and increasing supply of incorruptibles, men and women who have learned to act in the interest of mankind, who are capable of noble action as an outcome of unpremeditated thought, and are capable of clarity of thought as a natural and

intuitive result of their experience in thinking and acting." (2) This is not to support the mistaken notion that personal freedom grants license to do whatever one desires, whether in sex life, living style, political involvement or moral ethics; or that the essence of life is in "feeling good" about everything, even if that involves refusing to face the real problems of group living in a crowded world. Such characteristics of a "humanistically" oriented life fall far short of the spirit of humaneness that evolved traditionally during the past 2200 years.

Personal Development

The first essential, the maximum personal development of each human being, is certainly a basic function of all educational institutions—some would regard it as **the** ultimate goal of schooling. Personal development in the fullest measure has many aspects; those of major concern for the schools include cognitive, intellectual (in a broader sense), creative, social, moral, emotional, and physical development. From the standpoint of the person, growth and maturity in these attributes of human personality are essential for freedom, individuality, dignity, authenticity of experience, rationality, and self-realization or self actualization—qualities of life essential in a modern, technological society if humaneness is to flourish. If one accepts these

attributes of an humane individual as valid, what is implied for school practices?

First, a continuing appraisal of a student's talents, capabilities, and potentialites is essential. Such an evaluation should be made by each student as he or she grows to maturity, but the school and the family and to some extent other agencies must contribute to the assessment, guide the process, provide desirable data, observations, and recommendations for further growth, and be supportive of the child or youth in coming to grips with the realities of attaining selfhood. In recent years, something called ''needs assessment'' has been the bandwagon slogan of curriculum planning. The concept sounds good; its execution is grievously mischievous, for the definition of needs to be assessed, especially in federally controlled programs, is so narrow as to vitiate any possibility of establishing a broad program of schooling for personal development.

Second, the role of the family (broadly conceived as parents, siblings, and an extended family circle) in personal development must be fully recognized by the school. The school, as the legal agency for formal schooling must take the initiative in achieving such cooperative approach to development. (3) Also an important role, but lesser in importance, is performed by the communicative media, especially television. Professional educators have been highly remiss in efforts to work cooperatively with the family and community agencies to promote maximum development of human potentialities.

Third, many practices in schools today contravene humanistic education. Much of what is done under an umbrella of ''individualization of instruction'' is not personalization of education at all in the sense of fostering the development of an individual's potentialities. The school must take the lead in designing cooperative programs of education that provide the flexibility in curriculum, instruction, and learning environment to serve the great diversity of interests, talents, and capabilities extant among all the children and youth of the community. Genuine personalization of experience is essential a humane program of schooling.

Another program and associated practices that contradict the concept and spirit of humanistic education is the current movement toward career education. Educating for a career is, of course, one of the primary functions of schooling; the issue is when, what kind, and how much specific career or vocational training should be provided in the common school program, that is through high school. The current popularity of career education is evident from polls of students in high school, parents, and especially politicians, who seem happy to try anything that puts youth in a groove and stills their desire to alter an oppressive establishment. But some polls, in contrast, show that a few years after completing a vocational training program and of being ''grooved'' into a job, these young adults are bitter about their situations and status in life. They resent the school's failure to provide them with the genuine elements of a humanistic (or liberal or general) education. High school should be primarily a time for the liberation of the body and soul. McGill states, ''We must recognize that the educational imperative, the search for truth and meaning, is finally and fundamentally an ethical quest, an attempt to answer the question, ''What does it mean to be human?''(4) Vocational training during the high school years, minimizes the opportunities of youth to find answers to that question.

Social Consciousness

The second dimension of a program of humanistic education is the fostering of a social consciousness that is characterized by a depth and breadth of concern for one's social group, individually and collectively.

The Council on Secondary Education of the Association for Supervision and Curriculum Development sponsored several conferences on humanenss in the secondary schools. At one meeting an effort was made to define,

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clarify, and interpret the concern itself. Herbert Thelen presented a most useful one word definition: "Caring." Thelen also uses the term "Compassion" interchangingly with "Caring" in discribing his conceptions of humaneness.(5)

A person cannot be humane by himself. "Humaneness is a quality of experiencing or interacting... human beings tend to turn to each other for comfort, counsel, and help; the quality of this turning to each other, when it is effective, is... caring. This same quality, if injected into schools, might make them very, very much more effective--not only in terms of each individual and his maturation, but also in terms of preparing people to take part in a society which is drastically different from the one you an I grew up in."(6)

Caring! Compassion! learned coordinately and as an essential part of personal development: that is the challenge that faces anyone who seeks to provide a program of humanistic education in a secondary school today. Roy Menninger, President of the Menninger Foundation, states that "human feelings are the very essence of what makes us human...denial and mismanagement of human feelings is one of our greatest social crises, one of our gravest social errors."(7)

How does a school foster fuller development (the family inherently had the major role in this aspect of maturating, and many other agencies contribute, too,) of the qualities of caring and compassion? First, obviously, is to exemplify in every way possible caring and compassion itself—in the actions, words, and non-verbal behavior of the entire staff; in the intellectual, social, and emotional climate that characterizes the entire school and in the policies, regulations, modes of control, and organizational and structural patterns. These matters all concern what is aptly designated as the hidden or invisible curriculum—in many respects a more important factor in humanistic education than planned, visible curriculum.

Second, the curriculum plans should provide for extensive and intensive study of personal and social problems of great concern and significance to the students, individually or collectively. Moral issues, values, hidden or open prejudices and subtleties of discrimination and rejection (or unwarranted favoritism) should be examined openly and rationally in all appropriate areas of study. The basic factors in social consciousness should be identified and alternative types of behavior evaluated in terms of fundamental concepts of compassion. A wide variety of community service experiences should be planned. Menninger further writes: "Our society needs to provide controlled experiences which teach, which legitimize feelings and make it all right to talk about them."(8) It is evident that the range of possibilities inherent in the curriculum for expanding and refining one's social consciousness are practically unlimited.

Third, instruction should include a variety of modes, not only appropriate for the goals envisioned but suitable for the content to be studied. Modes such as inquiry, discovery, tutorial seminars, surveys, investigations, creative endeavors, research, small group discussions and projects are especially recommended. Planning instructional units of work should be a fully coopertive enterprise of students and staff.

Fourth, the whole counseling and guidance process and program should be devoted primarily to assisting, supporting, and guiding students in their individual efforts to achieve a full measure of personal growth and development and the embracement of a social consciousness that is morally valid, fully respectful of individual dignity, and action-centered. Any efforts of a teacher or counselor to modify behavior in these directions should be open, carried on with the full knowledge and cooperation of the students, and should respect personal rights.

Humanistic education, in essence, is people working together cooperatively to enhance human personality in directions satisfying both to the individual personally and to the other members of the social group.

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2. Harold Taylor, **Students Without Teachers** (New York: McGraw-Hill Book Co., 1969), p. 321.

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6. Thelen, "The Humane Person Defined," p. 18, and p. 34.

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8. Menninger, p. 4A.

Humanistic Education and/or Back to the Basics

Louise E. Hock

As the United States prepares to celebrate its bicentennial, the current educational hue and cry calls for a return to the basics—or so it would seem. Articles abound. Headlines shout. Mass media tell it loud and clear, informing us of the novel alternative schools being developed in Palo Alto, Pasadena, and elsewhere to provide the option of a new unequivocal devotion to the three R's. Many parents and educators express renewed, sometimes outraged, concern with discipline, structure, and the basic reading and mathematical skills. The call is out for vigorous stress on the development of skills and the acquisition of knowledge.

Could it be that in education, as in other aspects of life in the seventies, nostalgia is a strong emotion, drawing us back to the fancied and fanciful greener pastures of the McGuffey's Reader, rote memorization, preoccupation with facts and figures, the apparent structure and orderliness of teacher-dominated/ student-obedient classroom, the rigorous measurement of ordered progress, and the competition for marks and grades? Are we really hankering after the apparently simple virtues of a simplistic life that looks rosier and rosier with the passage of time, along with the merciful quality of human

forgetfulness? If so, this is a strange phenomenon in the post-Watergate, post-Vietnam era. Are the proponents of the back-to-the-basics movement really supporting a return to such basics that tend to have little or no carry-over into student functioning outside the school or in later life because the content, the standards and the behavior were not really internalized and accepted? Although overdrawn, just such a picture can emerge in our uncritical haste to correct or redress some unfortunate excesses and exaggerations of the more open, liberal, and liberating approaches to education that have characterized some of our schools in recent years.

If only a portion of the extremes of a rigorous return to the 3 R's should eventuate, again the anomaly should be noted. If we have learned anything from the trauma of the Vietnam involvement and the Watergate affairs, it should be a recognition of the need for attention to a whole host of values—such as acceptance of individual responsibility, respect for human rights and civil liberties, compassion for human life, commitment to the worth and dignity of each individual; along with concomitant qualities of a more intellectual cast, such as an inquiring mind, a healthy skepticism, a continuous monitoring of the rights, privileges, obligations necessary to the survival of a free people.

In our concern with simpler fundamentals and more ordered procedures, are we ignoring the importance of these more complex fundamental values and processes? Not completely, for side by side with the nostalgia-flavored headlines and articles cited above are many articles suggesting that other views and other voices are being heard. To use the **New York Times**(1) as our popular media source, we find the report of The California Commission for the Reform of Intermediate and Secondary Education—Project RISE—recommending sweeping reforms ''that would make educational progress depend on the student's 'demonstrated competence' rather than on time in the class and would broaden the learning opportunities for teen-agers 'beyond the dull, rigid and often ineffectual confines of tradition or a building.' ''

Already in operation is the Far West High School in Oakland, California, where students participate in Experience-Based Career Education and obtain credit for self-designed projects carried out in the community with adults. These students spend relatively little time in conventional high school situations, although they meet the usual requirements of English, science, and math.(2) Other examples could be cited.

Then there is the work being done with moral education and values clarification, again brought to public attention in a **New York**

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Times article.(3) Sidney Simon at the University of Massachusetts and Lawrence Kohlberg at Harvard are leaders in this movement. The former's techniques and strategies for helping students identify and clarify values are being used in schools across the country. The latter's research on how people develop values and his identification of stages of moral reasoning are also having an impact in many classrooms.

So widespread is the concern with the more liberal approaches to education—values development, open education, humanistic approaches, and the like—and so deep is the commitment of their proponents that 500 of them attended a conference at City College recently.(4) The participants were concerned with insuring that the educational reforms of the 1960's not be lost in the drive to re-stress fundamentals. Already several steps have been taken to further the goals of such reforms. For example, there has been established a Center for Research and Development in Open Education at the Bank Street College of Education in New York. A Department of Humanistic and Behavioral Studies has been established at Boston University's School of Education. Grants have been given by the Rockefeller Brothers Fund to develop evaluation procedures for open classroom approaches. There is even some discussion of establishing a lobbying and public information office in Washington to advance the cause of educational "liberalism."

It is clear, then, that the reformers too have their adherents and their publicity channels. In addition to the popular press there is the plethora of books, pamphlets, and journal articles in the professional literature focusing on various aspects of the more open, liberal, humanistic approaches to education.

A superficial analysis of both the popular and professional literature would suggest a dichotomy, a polarization, a clear-cut choice of alternatives. However, as the title of this article suggests, the issue is not that simple. Is a concern with basics incompatible with a commitment to humanistic education? Are the proponents of a return to basics really unconcerned with the premises and promise of a humanistic conception of education? Are the humanists as indifferent to fundamental skills and rigorous education as they may seem to be to the casual observer? To avoid the oversimplification that leads so easily to such a polarization of options, let us examine some of the basic meanings and premises of humanistic education.

The Association for Supervision and Curriculum Development has provided prescient leadership in the area of humanistic education through its many publications, including **Humanizing Education, Humanizing the Secondary School, To Nurture Humaneness,** and **Removing Barriers to Humaneness in the High School.** Throughout these volumes there appear certain essential characteristics of the humanistic movement.

Alvin Loving(5) reminds us that to be humane is to be relevant; Raymond Houghton(6) states that the essence of humanness is to be sensitively active and that man possesses the potential to determine a destiny for himself. Combs(7) cites the human side of learning, stressing personal discovery of meaning by the learner. He also questions the dichotomy of emotion or intellect, reminding us that emotion indicates personal involvement, that caring is the key aspect of emotion, and that humanism is not anti-intellectual, but rather seeks to make intelligence functional.

Similarly Herbert Thelen(8) refers to the caring aspect of humaneness, citing the dictionary definition of humane as involving compassion and enlightment. He acknowledges his continued belief in the central value of classroom inquiry with its focus on individual confrontation with a complex world. To this enlightenment aspect he now joins the compassion element when he recognizes that genuine confrontation involves active soul searching, and that an essential condition for soul searching is compassion for one another, a genuine sense of caring. In brief, humaneness is a quality of experiencing or interacting.

What, then, characterizes a concern with humaneness, with humanistic education? It would seem that relevance and sensitivity are important, that caring, experiencing, interacting are key qualities, that compassion married to inquiry represents ultimate enlightment, that faith in human potentialities is a keystone along with a view of intelligence as dynamic, functional, useful. To care, to inquire, to experience, to be sensitive—are these threatening words? Are they inconsistent with a desire for fundamental communication and computational skills? Are they incompatible with a concern for structure and guidance? Are they inhibiting to a quest for wisdom and knowledge?

They need not be, but perhaps they have been in actuality—both Loving and Thelen deplore the shift to a curricular imbalance favoring science and mathematics that took place in American education in the mid-50's, after Sputnik. Loving(9) cites the exciting and humane developments of the Eight Year Study, life adjustment education, workshop and group dynamic approaches, core curriculum and liberating school-college arrangements, such as the Michigan College-Secondary Schools Agreement—all prior to Sputnik. He muses over what might have happened "if the concept of humaneness that began in the 1930's and continued into the 40's and early 50's had been permitted to persist."

Thelen(10) is more outspoken in his analysis, citing an educational shift from the humanitarian, open, inquiry-oriented, autonomy-seeking operations of the depression years to the inhuman, man-power-oriented factory operations of the 60's. He also comments on the shift from a humanitarian concern with the "whole" child to manpower concepts of competitive producers, charging that the formal (non-caring) structure has won out over the informal (caring) structure.

These are indeed strong indictments deserving of our attention and analysis if history is not to repeat itself. Surely in the light of the consequences of our Vietnam and Watergate involvements (if for no other reasons), parents and educators do not want to return to a concept of schooling that is devoid of concern for persons, for values, for individual potential, for process. Surely we do not want to exclude from the school all humane and personal considerations in a misguided extreme emphasis on rigor and structure—whether of

human behavior or of cognitive substance. Is it too much to ask of the back to basics proponents that they acknowledge the validity of two of Thelen's conclusions?(11) As he points out, "one is not likely to make new discoveries in inner-space in the face of the indifference or coldness of others; one needs, as all need, sympathetic encouragement." He argues also that problem-solving "activities can be vital only within the context of a compassionate relationship and not within the context of... competitive striving."

As we seek for rapprochement between the adherents of a return to basics and the humanistic wing of the educational fraternity, it might help to focus on two concepts that are of concern to both groups. I refer to the concept of intellect and intellectual development and a concern with excellence.

Could we agree to view intellect in all its manifold manifestations, not in a narrow rigid context of a few easily measured and quantifiable operations? This should not be difficult to do if we accept even the dictionary definition of intelligence as the ability to learn and know, as understanding, as the mind. Moreover, many researchers in recent years have demonstrated that intelligence consists of numerous dimensions, reflecting tremendous human variability, and deserving of respect and fostering, whatever their nature.

Bernard Iddings Bell(12) provided an interesting insight into intelligence, as did David McClelland(13) who also expressed concern with a relatively limited view of academic excellence by raising questions about types of excellence that are not so readily recognized or rewarded. As examples, McClelland mentions the need for achievement and curiosity as among those characteristics, drives, and motives deserving of serious study. He suggests that curiosity "requires a type of behavior in a sense directly opposed to the academic excellence so feverishly promoted by our testing and grading systems. That is, curiosity may be defined as a desire to know, or as the knowledge of, things one is not supposed to know; whereas academic excellence is defined as knowing what one is supposed to know or has been taught."

John Gardner(14) has perhaps stated the case best for a broader view of intellectual excellence.

In the intellectual field alone there are many kinds of excellence. There is the kind of intellectual activity that leads to a new theory, and the kind that leads to a new machine. There is the mind that finds its most effective expression in teaching and the mind that is most at home in research. There is the mind that works best in quantitative terms, and the mind that luxuriates in poetic imagery.

And there is excellence in art, in music, in craftmanship, in human relations, in technical work, in leadership, in personal responsibilities.

Some kinds of excellence can be fostered by the education system, and others must be fostered outside the educational system. Some kinds—e.g., managerial--may lead to worldly success, and others—e.g., compassion, may not.

There are types of excellence that involve doing something well and types that involve being a certain kind of person. There are kinds of excellence so subjective that the world cannot even observe much less appraise them. Montaigne wrote, "It is not only for an exterior show or ostentation that our soul must play her part, but inwardly within ourselves, where no eyes shine but ours."

A conception which embraces many kinds of excellence at many levels is the only one which fully accords with the richly varied potentialities of mankind; it is the only one which will permit high morale throughout the society.

Our society cannot achieve greatness unless individuals at many levels of ability accept the need for high standards within the possible for them. We want the highest conceivable excellence, of course, in the the activities crucial to our effectivenss and creativity as a society.

Is it then either/or—a return to the basics or a humanistic direction to education? Or can it be both? I suggest that further dialogue and discourse will reveal many points of contact and areas of agreement that may serve to bring us closer together.

Let us agree to examine certain common concerns, such as discipline, direction, structure, excellence. With my own commitment to a humanistic approach, however, I would like to see us striving for discipline that is self-discipline, not imposed obedience; direction that is self-direction determined from within, not outer-direction planned and determined by others; structure that has meaning and significance for the learner, not impersonal imposed order with little personal meaning; excellence that is based on the uniqueness of each individual and his/her potentialities, that encompasses inquiry, confrontation, and creativity.

I would hope that we could agree on the importance of the person in the process of education and view the learner as central, with knowledge as functional, modifiable, contributory, and changing; rather than consider knowledge as central, fixed, and unchanging, with only the learner as modifiable. Could we agree that content—whether concepts, skills, information or attitudes—is basically a means, not an end? Is not the essence of humanistic education that man is the measure of all things?

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Conflicts, tensions and pressures are on the increase.
What human rights do people have in school?

Human Relationships and Human Rights in the Secondary Classroom

James Boyer

What is the cause of the current human relations problems which appear so frequently in the secondary classroom today? What are the emerging perceptions held by teachers and students in the modern school? Conflict, tension and pressures are on the increase and our attention to the affective domain in teaching seems to be seriously limited. We have now reached the point where we must give major attention to the human rights of students and to the totality of human relationships existing in secondary schools. We must increase our awareness of adolescent development, our understanding of human behavior and our sensitivity to interpersonal relationships among professional educators.

The concept of human relationships embodies a variety of complex feelings and behaviors that communicate value and worth attributed to individuals by other human beings. It includes the way we act, communicate and respect each other within a broad spectrum of close working situations. For the enrolled learner, **school is his work.** It is his occupation and he has little choice about the nature and extent of that occupation. His interaction with teachers and other professionals is perceived from a framework of mandatory activity because he

generally has **no choice** about whether he wants to interact or not. Therefore, the relationships which exist within a school are perhaps more important than any other aspect of teaching and learning. The affective domain focuses attention on feelings, values, attitudes, acceptance, rejection, and the total degree to which human beings learn from each other—learn things **other than cognitive data.**

What human rights do students have? What human rights do teachers have? To what extent are we conscious of these in our day-to-day work?

Adolescence and Schooling

The adolescent is experiencing major physiological and psychological changes at rapid rates. Hopefully, none of us will enter the secondary classroom without having reviewed adolescent behavior thoroughly. But even if we have given some attention to it, one must remember that today's adolescent is the product of times of political assassinations, of war, of inflation and recession, of high unemployment, of great family conflict and changing social structures. These realities weigh heavily on each secondary learner—perhaps more intensely than other learners. Schooling, in many instances, fails to respond to today's pressures because so many of us who are prepared to work

primarily with secondary learners view ourselves as **content specialists** more than as **adolescent specialists.** Observation of our current teacher preparation and teacher in-service effort leads me to such a conclusion. Could we review our priorities? Could we raise some new questions, especially in reviewing secondary teacher performance? Could we come to recognize when we reduce the secondary learner from his status as a human being?

One of the findings of Hill's research (1973) indicates that unwed parents of secondary school age implied that current schooling is not very helpful in dimensions of emotional identity, value concepts and rational decision-making about human matters. Should this be a priority for secondary curriculum developers and for teacher training?

The Professional Teacher

Schools are perceived as being implemented by those who offer their services as professional teachers or educators. Professional teachers differ from other teachers in that they offer their services often in public schools which purport to serve **all the children of all the people.** Further, professional teachers are those who have invested time, energy and experience in the preparation necessary for the delivery of such instructional service and they usually hold some form of license

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which supposedly verifies such preparation. The professional secondary school teacher receives pay for the delivery of his instructional services—but the scout master does not. The professional teacher, then, has a major responsibility to seek the highest quality of human relationships for his profession that is possible. And this responsibility now supersedes most others in our professional service.

Human relationships account for a major part of academic achievement and affective development. Educational psychologists and curriculum specialists have repeatedly declared that achievement is always related to other aspects of the learner's life, and this declaration has major implications for those of us who function at the professional level in education. In earlier times, curriculum specialists referred to these concerns as "classroom climate" and "concern for the whole child." Human relatinships in schools are directly responsible for much of the cognitive growth in children and for the professional satisfaction received by educators.

Tension, Conflict and Resolution

Tensions are inevitable in the American public school because the school reflects the larger society—and tensions are there. Because tensions are part of America, they must be dealt with openly and honestly by extremely perceptive teachers who respect their profession. Conflict is part of the school curriculum and will continue to be for the foreseeable future. On the other hand, conflict of ideas is healthy for the curriculum. Differences in perception of teacher behavior and acknowledgement of diverse views on a wide range of issues now characterize most desegregated schools as well as those not desegregated. Respect for human differences and human rights is now crucial in the operation of public schools.

Resolution rests in the ability of emotionally secure teachers who can function in situations characterized by conflict as they work toward resolution. This reference is basically to the conflict of ideas, the conflict of traditional values with new and emerging value patterns, and to the conflict of traditional classes with a new way of relating to individuals within the context of the school.

How can we relate better to those with whom we must work? A first step will include a self-examination to determine the extent to which we are personally secure in the discharge of instructional responsibilities. Many of us have not looked at ourselves lately. Secondly, we might begin to seek feedback on our personalities, our teaching performance, and our human relations skills. Seek this anonymously from students, other professional educators and parents. Spend some group time discussing ways in which the totality of faculty interaction might be improved.

An improved human relations level in secondary learning settings will result in an improved academic achievement for most learners in the American public school.

Concerns for the 1980's

Will we be able to balance our technological advancement in the next decade with adequate humanizing thrusts in America to make secondary schools a viable place for adolescents? Can we re-define the direction of curriculum and instruction in secondary school to increase the concern for humanity in a democracy such as ours? Can we cope with societal changes in ways which will help us retain the best secondary schooling today? These are some of the questions which educators must face if we are to survive in our roles as secondary education specialists.

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What kinds of self-concepts are we building in school?
Are we being human about it?

Processes of Humanization/Dehumanization in the Schools

James J. Jelinek

The inescapable choice of teachers and schools is whether their students shall be humanized or dehumanized. It is a most crucial decision. Students can be provided appropriate nourishment for their well-rounded development and continual growth—that is, they can be educated—or they can be given sporadic intellectual injections for calculated achievements—trained for predetermined performance. Essentially extrinsic motivations can be applied so systematically as to produce completely outer-directed persons, or intrinsic motivations can be encouraged to foster the growth of inner-directed persons, individuals who are independent, mature, creative, free, **human** in its best sense.

Behaviorists of today who have arrogated to themselves various titles inherent in social engineering recognize no ground between behaviors they would build into the structures of students and dark, blank, hopeless uncertainty and insecurity. Not until they have been reborn into the life of effective intelligence will they recognize the security inherent in methods of inquiring, observing, experimenting, and hypothesizing.

Quite unlike behaviorists, humanists do not see as disastrous the ineffectiveness or inappropriateness of given behavior because they

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retain security of procedure, the process by which they and their students reconstruct or rethink their experiences. The educated person, they feel, is the free person, one who rethinks his experiences and faces subsequent situations a different person. The trained person, on the other hand, is forever the slave of his trainer, no matter how benevolent or well-intentioned the trainer, no matter how sophisticated the trainer in his knowledge of prior structures.

In these terms, any response conditioned into the learner, if it cannot be changed by him, is a dangerous response to acquire, the process of the conditioning in substance being one of dehumanization. This process of conditioning, operant conditioning, can be described briefly.

A trainer sets up environmental situations that force trainees to make those responses desired by him while creating an emotional response of acceptance both to himself and those competencies he wants the trainee to learn. He presents problem-solving situations in this context of acceptance, at the same time extinguishing, largely through nonreinforcement and partly through mildly punishing contingencies, behavior that interferes with learning those competencies. He presents situations in which the trainees know in strict behavioral terms what they are to learn to do, giving

them immediate feedback concerning the responses they make in order that they may understand that they are doing what they are supposed to do. The trainer changes the behavior of trainees, individually and in groups, so that they behave in ways he wants them to behave and so they do not behave in ways he does not want them to behave.

This system has wide appeal in education today. Because it does, we need to ask ourselves what are the direct and concomitant consequences of its implementation, especially in terms of whether those consequences promote processes of humanization or dehumanization in students as well as in their teachers.

If a student's behavior is conditioned by extrinsic motivation, by a trainer who manipulates him through the use of grades, money, or other extrinsic rewards or punishments, the student becomes dehumanized in the sense that he becomes the prey of those who condition him. He loses the skill of contemplation; he destroys his desire to find out the "why" of life; he loses his ability to formulate ideals and to bring them to fruition; he becomes a passive individual upon whom habits are impressed by his trainer. He becomes anti-intellectual, he relinquishes responsibility for his ethical behavior to his trainer rather than accept responsibility for his own action. He limits his

perspective, he loses his freedom to infinite individuality, he turns to violence when rewards are witheld, and/or he is law-abiding only when he is observed.

While all these consequences of training are important, from the standpoint of dehumanization one of the most important consequences is that the trainee learns to conceptualize himself as the instrument for carrying out another person's will, and he therefore no longer considers himself to be responsible for his actions. Some of the consequences of this particular conceptualization of self are in turn made abundantly clear in Stanley Milgram's **Obedience to Authority: An Experimental View** and the **Presidential Campaign Activities of 1972, Senate Resolution 60, Hearings before the Select Committee on Presidential Campaign Activities of the United States Senate, Ninety-third Congress, First Session, Watergate and Related Activities.**

Conceptualization of self is a fact of life for all of us, students and teachers alike. For the humanist the conceptualization of self is an artistic endeavor, a creative synthesis of complicated patterns based upon our actions, our feelings, our philosophy, our values, and the like, which are themselves expressively simple. ''When such simplicity amid complexity has been attained,'' says Frank Barron in **Creativity and Personal Freedom,** ''two new and most important effects come into existence in the individual's experience. One of these is the feeling that one is free and that life and its outcome are in one's own hands. The other is a new experience of the passage of time, and a deeper sense of relaxed participation in the present moment. All of experience is consequently permanent at the very moment of its occurrence, and life ceases to be a course between birth and death and becomes instead a fully realized experience of change in which every single state is as valid and as necessary as every other.''

How an individual responds to a situation is thus dependent upon how he conceptualizes himself. If, for example, he conceptualizes himself as being inadequate to meet the demands of a task at hand, he responds to it as if it were

a threat; if, on the other hand, he conceptualizes himself as being capable of grappling with the contingencies, he responds to them as if they were a challenge. The following anecdote is a case in point:

Joseph Della Fave helped his father in his bakery. Joseph was a husky lad of fourteen. Going about his business, Joe fell into the dough mixer in the bakery. In a flash, his arms were caught and mangled, just like the dough in the mixer. The machinery stalled, with the boy's arms crushed into a shapeless pulp.

Police and fireman came. They could not extricate him, so they broke the machine from round about him. He remained conscious all the while.

The pain was appalling, but he gritted his teeth and no cry of agony seeped through his compressed lips. The firemen worked feverishly to tear apart the machine and to free the boy. Joe tried to hide the agony that stared out of his eyes.

Eventually the firemen completed their task. Joe was rushed to a hospital. The doctors took one look, and to the operating room went joe. A surgeon injected morphine to deaden the pain. An anesthetic mercifully sent him into temporary oblivion. Hours later, he awakened in his room. He made as if to move his arms, but there were no arms to move. The surgeon's scalpel and saw had amputated both. And young Joe, still in critical condition, lapsed back into unconsciousness. A day later he awakened once more. He saw his parents sitting by his bed. They were crying.

''Aw, gee, Mom! Don't cry,'' said the boy. His eyes fastened on his Dad. ''Aw, gee, Dad, tell her not to worry! I'm all right. I can get along. I don't have to have arms, Dad. I got brains.''

The father's eyes brimmed over. He wanted to grip tight his son's hand, but there was no hand to grip.

''Aw, gee, Dad. Don't do that. I can get along. I have brains.''

How an individual responds to the contingencies of his life is utterly dependent upon how he conceptualizes himself.

What, then, is the educational process of humanization at work that is basically instrumental in fostering the development of an

authentic conceptualization of self as opposed to the training process of dehumanization that conditions learners to behave as trainers would have them behave and conditions them to conceptualize themselves as instruments for the implementation of the will of others?

1. The process of humanization in education involves modes of inquiring, hypothesizing, problem-solving by both teachers and students both of whom are subjects, a subject being one who knows and acts, rather than subjects and objects, an object being one who is known and is acted upon. It does **not** involve trainers and trainees, narrating subjects (the trainers), and patient listening objects (the trainees), the process in which trainees are the depositories and the trainers are the depositors.

2. Students and teachers engage in currere by simultaneously reflecting upon themselves and on the world and developing their power to perceive critically the way they exist in the world with which and in which they find themselves, thus seeing the world not as a static reality, but as reality in process, in reconstruction. They do **not** pursue curriculum as content of instruction, whether it be descriptive or valuational, as lifeless, petrified, motionless, static, compartmentalized—alien to the existential experience of students and teachers, detached from the meaning and totality that engendered it and could give it significance.

3. The teacher is no longer merely the one-who-teaches, but one who is himself taught in dialogue with students, who, in turn, while being taught also teach: all becoming jointly responsible for the process in which they all grow. The teacher is **not** a trainer who has trainees memorize mechanically the narrated content, thus turning them into containers to be filled on the grounds that the more completely he fills the container, the better teacher he is and the more meekly the containers permit themselves to be filled, the better students they are.

4. Both teachers and students speak their word about their world as they perceive it and how that world should be reconstructed. Knowledge is **not** a gift bestowed

Humanizing through Value Clarification

Mary M. Yanker

As teachers search for ways to humanize their classrooms, a focus to be considered should be value clarification. To be more fully functioning humans, students of all ages need help in understanding and developing their own value systems. If this is to occur, more humane learning environments must be created. Value clarification is one tool that may be used to achieve both these goals.

Alvin Toffler has made us all more aware of the tremendous value bombardment we face in living in our world of future shock. He alerts us to the many concurrent revolutions in our society—sexual, racial, economic, generational and technological. Each of these revolutions pulls us in new value directions with unchartered courses. How different is the world of present-day students from the one their parents knew as adolescents? Of course, previous generations had value problems, but if one were looking for stability, there was some refuge of legitimacy—home, church, school or country. Our current American scene has left many with little faith in such institutions, and, indeed, today's students cannot remember a period when any of these institutions was not under attack. Often students find the values expressed in each of these important elements of their daily

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existence in conflict with each other. They will also find value diversity among various peer groups.

The school's answer to their multiplicity of values has too often been to ignore the value dilemna faced by students. Is it any wonder that many students find that school has little relevance? Even when school personnel have sensed the problem, they have often felt confused and helpless when searching for solutions. After all, would they not offend some segment of the school population by taking a value stand in any given direction? Teachers themselves are not a homogeneous group with regard to "which values to teach," and thus the student finds himself with little consistent help in developing a set of values by which to live.

Social psychologists underscore the importance of developing a firm set of values since they see our values as the prime determinant of our behavior. To be fully "in charge" each individual needs to know these determinants of behavior and since the external world offers few consistent models, each needs to look at other sources, namely internal sources. The role of the teacher becomes one of helping students discover and clarify their own values rather than one of "teaching" a prescribed set of values.

A theory and a set of classroom techniques have been advanced to help teachers and students clarify

their values. These value clarification theory and techniques were introduced in the mid-sixties by Sidney Simon, Merrill Harmin and Louis Raths. Simon and Harmin were graduate students of Raths and the two students found their teacher to be challenging to their own self-analysis and development, but always accepting and non-judgmental of their ideas. Recognizing their own growth with such a teacher, they tried to capture his teaching style in the book, **Values and Teaching.** Since that book, a number of other books have been published giving teachers practical tools for putting the Raths-Simon-Harmin theory into classroom practice.

Value clarification theory recognizes the multiplicity of values in American society. The theorists believe that when students are faced with conflicting sets of values, an individual value crisis may occur which could produce confusion, apathy, hostility or other negative results which are destructive to personal growth and the teaching-learning process. The basic theory focuses on seven processes of helping students toward developing and clarifying their own values. These seven processes are: choosing freely, choosing from alternatives, choosing after consideration of the consequences, prizing one's choice, publicly affirming these choices, acting on choices and incorporating these choices into a pattern of life. Classroom

techniques for clarifying values have been developed to help students learn and use one or more of these seven processes. A popular technique, "Twenty-Things I Love to Do" can illustrate some of these processes.

In "Twenty-Things," the teacher asks students to list quickly twenty things they love (like) to do. After the listing, students are asked to categorize the list by using various symbols. The categories and accompanying symbols can include many ideas such as: $ for items that cost more than $3 to do, "A" for items usually done alone, "O" for items preferred with others, "M" for items that might be on Mother's List, "W" for items done this week, "N5" for items that would not have been on such a list five years ago or a circle around the five most important items. Then students are asked to complete the sentence, "I learned that I..." This is followed by a class sharing of "I learned" statements and discussion about what the exercise helps people to discover about themselves: "Have I changed in the last few years?" "Do I need money to enjoy life?" "Am I similar to my parents?" "Am I really doing the things I most enjoy?" "What could I do to improve the quality of my life?" This technique involves giving students the chance to go through the valuing processes of choosing, prizing, and it even questions the acting aspect of their lives.

Teachers can adapt techniques such as "Twenty-Things" to add a new dimension in subject matter areas. For example, a home economics teacher may ask students to list all the foods they like to eat. Then the teacher has the students categorize the items into food groups and also uses personal categories, such as, "food that make me feel good." The writer uses this technique in a college curriculum class. The students list their fondest memories of high school. The categories include items from the list which were usually done with friends, those which would have been on the principal's list of school purposes and items which could be considered as part of the school's curriculum. The discussion which follows centers around the implications this "Learning" has for the potential teacher. The class usually

discovers that few members list items which would be included as a part of the school's curriculum. Further discussions about curriculum theory take on a deeper significance after this personalized experience.

The numerous value clarification techniques can be personalized and/or made relevant in content areas for all students at all levels of instruction. But more important, the teacher that uses and creatively integrates these techniques into lesson plans discovers a way to humanize instruction. The techniques give the teacher a new method for approaching all instruction. The techniques require an open, accepting, non-judgmental, and caring attitude on the part of the teacher and a psychologically safe learning atmosphere for students. Teachers who initially find resistance among students in using the techniques, usually find, upon self-examination, that they are neglecting one of the above attitudinal ingredients. Continued use of the techniques not only makes the teacher more conscious of these important teacher-attitudes, but the techniques themselves help create a more humanistic classroom environment. The application of value techniques is a way of helping the teacher become more aware of himself in relationship with students and also builds this humanistic relationship. The teacher who continues to use the techniques discovers that they soon become "second nature" and it becomes automatic to plan for the value dimension in teaching content. The techniques become one means to the end of establishing a more personalized, humanistic style of teaching.

Through a funded values project, the writer has worked with public and parochial school teachers in helping them develop proficiency in incorporating value and practice into their classrooms. The feedback from these teachers illustrates the benefits for teachers and students.

In every classroom situation and interpersonal relationship, the opportunity exists to raise questions concerning values. Programs like values education serve to make participants aware of these opportunities and suggests methods for taking

advantage of every opportunity. The ultimate responsibility lies with each teacher and individual to convert this awareness into conscious practice on a continuing basis.

The excitement that these values activities generate is just great! The students have thoroughly enjoyed every values activity that we have done. I feel that this is a very exciting program that is very rewarding and I truly hope that other teachers will see its value and initiate it into their curriculum also!

The greatest thing that comes from values clarification is the responses I've gotten from the students when I've used the techniques. Students that rarely speak up in the regular classroom really shine here. The student that is sometimes a troublemaker responds in such a way that you can understand some of his problems.

I feel that if students learn that they do not have to think and act like everyone else in the group and that this behavior is accepted by the group—later they will feel more confident about not going along with the group if it means getting in trouble, trying drugs, for example. Peer pressure may not exert as strong an influence.

This year my rapport with students and their rapport with classmates is unusually strong, and I attribute this in large part to a kind of openness which value techniques helped to establish.

After working with value education, I feel there is a two-fold benefit for the students. First, there is their immediate reaction—delight, enthusiasm, and interest. Second, there is the beginning of a process of prizing, choosing, and acting which is just starting to grow, hopefully will continue to be nurtured, and finally will blossom forth in meaningful life values.

I want you to know how optimistic I am about the future of values education. The teachers who implement the program will benefit in two ways. For those to whom the philosophy and approach come rather naturally,

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The Invitational Secondary School

William W. Purkey

The bell invites me.
Hear it not, Duncan, for it is a knell
That summons thee to heaven or to hell.

William Shakespeare
Macbeth. II, i, 62

After generations of study, researchers still lack a systematic way of describing the events of communication which occur between teachers and students and which somehow result in learning. What actually takes place when information is transmitted, received, and acted upon? Although no one knows the answer to this question, there is a growing body of research data from various disciplines which point increasingly to the enthusiasm, attentiveness, expectancies, encouragements, evaluations and professional attitudes of the teacher as primary forces on the performance of students (Brophy & Good, 1970; Mendels & Flanders, 1973; Palardy, 1960; Rist, 1970). Similar findings are reported in other professions.

In the field of medicine it is now recognized that certain sicknesses (iatrogenic diseases) result from the physician's witting or unwitting "invitations" to the patient to consider oneself less than healthy. In research on mental health, it has been demonstrated that hospital personnel extend invitations to

patients to conform to contemporary ideas of how mental patients should behave (Goffman, 1961). Even in physical accomplishments, it has long been recognized that successful coaches extend powerful invitations to those with whom they work to transcend real or imagined limitations. Throughout the helping professions, invitations extended by significant others play a profound role in human development. This seems particularly true in the secondary school.

In the secondary school setting, invitations consist of all the verbal and nonverbal evaluative messages transmitted within the school environment. Collectively, these invitations have a profound influence on whether students and staff experience encouragement or discouragement, affirmation or denial in their lives.

The importance of these invitations has been demonstrated by researchers who report that individuals who receive approval from others appraise themselves higher (Videbeck, 1965), like others better (Jones & Panitch, 1971), and even talk more (Bavelas, Hastorf, Gross & Kite, 1965) than do comparison groups who receive subtle disapproval.

While research on each of the individual effects comprising these transmissions goes forward, it is now possible to synthesize these complex research findings into a conceptual scheme built around the messages which secondary schools

transmit, either wittingly or unwittingly, to individuals.

Of course, there are physiological limitations to human accomplishment which cushion the impact of educational invitations. Yet, the present scientific understanding of the human brain is breathtaking. In neurophysiology, Sherrington, 1947, Hebb, 1968, and others have demonstrated that every human nerve cell is potentially linked with every other nerve cell, making possible almost limitless mental combinations. Thus, it is difficult to over-estimate the theoretical potential of human learning.

The Need For Invitational Schools

There appear to be at least two justifications for invitational schools: (1) to make **explicit** what has heretofore been implicit in efforts to improve the quality of life in classrooms, and (2) to provide teachers and others with a positive and realistic frame of reference for secondary education.

Making Invitations Explicit

The process of extending academic invitations is a complex phenomenon which almost defies the framework of contemporary educational thinking. The vision of an invitational school is difficult to divide into a temporal chain of events connected by causal relationships. Fortunately, some assistance in conceptualizing the

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quality of invitation in education is provided by studies of classroom interaction. Research studies of classroom interaction in secondary schools indicate that teachers tend to exhibit more positive non-verbal behavior (smiles, nod, winks) to students arbitrarily labeled "bright" than to those labeled "dull" (Chaikin & Sigler, 1973). Teachers also "teach more to," "spend more time with," and "request more from" students they consider bright (Baker & Crist, 1971). Finally, "least efficient" learners were more likely to be ignored (Willis, 1970) or to receive less attention (Rothart, 1971). It appears evident that teachers behave quite differently when they possess a positive image of the student's potential. It also seems apparent that the students in whom this image is elicited are more likely to perform in accordance to the teacher's perceptions of them.

The need for invitational schools is further underscored by the research of Mehrabian (1971) who reported that negative attitudes and expectancies are easier to communicate than positive ones. It is easier to **bore** a student than to **excite** his or her imagination. It is easier to **discourage** human potential than to encourage it. Therefore, the invitational secondary school would make a special effort to provide **positive** invitations to students to partake in the classic quest for knowledge.

Providing a Frame of Reference

Any teacher who has been in classrooms for a while is aware that teaching is a fragile and puzzling process. Things go well when least expected, while the best prepared lesson can shrivel and die. A likely solution to the puzzle of why a class succeeds or fails lies in the teacher's frame of reference.

When teachers assume the autonomy, ability and value of students, they are more likely to spend their energy and time inviting students to grow toward their own unique creative potential. Such teachers realize the definite limits of their own power to "motivate," "build," "shape," "develop," or whatever terms are used to describe the process of control. Therefore, they are able to move more easily into discovering their own best ways of inviting

students to realize their self-directing powers of learning.

Viewing the process of education in terms of invitations has the added advantage of providing teachers with confidence and strength in the face of student apathy, indifference and even hostility. **In the final analysis, all the teacher can do is invite!** Whether educational invitations are accepted or rejected depends on many factors beyond the control of the teacher or the school. Learning is based on a lifetime of meanings, which are reflected in the immediate perceptual world of the student. The responsibility of the teacher, therefore, is to extend the best possible invitations to learning, to take careful note of how invitations are being decoded, received and acted upon by students, and to react accordingly. The act of teaching, when viewed from an invitational perspective, is seldom wasted. Any invitation which challenges people to transcend present levels of being is likely to prove valuable. Finally, even if certain academic invitations are **never** accepted, it does not mean that they were not worth sending. If nothing more, there is the likelihood that the process of inviting students to share in the great academic tradition can vitalize the secondary school, just as an invitation to greatness can vitalize a nation.

Philosophy of the Invitational Secondary School

The philosophy of the invitational secondary school holds that everything it does, as well as the manner in which it is done, invites the student to renew his or her human potential. More than other institutions, the invitational secondary school is aware of the importance of the student's perceptions of his or her personal existence in determining academic success or failure. Teaching is viewed primarily as the complex process of inviting students to view themselves, their subject matter, and learning in essentially positive ways. The heart of the invitational secondary school is a philosophy of education that assumes that students, like other humans, are basically **autonomous, capable,** and **valuable.**

Students are Autonomous

Regardless of how important a potential learning experience may be from the viewpoint of the teacher extending an invitation to participate in it, the basic integrity and will of the student receiving the invitation is valued and respected. Of necessity, a secondary school education does imply change, and the goal of the school is to produce significant changes in students during their education. However, any success by the school is viewed as student acceptance of academic invitations. Students choose to learn, just as they choose not to learn in the face of ridicule, embarrassment or coercion.

There is no way a teacher can "learn" a student. Teachers can only invite students to choose courses, explore the content of lessons, and participate in the enterprise of learning. Students elect to educate themselves by their interest and desire to invest themselves in those aspects of schooling which appear to them to be significant in their personal objectives. This human characteristic was underscored by the Coleman Report.

In the influential Coleman Report (Coleman, 1966) only two student attitudes showed a significant relation to academic achievement. These are self concept and a sense of control over what happens to oneself. Coleman inferred from his data that individuals who hold generally positive beliefs about themselves, and who believe that they are able to choose their own methods and styles of being, possess two important characteristics of the healthy and productive personality.

One qualification to the concept of autonomy is necessary: autonomy does not imply license. The invitational secondary school can apply (and is responsible for applying) reasonable and enforceable rules of conduct. When rules and regulations, democratically arrived at and justly administered, are broken, penalties are necessary. However, this does not mean that the student's personal autonomy is ignored or negated.

In the invitational secondary school, education is designed to liberate individuals and to provide freedom for students to choose

among significant alternatives. Once the student assumes power to make significant decisions, then he or she is far more likely to maintain personal autonomy and integrity in the face of external pressure and technological manipulation.

Students are Capable

A second assumption of the invitational secondary school is that each student has relatively untapped capabilities for thinking and learning. The goal of the school is to encourage each student to respect learning for its own sake. The teacher, by his or her beliefs and behaviors, expresses to students the importance of one's academic discipline and the importance of **caring** for it. By sharing the company of teachers who believe in themselves and their subject, the student is invited to realize the growth possibilities within his or her existence. A fellow techer, Sidney Jourard, expressed the concept of capability this way: ''The most accurate self concept is one which permits the individual to see himself as a being with relatively unplumbed capacities for all modes of functioning.'' Every secondary school student is in the process of becoming—some are becoming interested, some uninterested; some are becoming intellectually able, some less able. The direction of this becoming is heavily influenced by invitations from the secondary school. Therefore, transmissions from the educational environment are specifically designed to encourage students to become interested, able, and valuable.

Students are Valuable.

When teachers believe that each student is of enduring value, then their behavior will signal this belief. As Hall (1959) explained, people constantly communicate real feelings in the ''silent language,'' the language of behavior. With both verbal and non-verbal systems, teachers signal their beliefs about those they teach. When secondary school personnel operate on the postulate of the importance of students, then it is difficult for them to remain aloof. They involve themselves with their students on a more personal and human level and an intellectual partnership is more likely to develop. A feeling of partnership facilitates communication in both directions and reduces the likelihood of patronization, dishonesty, and other potential side effects of education.

An additional benefit of the invitational secondary school is that when educators believe students are valuable, and invite them to become more valuable in their own eyes, the teacher is making a significant contribution to the student's mental health. Moustakas (1966) in his list of ways in which teachers contribute to the development of self-esteem, listed first the importance of confirming the student as being of non-comparable and non-measurable worth. By holding students in high esteem, teachers help to establish and facilitate emotional as well as intellectual growth.

The three philosophic assumptions of the invitational secondary school, that students are **autonomous, capable** and **valuable,** reflect the basic humanistic premise that the individual's self interpretation is vital to any realization of human aspiration.

Conclusion

If this paper forwards the notion that education is based on communication, and that the most significant communications in a person's life are those verbal and non-verbal invitations extended by significant others to achieve one's personal autonomy and powers of reason, then it will have served its purpose. At heart, the invitational secondary school would encourage students and staff to see themselves as autonomous, capable and valuable. In so doing it would realize the vision of education first expressed by Thomas Jefferson:

> For here we are not afraid to follow the Truth wherever it may lead,
> Or to tolerate error so long as reason Is left free to combat it.

Thomas Jefferson
Portal Inscription
University of Virginia

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Dignity

I recognize the dignity of man to be the value and worth of each individual to himself and to his fellow man.

I realize that dignity, pervading every area of human endeavor, is the common bond which unites me with all other people as global citizens.

I know that dignity is that permanent element of human nature which, when expressed, affords equal rights without suppression, recognizes that understanding does not require agreement nor disagreement conflict, does not equate compromise with defeat and is dedicated to the peaceful interaction of all people.

I am personally committed to nurturing our global environment of conscious awareness, appreciation and mutual sharing of dignity.

A Humanistic Model for Teacher-Student Interaction

Tom A. Teeter

I arrived at school early Monday morning, armed with copies of college textbooks and lecture notes. It was exciting to be a newly elected teacher in a large, urban high school, and I felt well prepared for my first teaching assignment. John White, the principal, greeted me as I entered the general office. "Nice to have you aboard, Tom," he said. "Come on, let's see if we can't find your classroom before the students arrive."

"Thanks, I'm anxious to get started," I answered.

As we walked through what seemed to me an endless maze of hallways and stairways, we talked about many things—student behavior, sports, American history; all were discussed. He was a nice enough fellow, I thought, but probably of the "old school," philosophically.

Finally, we reached my classroom, number 311. Mr. White's mood became serious. "Remember, Tom," he said, eyeing my several lecture notebooks, "these kids won't care how much you know until they know how much you care about them. Good luck now." He gave me a paternal pat on the back, then turned away and disappeared in the hallway that by then had begun to fill with students.

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Those words of advice served me well throughout that first year and have been in my thoughts often since. What my youth first felt to be opinion, experience soon taught me to be golden wisdom. Today I cannot think of a better way to emphasize the importance of a teacher's genuine concern for students and the educative process than those simple words—"Students won't care how much you know until they know how much you care."

No doubt most educators would agree with my former principal that a teacher must start with real caring for young people. Doubtless, too, most teachers do care. Yet, often genuine concern for people is overcome by a concern for history or science or mathematics. Perhaps this is because the certainty of subject matter is more easily managed than the inherent uncertainty and risk of human interaction. Perhaps some teachers lack a cognitive base for humanistic interaction within a school setting. How then might we establish and maintain with students relationships of mutual trust and understanding that foster classroom harmony and facilitate learning?

Build a Trust Relationship With Students

I believe that teachers must first develop two key facets of a trust relationship and integrate each into their individualistic teaching styles. To begin, teachers must establish trust by demonstrating that they have confidence in students and that they desire, even expect, to see students progress academically and as individuals. That is to say, teachers must direct their caring into positive, action-oriented instructional strategies. Young people have a keen sense about adult sincerety and can detect phony confidence easily. Teacher confidence and expectency must be genuine and realistic.

One secondary social studies teacher told me in a tone of despair, "I wish you had not come to supervise during this hour. These are my b-a-s-i-c-s." It was obvious to me, as well as to the students, that she had given up "teaching" as an exercise in futility. Clearly, she was only superficially concerned about her students, lacked confidence in their ability, and did not really expect them to succeed. "After all," she told me later, "none of these discipline problems will go on to college." I have related this incident out of context to make one cardinal point—teachers can doom students to failure simply by expecting them to fail.

More important, however, teachers can just as easily motivate students to succeed by expecting high achievement and showing confidence in students' abilities. Humanistic teachers guide and motivate students in the acquisition of knowledge by

cooperatively setting realistic, individualized goals, committing students to instructional tasks, and displaying confidence in their ability to achieve objectives. These teachers know from experience that without a balance between this kind of trusting relationship and academics, both rapport and learning are lost. Each is independently unattainable in a classroom setting.

The second key ingredient in a teacher/student relationship involves young people's real need to exercise some degree of control over what happens in the classroom. "You can't force students to drink from the fountain of knowledge," to paraphrase an old saw. As a colleague put it, "When you lead a horse to water, feed it salt and you won't need to force it to drink." Teachers should likewise create a thirst for learning; but having done so, they should allow students' choices in as many individualized learning strategies as possible.

Too many schools today are still somewhat like the mythological "bed of Procrustes." In an attempt to make all students fit the same pattern, we cut off the student's interest, submit his initiative to the torturous rack, and in the end smother his imagination in a pillow feathered with all of the things important to adults. Though unselfishly motivated, we violate the first ethical commitment of every teacher—to let each student progress toward the realization of **his** potential as a worthy and effective citizen. Trusting students to make choices about what is important in their educational development is crucial to a meaningful teacher/student relationship. Repeated frustration may lead to a student's loss of interest in school, disruptive classroom behavior, and eventually to expulsion. I have seen youngsters simply quit trying in school because they felt no chance for success and had no control of alternate courses.

Bob Talmage was such a student. As a young black from a poor family background, Bob never really fit in at school. It came as no surprise to those of us who knew him to learn that he had been suspended from school. "Insubordination!" his teacher had said, and we all knew what that meant. Most of us felt that the

school's administration was long overdue on Bob's suspension. He was a rebellious young man who had often shown intense hatred and hostility toward teachers. Bob's absence went unnoticed except for an occasional comment in the faculty lounge about how peaceful it was without "old Talmage" around.

Six years passed before I saw Bob Talmage again. My wife and I were moving into a new home and Bob was a supervisor for the moving company we had chosen. As we visited, I tried to avoid discussing his high school days, but Bob persisted, asking questions about former teachers and making other small talk about school. "Now I wish I had finished school," he said, "but when they kicked me out, I didn't even care. Anything would have been better to me than having to stand and read aloud again in class. I know the teachers tried to help me, but I was a poor reader and it embarrassed me to read out loud. I guess I had taken all the humiliation I was willing to take."

My resolve to give students more choices in their approach to learning was strengthened by my visit with Bob. I have told his story to many teachers. Some say that it could not happen again today, but I suspect that it is happening with depressing frequency.

In a school where trust prevailed Bob Talmage would have found help. Bob's teachers would have had confidence in his ability and would have seen worth in him as a person. All of his ideas would not have been "red inked." It would not matter whether he was a **b-a-s-i-c**, **r-e-g-u-l-a-r**, or an **h-o-n-o-r** student. Bob's accomplishments, no matter how large or small, would have been appreciated. The things he felt and thought would have been important because he would have been accepted as a worthy person. He would have been treated with respect and dignity and affection by his teachers and fellow students. Bob could have developed his own talents and interests in his own way and in his own time.

Teacher/Student Interaction

One-to-one teacher/student interaction, a potentially effective mechanism for helping students define and work toward individual

goals and objectives, is used sparingly. To be effective, teacher/student interaction must be based upon firm foundations of mutual trust and understanding between teacher and student. Enmeshed within a trust relationship, however, are teacher realizations that facilitate a humane environment for student growth and development.

One such realization is that unacceptable student behavior is a **manifestation** of a student's problem, not the problem itself. Punishing students for unacceptable classroom behavior without getting at the causes of the behavior is like a physician treating the symptoms of an illness without attention to the disease producing the symptoms. Suspending Bob Talmage from school for insubordination (the manifestation of his problem) did little to remedy his inability to read aloud. Bob's suspension was actually counter-productive, since his reading problem worsened. Had Bob's teacher been perceptive enough to recognize his real difficulty, Bob might have continued his education.

I shall never forget a young man who fell asleep daily during my World History class. Try as I might, I found it impossible to interest this fellow in any of the classroom activities. Finally, one day in desperation, I called him in after school to explain the consequences of his continued behavior. Much to my chagrin, I learned that my student was also the family bread winner for his widowed mother and younger brother. Even though he worked until past midnight five days a week, studying as he could after work, he had recognized the necessity of a high school diploma and decided to tough it out in school. Grace alone had saved me from forcing my young sleeper into the ranks of a million other dropouts.

The next day I referred the youngster to the school's vocational counselor for help. Within the week a new schedule had been arranged that allowed all required courses to be taken during the morning and left afternoons free for work.

My student and I sat down together again and worked out an individualized, less time-

The Human Catalyst: Contemporary Senior Problems

Robert D. Rose and Edwin H. Tresnak

Many criteria have been suggested as indicators of an humane school. One criterion among these is that each student have at least one adult within the school that he feels free to talk with, one whom he trusts in conversation. Expanding on this concept, Union High School, Biggsville, Illinois, a rural school of 350 students, has developed a course titled Senior Contemporary Problems. The main purpose of the course is to encourage free and frank discussion between students and staff about issues which are of concern or interest to those students in the class. It uses a two-hour block of time for one semester and students taking the course usually take a one-hour communications course and one other elective during the alternate semester. Senior Contemporary Problems stems from the Social Studies and English Departments and counts as one credit (either social studies or English) toward graduation requirements.

About half of the 75 members of the Biggsville senior class have indicated an interest in taking the course for the coming school year, fall, 1975. But, since the class enrollment must be limited to about 15 members, the class teaching staff will decide which students may enroll. Though the

course is popular, students often misread its drawing factors. Many feel they will be enjoying the opportunity to verbally abuse a teacher, openly vent adolescent peer hostility, or earn an easy grade in a class which requires no written work or conventional tests. However, in a small school such as Biggsville, the staff and students know each other well enough so that screening and selecting students for the class has not been a problem. Further, an attempt is made to gain a diversified collection of students for Senior Contemporary Problems. Prospective students' school records, containing such information as family situation, social status, grade status, and behavior are taken into consideration. A few withdrawn and reserved students are purposely selected. Admitted to a recent class group was one married female student and one recently divorced female student, both under 18 years of age. Students who have had open conflict with each other together with average, well-balanced students make a most interesting group.

Senior Contemporary Problems is taught by a social studies-English staff member, with a female counselor helping approximately one fourth of the time, when the topic for discussion lends itself to a female viewpoint. The class teacher, Mr. Robert Rose, became interested in this sensitivity method of teaching

through a two-week session held at Monmouth College, Monmouth, Illinois, for area teachers and undergraduates who were planning to teach. The program consisted of daily eight-hour sessions entirely devoted to the encounter or sensitivity process. Mr. Rose describes the two-week encounter session thus: "To say the least, I found myself offended, battered and completely uncomfortable. I became openly hostile toward the group leader and his concepts and my interaction with other group members was defensive and cold. At the conclusion of the session, I walked away feeling as though I had learned something about myself personally and professionally; but I wasn't certain how I could apply those things on a day-to-day basis, especially in the classroom."

In the fall of 1973, Mr. Rose was assigned a new communications course for the English department and found that the very nature of the course provided a number of unstructured days which would lend themselves to encounter-sensitivity type of discussion or interaction. First efforts were made to see if the students could profit from an experience beyond the academic-textbook realm. Carl Rogers' book, **On Encounter Groups,** was used as a guideline to develop a few elementary exercises which would gently force the students and teacher to interact with one another on an open,

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trusting basis. The results were overwhelming! Each succeeding exercise was devoured. Students loved it. Mr. Rose concluded, ''We were all beginning to communicate on a level that was not circumscribed by roles. We were becoming people unafraid to express feeling and ideas and I was functioning on a level which enabled me to present new ideas and concepts without those hangups I felt had stifled my previous effectiveness. I was learning to accept statements such as, 'Mr. Rose, you are wrong,' as learning tools rather than personal assaults. I no longer felt it was necessary to perpetuate a wall or distance between me and my students. It was becoming more and more apparent that by allowing myself to show emotions and gut-level reactions to my students, I was taking on a humaneness which my students had not previously experienced with other educators.'' This human quality enabled students to approach the teacher in the most honest manner. In the process, the teacher gained more insight into the students' particular needs and competencies and was able to deal with them without assuming the all-knowing attitude that students sometimes feel adults, particularly teachers, project.

Many student-oriented suggestions were made to the school administration concerning the encounter sessions in the communications class. Thus, this initial classroom experiment led to the development of the semester course called Senior Contemporary Problems, taught mostly on an encounter sensitivity basis. It also generated the team-teaching approach to the course, including a female counselor with much graduate work in encounter techniques. The regular classroom teacher for this course also took additional courses in encounter techniques, creating a staff more knowledgeable in conducting such encounter-oriented classes.

Since the class is unstructured and the topics are determined through student interaction, a prepared lesson plan is impossible. A session might start with each student answering open questions such as:

Why are you in this class?
What is your strongest point?

What do you think of the person on your left?
What do you think the person on your left thinks of you?
With whom are you most comfortable?
Whom do you find most attractive?
Whom do you pity most?
Who are the two people who would make the best couple?
Who is the most mature person you know?
Who do you know the least?
Who is most removed from the group?
Who is most well-adjusted?
Who is most loving?
Whom would you trust with your dearest possession?
Whom would you choose to rear your children if you couldn't?
Whom would you turn to in a crisis?

After these have been answered on paper, a discussion follows and a topic is soon found. The teacher must not permit the comments to become abusive or in poor taste, and students must be sincere in their conversation. Few limitations should be placed on student comments, but the teacher must use common sense and stop a student who is not sincere or is taking unfair advantage of the open discussion situation. In a group that interacts well the students control one another.

This Senior Contemporary Problems course has gained quite a reputation since its inception as evidenced by the number of students and their reasons for taking this course. Its reputation is perhaps the single most negative factor which had to be faced. Because this school is in a conservative, rural community, innovations were not readily accepted. Many parents of the students are products of one-room school education and very limited higher education. To these parents, a course which is self-graded, has no text, no tests, no written work, and deals primarily in effective and communicative evaluation, is hard to justify as valid. Among other problems, one major area stems from miscommunication within the communities served by the high school. Great concern has been expressed that this course deals with drugs, sex, and abortion, and nothing else. While there is no question that these topics could have been discussed, it would have been because they were issues of concern among the students. The class time has been spent dealing with the actual concerns of the

students involved in the class.

In order to combat the above miscommunication, as well as to acquaint people with the benefits of the class, the school administration has issued a standing invitation to everyone— staff, parents, board members, community residents—to come in at any time and sit in on as many sessions of this class as they might like. So far, there have been few takers—only one school board member. For the time being, the question of the validity of the class is a condition our school must learn to live with if we offer the Senior Contemporary Course. Without a doubt, topics which hit tender nerves have been discussed, both within the school and throughout the district. Whenever personal relationships and feelings are discussed openly, it is quite probable that issues will be raised that some people would just as soon not have exposed. However, our feeling has been that the value of honest discussion of issues and the resultant tempering or resolving of these issues far outweigh any criticism received.

The benefits to the school as a whole are somewhat more nebulus. Included among them would be an increased appreciation and understanding of other people's points of view, and a willingness to discuss issues rather than react to them. As students within the class came to know each other better, they seemed to want to know others equally well. From this has come a much more positive interplay between students, and in some instances, between students and staff.

In general, any program or class which is new, different, and deviates from stereotyped methods of operation can expect to draw some criticism, particularly from those who do not understand it. The question then becomes: Do the benefits of the class outweigh the annoyances which come with it? In the case of Senior Contemporary Problems, the answer is most definitely, **Yes.** It is Union High School's attempt at humaneness.

Do students really want more freedom? Could teachers hack it?

Roadblocks to Human Change

Wilma S. Longstreet

Time and again young college seniors have returned from their student teaching experience both disappointed and disillusioned—disappointed that none of their efforts made any difference—disillusioned in their college-acquired ideals. Not that these ideals are so very esoteric. They include such simple goals as the use of content relevant to student concerns, the elimination of punitive grading practices, the teacher perceived as a resource person rather than as a jailkeeper.

What these novices to teaching find when they try to modify the traditional student-teacher relationship, especially in the high schools, is that the students themselves seem neither to want increased scholastic freedom, nor know what to do with it when it is thrust upon them. Furthermore, many high school students feel they really are not learning "important things" when they deal with their own concerns or are free to choose what they will study. Though they may talk about the "open" classroom approvingly, given the opportunity, they do little to help the success of such innovations, frequently being so unmanageable that the "idealistic" student teacher is forced back into the traditional ways of acting.

When a student teacher's class reaches an obvious state of disorder, he is usually "helped" by the administrator or cooperating teacher who invariably "suggests" that more tests, stricter grading practices and sterner discipline are the solution. Since the novice must recognize that his own idealistic efforts have failed, he tends to return to the fold.

Through all the innovations of the sixties, the bureaucracy of our public schools has remained virtually unchanged. It was conceived in the mid-1800's as a system for educating the masses and by the 1930's the use of national norms, standardized tests, grades, tracking and the like were well established. The influence of such firmly fixed structures must not be underestimated for they have the social and political power to coerce people into behaving in certain, preestablished ways. Such coercion, as in the case of the student teachers, frequently comes in the guise of benevolence, and even, sensitive understanding.

Behaving in certain ways, even if contrary to one's ideals, inevitably influences the individual's beliefs so that slowly these are changed to fall into line with the behavior. As Festinger's (1957) theory of cognitive dissonance has brought so clearly to light, a way of behaving is an impetus for the individual to modify those beliefs which are not consistent with the behavior. Moreover, the Yale psychologist, Arthur Cohen, (1962) who investigated the theory of cognitive dissonance among university students, found that the less highly regarded the material or extrinsic rewards are, the more the behavior influences the beliefs of students so that their beliefs tend to become more consonant with their actions. In terms of student teachers, who are mostly of middle class backgrounds and tend to regard monetary rewards (salaries) as insignificant in comparison with more non-materialistic goals, these results seem to imply that the behaviors enforced by schools will have a powerful, if traditionalizing effect on their classroom attitudes and ideals.

Two interlocking phenomena seem to be preventing any real change from occurring in the public schools. One is the psychological tendency to seek congruency between actions and attitudes. The new teacher is forced to act in certain ways by the bureaucracy and by the expectations of his students. To keep his job, he must grade; he must fill out attendance sheets, take his turn at hall duty and enforce petty rules. The phenomenon of cognitive dissonance takes place (though obviously the force of adjusting toward consonance may vary from individual to individual) and, say, by the tenth year, when experience should have made a teacher highly expert, he is most often relegated to the "old-guard" intransigents who seem willing to block any innovation that will modify their reign.

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The other phenomenon is, in many ways, closely related to the first; it primarily involves the ethnic sets derived from scholastic ethnicity. The term "ethnicity" has been so loosely used in recent times that it no doubt needs some clarification in the present context. It is used here to indicate that portion of human development which occurs before the individual is in complete command of his adult intellectual powers and which is directly influenced by his personal interactions with other people. Our children are charged to the schools by the age of five or six (many even earlier), well before the onset of their abstract powers of thought. They spend a significant portion of the next 12 years not merely in "book learning", but playing, lunching, fighting, hurting, striving, hoping. Modes of communication, of acceptable relationships among students, teachers and administrators, of praiseworthy attitudes, of reward and punishment are presented to children long before they have the intellectual power or the sociological perspective to choose wisely among them.

The role of the student is fundamentally different from many other roles assumed in life. It is absorbed at such an early age and permeates so many aspects of the child's daily life, that mere logic cannot overcome the patterns of behavior thus intimately assimilated. The roles of the automobile worker, the consumer, or the executive, are assimilated quite differently for while they are being assumed, the adult has command of his abstract, logical reasoning abilities as well as a fair knowledge of available choices. This means that he has a certain power of rejection and objectivity both before and after he has assumed the role. While the need to eliminate cognitive dissonance in the adult may modify his beliefs, there is still the good chance that he will exert his powers of analysis and change his mind by refusing some role behaviors or the entire role. Such a refusal is a near impossibility for the under-12 student. Furthermore, and importantly, a class of students, regardless of their age level, who have assimilated their roles well at the preabstract stages of intellectual development are not able to modify their ways of acting simply because a sincere, idealistic novice teacher stands before them, more or less saying, "Let's act differently." Not even if the students think the novice is right!

Learning to be a student has many of the characteristics of learning to be a member of an ethnic group. A whole way of living is assimilated both from one's family life and from one's school life. The family way may not be at all like the scholastic way—or there may be many points of similarity and compatibility. Any American student, by the age of ten or eleven, will be the bearer of at least two ethnicities: that of his heritage and that of his school.

Because the American school system imbues an ethnicity of its own, it must be concerned with the compatibility of the ethnicity it creates with those that are brought to school by its students. This implies not only the ethnicities of minority groups but the majority as well. Scholastic bureaucracy and rituals, (Foshay 1975) including bell ringing, drills, dress codes, recesses, the school day, the scholastic year, homework, and so forth, have changed but minimally in the past several decades while the rituals, the beliefs, the attitudes and the ways of acting of Americans in general have gone through a period of turmoil and change. The disparities between scholastic ethnicity and the ethnicities of the many groups that comprise our pluralistic society continue to increase. Even the so-called "average" middle-class white American for whom the schools are supposed to be best suited feels alienated from the schools.

Given the minimal change in the educational system, it is likely that a fundamental incompatibility has arisen between the ethnic modes propagated by the schools and those of the American people. So long as bureaucratic formats and scholastic rituals remain unchanged, thereby molding, at gut level, school behaviors that are not congruent with the behaviors most youngsters assimilate in their daily lives outside the school, there will be a sense of dissatisfaction and inadequacy with the outcomes of school. The "alienation" and "irrelevancy" that American schools have been charged with cannot be eliminated by the adoption of career-oriented courses. The problem is not really at the level of content. The ways of acting that are imposed upon youngsters and teachers alike as they relate to each other in the school environment must be at the crux of any effective change. If we do not establish a format whereby teachers must behave differently, if we do not establish different ways of acting for youngsters while they are still in the stage of unreasoning enculturation, there is almost no hope that the schools can be made more responsive to our present society. The power of ethnicity linked with the effects of cognitive dissonance must be dealt with directly if the roadblocks to change that they establish are to be overcome.

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What procedures for evaluating learning are valid today?
How could we test them?

Classroom Evaluation: A Practical Model for Humanizing Student Assessment

Richard Curwin and Patrick J. DeMarte

Preface

The humanistic education movement has had a profound effect on the curriculum in American schools over the past decade. Despite the rapid progress of the movement the total impact on students has been much slower. One reason is that the evaluation methods used by both teachers and schools are in disharmony with the changes in curriculum. This article describes common formal and informal evaluation procedures in terms of effects on students and encourages teachers to examine their methods of evaluation from the same point of view.

• • •

Evaluation of students, one of the most influential aspects of classroom life, is perhaps one of the least understood and least liked responsibilities of teachers. (Do I really have to take educational measurement to be certified?) How many times have you looked at a stack of student papers and known the frustration of trying to grade your students' work? It is critical, therefore, that we examine the methods we use in evaluating students, and use only the methods that best suit our aims as teachers and simultaneously, the goals and needs of our students. We believe that it is beneficial to set criteria for

examining the most commonly used evaluation procedures. The ultimate purpose of evaluation is to provide feedback to help our students learn and grow. The following analysis of evaluation procedures will help you take a close look at your classroom, and begin the process of making positive changes in your methods of evaluation.

As you begin to examine the different evaluation procedures in your classroom, you will notice that there are two different systems in operation. Formal or systematic evaluation includes tests, grades, corrections on homework; generally, all of the routine written information that the teacher gives to the students. Further, formal evaluation focuses on the results of students' work and is usually recorded for the purpose of determining achievement. Informal or random evaluation consists of the interactions which tell students how they are perceived by others in both learning and non-learning situations; including praise, criticism, use or non-use of students' ideas, grouping, tracking, and awarding privileges and options to students.

When both formal and informal evaluation systems are consistent, the student receives a clear powerful message. The conveyed message can have considerable effect on the student's self-perceptions and overall self-concept. Obviously, this effect

can be beneficial or detrimental depending on whether the specific information is positive or negative. When the two systems are inconsistent and conflicting, the result is confusion and uncertainty for the student. Often a classroom atmosphere of distrust develops and vital communication breaks down when such conditions exist. Usually the informal system is the dominant influence when there is an inconsistency.

Whether the evaluation system is formal or informal, certain criteria can be identified that enable us to determine whether a specific procedure will facilitate student growth or stifle learning. There are many ways to categorize evaluation systems. We have chosen three sets of criteria to focus on because of their specific revelancy to both the cognitive and psychological needs of students. These three sets of criteria will help you analyze and assess the methods used in your classroom for evaluating students. For clarity, we find it useful to conceptualize each of these criteria in terms of a continuum, designating one end the extreme positive variable and the other, the extreme negative.

The first set of criteria relates to the **specificity of feedback**. We describe the positive end of the continuum as specific, informative and instructive; while the negative end is confusing, global and vague. (See Figure 1.) Evaluations which are too general do not help the students learn. This criterion

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Figure 1

CONTINUA OF EVALUATION CHARACTERISTICS

I. Specificity

Specific, Informative Instructive	Confusing, Global, Vague

II. Judgment

Free from Judgment Based on Checked Assumptions	Biased, Judgmental, Coercive, Manipulative

III. Criteria

Criteria Referenced	Norm Referenced, Comparative

applies especially to learning activities which have right and wrong answers such as acquiring information and developing skills. A math paper with corrections that merely indicate wrong answers is not as helpful as one that shows what the mistakes were, why they were mistakes, and how they can be corrected. A paper filled with obtrusive comments such as, "awkward, unclear, needs improvement, fuzzy," also is not very helpful. These comments do not give the student enough specific data to understand how to make improvements. Further examples of global descriptors are, "good, you need improvement, B + , not bad, you need to try harder, you are not motivated enough, practice more, okay, clarify." You can avoid this pitfall by giving your students the actual data that you interpreted or generalized which gave you the conclusions that the global comments represent. If a paper is good, tell why you believe it so, in specific understandable terms. If you feel that a student needs improvement, say why, giving the student the facts that lead you to this conclusion. Eventually the global and vague remarks become unnecessary. Omit them; they are superfluous and as we shall see later, judgmental. Teachers often think that providing specific data is a lot more work, and they are correct. However, the payoff is well worth the extra effort, and as you become skilled the work balances

out. Also, the alternative creates a false economy: to work diligently for results rather than more diligently for superior ones.

In situations which are largely matters of opinion, interpretation and values, the single most important function of evaluation is to supply adequate information for the students to use in making decisions. Therefore, the second set of criteria, **responsibility of judgment**, relates to whether it is the student or teacher who interprets any data related to the evaluation of the students' learning. We describe the positive variable on this continuum as free from judgment and unchecked assumptions, and expanding options, while the negative variable is judgmental, biased, coercive and manipulative. (See Figure 1.) Any evaluation procedure that limits options and narrows choices will decrease the decision-making ability of students. Teachers often do this to their students through the use of manipulative language(1) (i.e., shoulds, oughts, and why don't you's). Teachers knowingly, or unknowingly, coerce their students into accepting the teachers' points of view, values, and solutions. Thus, rather than increase the learner's responsibility and self direction, these judgments pre-determine student outcomes and increase dependency. Usually, judgmental feedback is based on unchecked assumptions which reflect more of the perceptions of the evaluator than those of the students. This is perhaps one of the most critical aspects for this set of criteria. So often we make assumptions while interacting with others only to discover later (if we are lucky) that our assumptions were inaccurate and therefore our actions were inappropriate. Unfortunately, once we act it is nearly impossible to remain open enough to see the mistake and change our behavior. Usually the other party reacts immediately to our actions, thus locking us into a series of actions and reactions that grew out of false assumptions. As teachers we see a student who is not actively participating and conclude he is bored, when in fact, he may be engrossed in meaningful thought. Or we assume from the behavior of a student that he doesn't like us, when the behavior is really indicative of a problem at

home. It is not harmful to make assumptions. We must assume many things in order to function effectively in our world; but it is harmful to act on assumptions before first checking to see if they are accurate. This rule is especially true when giving feedback to students.

When the learner has the opportunity to develop responsibility and make his own decisions as a result of data that is free from judgment, positive effects can be anticipated. In this situation students are encouraged to seek options and determine which alternatives are in their best interest. The teacher uses no sanctions to evoke guilt or rebellion. All assumptions used as a basis for evaluation are carefully substantiated before the teacher acts on them.

Generally, it is possible to determine if an evaluaton is positive, by asking the following three questions: Does the learner have a choice? Can he find new alternatives as a result of this evaluation? Will I accept the choice? A yes answer to each of these questions is a strong indication that the evaluation is positive.

Our third set of criteria is related to **setting standards.** We describe the positive variable as individualized and criterion referenced and the opposite pole as comparative and norm referenced. Comparative evaluations tend to place intolerable burdens on the learner by forcing conformity to pre-established norms and standards which are derived from the performance of others. The best-known method of comparative evaluation is the bell (or any) shaped curve. The bell curve, no longer fashionable in most schools, serves to illustrate how comparative evaluation systems debilitate the learning environment. Suppose, for example, that an entire class improved a great deal after a learning experience, but each class member improved exactly the same as the others. A bell curve would indicate no improvement at all. Comparative evaluations turn off students who either do not, or think they do not, have a chance to compare favorably with others. A caste system results which is highly competitive, and destroys any chance of learning, because an

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adversary relationship is established among the students and also between the teacher and students.(2) The result is a considerable and unfortunate loss of communication and cooperation among all classroom members. Instead of helping each other learn, the students are out for themselves with cheating and cramming the common results.(3)

On the other hand, individualized evaluation is concerned with the students' unique needs, goals and abilities. It provides students with information for decision-making in terms of their own self perceptions.

Criterion referenced evaluation tells the students how they have done in relation to specific criteria developed by the teacher, a combination of teacher and students, the program, or the students themselves. Some common examples of criterion referenced systems are driver licenses, diplomas, the bar exams, and real estate licenses. Each of these systems has specific criteria that each candidate must pass.

It must be noted that changing from a norm referenced to a criterion referenced evaluation system does not mean a lowering of standards. In fact, criterion referenced evaluation is often more rigorous than competitive systems. Although this approach is more rigorous, students usually accept and understand it better because of the implicit personalization in the method. Here, students receive information which relates to the specific requirements of a goal that they have chosen.

As the teacher, it is your responsibility to evaluate students while encouraging and promoting an active supportive learning environment. You can take specific measures to ensure that these seemingly contradictory tasks are consistent and meaningful. First, by yourself or with the help of a colleague and/or your students, make a list of as many evaluation methods you use in your teaching. Apply each method on your list to the three continua in Figure 1, referring to the text for examples and definitions of the polarities.

When you have completed the task of examining your formal and informal evaluation strategies, select those (We recommend that you start with one or two.) you would like to modify or improve.

Make a list of three specific, definable strategies that you can employ to improve these methods. Consider the following example.

You want to improve a formal testing situation. Until the present you have been giving objective multiple-choice examinations and grading the results by the following system. You use a percentage curve in which students must get at least 60 percent to pass and the rest of the grades are determined by the "natural" breaks in the frequency distribution of raw scores. Upon analysis you discover that the students are not given specific feedback since they only receive a corrected test paper with a grade at the top. In addition, you note that the evaluation is norm referenced and based primarily upon your assumptions that the questions are valid measures of the student's learning. Three specific things you might decide to do (one for each set of characteristics defined on the above continua) are:

1. Identify specific criteria that the students are to meet in order to demonstrate acceptable levels of achievement.
2. Have students determine their own level of achievement by allowing them to select the criteria they will meet.
3. Arrange to meet with groups of students to have them demonstrate their ability to meet these criteria. It is important to recognize that this conference is not simply an administration of the same multiple choice exam, orally. Nor is it simply an oral exam. Each student should come to the conference with some product or evidence of his endeavor to meet the established criteria. He assumes the dominant role in the conference, discussing the activities which enabled him to acquire these new skills while demonstrating his learning. Through effective questioning you should be able to discern whether your assessment has validity and is free from unchecked assumptions.

Certainly, the above activities are only representative of the many other things that could be done to make this formal evaluation procedure consistent with student growth.

Following this same type of procedure for the informal methods is usually more difficult, because the data concerning such things as teacher praise and teacher use of student ideas requires either an audio or video recording or an observer to collect the raw data. There are various methods of obtaining such data(4) and we would like to encourage you to do so, for the informal evaluation is of utmost importance in the entire milieu of the classroom.

Regardless of the procedures you choose to employ, we urge you to make your evaluations criterion referenced, specific and informative and free from unchecked assumptions. That will lend much needed support to current efforts to humanize education.

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1. For more information concerning the language of unacceptance and the effects of judgmental evaluation, see Haim Ginott, **Teacher and Child,** New York: Macmillan, 1972, Thomas Gordon, **Parent Effectiveness Training,** New York: P.H. Wyden, 1974, and Richard Curwin and Barbara Fuhrmann, **Discovering Your Teaching Self: Humanistic Approaches to Effective Teaching,** Englewood Cliffs: Prentice Hall, 1975.

2. Richard Curwin and Patrick DeMarte, "Competition Can Be Positive," Teachers' Edition, **Scholastic Teacher,** April 10, 1975, provides an analysis of the effects of competition on learning.

3. **Time,** May 20, 1974, p. 62, includes one example of comparative competitive evaluation concerning medical students who destroy each other's lab work.

4. Richard Curwin and Barbara Fuhrmann, **Discovering Your Teaching Self,** Englewood Cliffs: Prentice hall, 1975.

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by those who consider themselves to be knowledgeable to those whom they consider to know nothing and the approach does **not** minimize and annul the creative power of students to encourage their credulity in such a way as to serve the interests of the trainers who care neither to have the world or the experience of the students reconstructed.

5. Education is a matter of responding to the intentionalities of the participants in such a way that acts of cognition replace transferrals of information and cognizable objects (referents) intermediate cognitive individuals (teachers and students). It is **not** a matter of the trainer reacting forcefully against any action in the educational situation which stimulates the critical faculties of the students who seek to solve the problems of their lives.

6. The teacher reconstructs his reflections in the reflection of the students. He does **not** use an approach that masks his effort to turn students into automatons thereby negating their efforts at humanization.

In summary, then, education is a process of humanization and, as such, is carried on by "A" **with** "B", the preoccupation of the content of the dialogue being a preoccupation with currere, a process in which students and teachers simultaneously reflect upon themselves and on their world and develop their power to perceive critically the way they exist in the world in which they find themselves. Thus education is **not** a process of training, dehumanization, carried on by "A" **for** "B" or by "A" **about** "B", the preoccupation of the approach being that trainers act upon trainees to indoctrinate them, condition them, and adjust them to a reality which must remain unreconstructed, the ensuing behaviors being conditioned behaviors that are in themselves acts of violence. In this sense, only through education as opposed to training do teachers and learners become humanized—free, authentic, independent spirits, inquiring, hypothesizing, reconstructing persons, and humane, compassionate, empathetic individuals.

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values education will provide a well organized set of techniques which are readily accessible and easily used. For others, it will provide the background and structure within which the warm atmosphere most conducive to learning can be achieved.

Value clarification is not a panacea but it is one valid method for increasing opportunities for student and teacher introspection. The teacher searching for such opportunities will wish to explore value education, and successful application will need to be evaluated by individual teachers through their own experience. Teachers interested in helping students develop a set of values to serve as guides of behavior and in helping students toward independence will wish to explore value theory and practice through value clarification techniques. At the same time the added benefits of a humanistic, personalized approach to teaching will be fostered.

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consuming program of study that was not only realistic to him, but also fulfilled the criteria I had established for the class. Once relieved of his demanding schedule and committed to his course of study, my "sleeper" became a valuable classroom participant. His comments during discussion were witty and interesting. His observations on historical events were incisive. Periodically I assessed the progress he had made toward the goals we had established. The better he did, the better he wanted to do.

I have examined and re-examined the complexity of human interactions between the "sleepers" and Bob Talmages I have known and their teachers, in the hope that I would somehow find the magic key that unlocks the mysteries of human interaction. I have found no magic key, no formula for certain success. Yet, I have observed that most successful teacher/student interactions share important features:

1. The successful interaction takes place in an atmosphere of mutual trust and understanding.

2. Teachers identify the real problems that limit, restrict, and influence their relationships with students.

3. Educational and behavioral goals are determined cooperatively (formally or informally) between teachers and students.

4. Students are committed to achieving goals and objectives.

5. Teachers and students together periodically assess students' progress toward the objectives.

In reality, all successful human interaction relies on the presence of a trust relationship. As I have defined this relationship, teacher trust involves confidence in student's ability, positive expectations for their progress, and a willingness to let students participate not only in setting goals important to their education, but also in determining approaches to those objectives. I believe that within this general atmosphere of trust teachers can more easily identify barriers to learning, can cooperatively plan learning strategies and can win students' commitments to the goals of education.

Can a Competency-Based Program be Humanized?

Vernon E. Anderson

Competency-based education, like many other innovations, has been plagued by the all-or-none theory.(1) All things are black or white, good or bad, and there is no middle ground. Competency-based education has staunch supporters and alarmed critics. Many persons believe that such programs lend much needed direction to school affairs; others insist that such programs dehumanize education. Is it possible to utilize competency-based instruction in a way that is adapted to humanization of education? Experience at two widely separate universities suggests that it is. In each instance it happened in doctoral programs designed to develop curriculum specialists—at the University of Maryland and at the United States International University in San Diego.

To begin with, established and experienced curriculum workers defined the competencies required by curriculum specialists of various titles and responsibilities; then such competencies, understandings and skills formed the basis for planning and completing successfully a development program—in place of the routine completion of a predetermined number of organized courses.(2) The content

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and time required to gain the competencies would vary with the skills, information and experience that the doctoral candidate brought to the program. For example, at the University of Maryland, a candidate preparing to become a college level specialist in curriculum had to meet competencies in general curriculum development, educational technology, and library and curriculum laboratory services—the processes as well as the media used in curriculum work. The faculty group had listed the competencies, compared, analyzed and categorized them, and validated them by questionnaires to practitioners in the schools as well as to candidates in their classes. The competencies were divided into these two types of "learnings" under which were listed several areas.

Section I, **Common Learnings,** included curriculum as a field of inquiry, communication, understanding of man, valuing, professional services, leadership, teaching and advising, management, research and development, organization of knowledge, dissemination and utilization.
Section II, **Specialized Learnings** for Curriculum Generalists and Professors of Curriculum, emphasized leadership and evaluation and research.
Section III, **Specialized Learnings** for Media Specialists (Instructional Materials and Technology) included management, program design, projection, selection and evaluation, organization of services and system evaluation.(3)

In practice, the faculty have found that these common and specialized learnings are not mutually exclusive. However, they do serve as guidelines to beginning and continuous assessment and planning individualized types of programs and experiences. A few samples of the competencies taken from the various areas will suffice to illustrate the kinds listed:

To be able to evaluate current curriculum practices

To know appropriate research methodology, i.e., data gathering, processing and analyzing skills that will be useful to a school curriculum leader and will be suited to the individual research project

To be able to communicate through such media as television, tape recordings, and the printed word and to know what media to use for a particular purpose

to understand persons like and unlike one's self

to define and refine one's own educational value system

to demonstrate leadership in international, national, state and local professional groups

to be able to organize a small group or a large group to achieve its purposes

to carry out systematic problem-solving analysis developing a solution to a school situation

to be able to instruct clientele regarding utilization of materials and sources of information

to plan, develop, and evaluate program and facilities

to facilitate the adoption of innovative instructional strategies

to be able to involve teachers,

community, and pupils in the curriculum change process

to design instructor training programs, planning guides, and other supportive materials

to be able to document the educational utility of materials(4)

For the guidance of the faculty in their planning of more specific course objectives and evaluation, samples of content and experiences were listed for each of the competencies. A number of mediated learning packages were developed for faculty to use in their individualization of instruction. Faculty members could use behavioral objectives to the extent desired; no pressure was used to force people to vary their own teaching style.

Courses from the Department, the College, and other University departments were suggested for developing the various competency areas. However, internships, field study, seminars, independent study, and individualized instruction were stressed in order to achieve flexibility of program and realistic experiences based on individual differences of students. The 90-credit hour, 60-hour, or 120-hour syndrome was studiously avoided, for it did not make sense to have a standard minimum of courses in order for a person to achieve competency as a curriculum leader. Assessment procedures were suggested and further work was done on this difficult step.(5) A planning guide for the doctoral program in curriculum based on these competencies was developed.(6)

The program is not yet completed and is only one alternative within the Department. It is not implied that the program is better or worse than other alternative programs in the Department or other competency-based programs in other institutions. It represents the efforts of curriculum, educational technology, and library science professors to develop a program that will be individualized, based on specific competencies and assessment of what a candidate knows and can do.

Although the author still serves as consultant to his Department at the University of Maryland, he is part-time professor at the United States International University, San Diego, in the School of Human Behavior. In that institution the area of Educational Leadership prepares curriculum and administration leaders at the doctoral level for schools and colleges in a program with a strong core base in human behavior. The School of Human Behavior, an inter-disciplinary school with no departments includes systems analysis specialists, research specialists, instructional technology, communication, psychology, anthropology, sociology, and human behavior specialists, as well as educational leadership specialists. Although the area has not defined competencies to the extent Maryland has, it has developed a flexible program beyond the core of human behavior in which the professor and student can plan an individual's course of study consisting largely of independent study and internships to meet the needs of the students, based on background and objectives. Courses in educational leadership tend to be individualized with alternatives within the courses.

Competency-based courses in order to be humanized should exist in a humanized environment. This means close relationship among professors and students, people who **like** to work together, who work closely together, and who regard each other with **respect**, no matter what their specialty or background. This is an essential ingredient, for which no other directives, policy and public statements, or program components can be substituted. U.S.I.U. has been able to achieve this goal, perhaps one of the most difficult to achieve in any doctoral program, but in the long run more readily achieved in a competency-based program of the flexible kind described here. Evaluative statements by students, observations by faculty, and records kept in the programs have indicated that students have far more contact with the instructor in the personalized type of competency-based program than they had experienced in previous courses at other institutions attended where their work consisted only of the typical course-taking procedures.

In spite of the fact that recent technological developments and competency-based efforts have scared some educators, they have challenged others. Many universities are moving in the direction of greater flexibility together with competency-based programs at the doctoral level. Such programs could become a promising trend in humanizing the preparation of educational leaders.

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Full Steam AHEAD!

Roberta Starkey

Secondary school teachers normally have five sections of 25 to 35 students each. Getting to know each student personally, to identify needs and potentialities would seem all but impossible. Small wonder that there are frequent problems of discipline or motivation, or that quick and expedient authoritarian measures are often used to maintain control. Students lack opportunity to develop self discipline under those circumstances; they cannot develop responsibility for their own actions, which is a signal of maturity.

Yet normally teachers **do care** about their students; teachers are concerned about the effectiveness of their teaching; teachers want to be successful in every human aspect of their professional efforts. This is precisely why they spend a great deal of time and effort and money in professional development programs or in-service education. This is precisely why they maintain active and responsible membership in professional organizations.

Because the **human** aspect of work in schools is so great a concern today, the Division of Student Personnel in Teacher Education (of the American Personnel and Guidance Association) has refocused its purposes and changed its name to meet the new challenge: it is now the Association of Humanistic Education and Development (AHEAD). The major goals are to bring together members of all groups concerned with the human effort of teaching and learning, to provide them a forum for the exchange of ideas and the exploration of problems, policies, programs, or successful innovations in humanistically oriented administrative or instructional practices in schools. Study committees are already at work and new members are welcome. The organization includes teachers, counselors, administrator and college teacher educators. Analyzing problems and policies, conducting and sharing research are major activities of the group.

Persons who are committed to humanism in education are invited to join AHEAD.

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