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Affect and reading : theory and practice.

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ABSTRACT

AFFECT AND READING: THEORY AND PRACTICE

(May 1972)

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Directed by Dr. David J. Yarrington

The role of the affective domain in reading, the role of reading in affective integration, the acceptance of self-knowledge as a viable educational goal, and the integration of affective experiences are all examined in Affect and Reading: Theory and Practice. From the stated premise that all man's reading and learning should have relevance to his highest state of being, the work progresses through a theoretical framework, an experiential component, and finally the practical application of this theory and experience in a classroom setting.

In the initial chapter, "The Right to Be, The Right to Learn, The Right to Read," it is argued that the quality of man's existence, his self-actualization and being, must be a primary goal of all education. Before a man can have the right to read, he must first be given the right to learn and be those things which he desires and chooses. Reading, as one segment in the educational process, must aid in this being struggle for each individual, so that he may gain knowledge of himself as a man as he is and as he chooses to be. Man cannot achieve this total integration without

a suitable focus on the affective factors and process which are at work in each individual.

Chapter II, "Modeling Reading and Affect," attempts to view the connection of the reading process and the affective domain on three planes. The first is an examination of the role of affect in the reading process as defined by current models of the reading process; how individual emotions and values influence the various steps in reading. Here also is an attempt to define some of the affective factors in reading, individual components which are influenced by the affective process stipulated in the third section. The second section concerns itself with reading and learning to read as educational entities which fall under the affective domain as it influences all learning. It is a view toward understanding that only when reading is valued as a medium through which one can gain knowledge of both self and other will the motivation to gain reading competency be increased. The chapter concludes with an affective model for gaining self-knowledge and integration of the affective influences in both reading and non-reading experiences as they relate to the total "being self."

Chapter III, "To Be:continued:," mirrors the author's experience with the affective model proposed and, through a poetic mode, attempts to further illuminate the processes of being, learning, and reading. The poetry also provides the reader with an experiential base from which to judge the validity of the affective integration model.

The concluding chapter provides a more pointed strateg-

ical example of how teachers might seek to incorporate reading and affect in the classroom. A description is offered of one university class focusing on this problem, as well as conditions necessary for implementing and fostering affective growth as part of a reading curriculum.

AFFECT AND READING:
THEORY AND PRACTICE

A Dissertation Presented

By

David Barnes Boffey

Submitted to the Graduate School of the
University of Massachusetts in
partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

May 1972

Major Subject: Education


AFFECT AND READING:
THEORY AND PRACTICE

A Dissertation


By

David Barnes Boffey

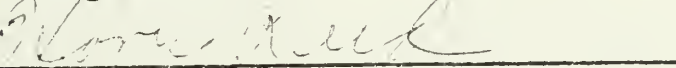
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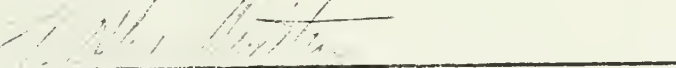
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Affect and Reading : Theory and Practice

Table of Contents

Chapter I: The Right to Be, The Right to Learn,
 The Right to Read.....1
 The Right to Be.....1
 The Right to Learn.....4
 The Right to Read.....9

Chapter II: Modeling Reading and Affect.....12
 The Affective Domain Within
 the Reading Process.....14
 Reading Within the Affective
 Domain.....25
 A Model for Affect and
 Affective Reading.....28

Chapter III: To Be, continued:.....50

Chapter IV: Conclusion.....205

References.....217

To be nobody-but-yourself- in a world
which is doing its best, day and night,
to make you everybody else- means to fight
the hardest battle which any human being
can fight, and never stop fighting.

e.e. cummings

Chapter I

The Right to Be, the Right to Learn, the Right to Read

The greatest mistake one can make in dealing with the "things" and actions of people as they live is to assume or pretend that these "things" and actions are ends in themselves, that they have no relation to something larger. Each "thing" be it reading, writing, sex, or manual labor, must be viewed not only in the context of that specifically defined process, but also as a link or part in the larger framework of all human endeavors.

The reading field generally considers that reading is good in and of itself, and that methods of instruction, materials, teacher training programs, and, most essentially, this general philosophy can be held sacred in themselves. The question of the suitability of reading for all people within a much larger context, the context of life itself, goes unasked and unresolved. I hope to put the value of reading in its proper perspective, using as evidence my life, the only thing I can ever truly know.

The Right to Be

The major premise which one must understand in dealing with one's life, one's work, one's play, one's one, is that life, as it exists, makes sense only in terms of life and in terms of living. In the end, when man's existence ceases, he is judged by that existence and in terms of that existence.

This he cannot escape. Each man living a life must, if he is to really be alive, decide on the personal meaning of his life and govern his actions and his being accordingly, choosing to be or not to be what he knows, and what, when he understands, he is.

To be or not to be: that is the question:
 Whether 'tis nobler in the mind to suffer
 The slings and arrows of outrageous fortune,
 Or to take arms against a sea of troubles,
 And by opposing end them?

William Shakespeare (1603)
 (III, i.)

Actually, I was sure of myself, sure about everything, far surer than he; sure of my present life and the death that was coming. That, no doubt, was all I had; but at least that certainty was something I could get my teeth into- just as it had got its teeth into me. I'd been right, I was still right, I was always right. I had passed my life in a certain way and I might have passed it in another way.

Albert Camus (1946)
 (p. 151)

I believe that it is "nobler" to be and to fight to achieve the reality that one is. I believe that in a life which makes sense only in terms of all life itself, a man must discover his meaning and live by that. Many men in the "fields" which man's mind has invented have tried to put meaning into life in terms of specific other things, only parts of the whole. Life only makes sense in terms of all things. Freud, for example, in the field of psychoanalysis, sees man's life explained in terms of sex. He is correct to a certain point, but in the end falls short of explaining all existence and all man's history. He is correct in part,

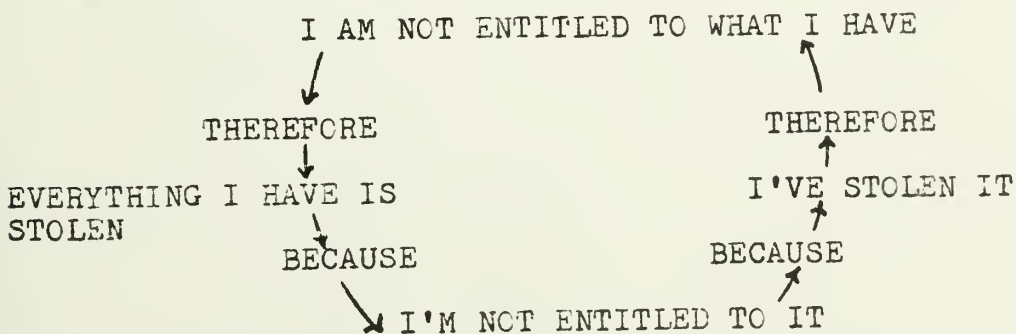
but as long as a part is all that is explained, man must struggle onward to find the whole, the unity. Each man, born into this struggle, must fight; so that he may perhaps discover the meaning that is his.

And the world will be better for this,
that one man, scorned and covered with
scars, still strove with his last ounce
of courage, to reach the unreachable star.

Dale Wasserman (1965)

The field of mathematics has tried to put the meaning of life in terms of numbers. How do numbers, concepts, and mathematical constructs explain what life is about? They fail in part too, for the number 1 is the first and basic reality. Like others, mathematicians may find themselves trying to think their way out of a circle, discovering a part of man, but not all.

The language we use traps us in the very existence which we must question and in the end live. The knots that occur as we string out logic, the frivolity of the structure which leads us in verbal circles, is at all points evident.



R.D. Laing (197
(p. 35)

No one can escape the "is" in a sentence, just as few educators have ever been satisfied with the explanation of a verb as a word "that shows action or a state of being."

There is the being again, the word which cannot be explained with other words, and it can only exist, or be, and therefore exist only in relation to itself. All other things, according to the theory of relativity, exist in relation to something else. "A" exists in terms of "B", a sick dog in terms of a well dog. What one hopes to understand, and therefore do and become, is that when be is be, relativity ceases to exist. When I know I am, I cease to exist in terms of certain specific things and begin to exist with all things, even death.

I asked for all things that I might
 enjoy life
 You gave me life that I might enjoy
 all things

American Indian Prayer

We so often lose sight of this very simple truth, that man must become man, that only through becoming can one know. Philosophy, the first of the academic fields, is concerned with finding the meaning of life, the meaning of man. Our educational system bestows a Ph.D. upon those people, in whatever field, who have seen through the specifics of the field and beyond into the meaning for man. The highest level, for which no other man can bestow a degree, is to look for the meaning in life, and hopefully, learn to become that meaning and become alive in one's own right.

The Right to Learn

If life only makes sense in terms of living, then does education have a place in the existence of man? Yes! What

is called education, true education, must be the vehicle by which each person can learn the meaning of his life. Education makes sense only in terms of the living process, the thinking process, the thoughts which have created the very system which we call education. The education of each individual, and so of all men, must lead him through the maze of human endeavor in order to find the meaning that life and his life have for him. When he discovers this, his being becomes attainable, and he becomes free to follow his path. Each man must have the right to learn, to discover, to know. That premise stands behind one of the greatest political documents of all times.

We hold these truths to be self-evident;
 That all men are created equal,
 That they are endowed by their creator
 With certain inalienable rights,
 And among these rights are life, liberty,
 And the pursuit of happiness.

United States (1776)
 Declaration of Independence

Only in terms of knowing can a man hold on to these original rights, and the right to be what he is. Each individual must find himself in the confused reality of time, and learn to live by the knowledge he gains from this. In his doing and living, he must learn to seek knowledge, for it is there for understanding.

I hear, I forget
 I see, I remember
 I do, I understand

Chinese Proverb

Education helps provide the last two steps in this progression, steps which complete the cycle:

I know, I become
I become, I am

Knowledge as a defined entity ceases to exist apart from the living process as each being becomes being. The learning process in the individual is no longer differentiated, for through his existence, the being self is knowledge and is the learning process. The confusion lies in any definition of knowledge that advocates one's knowing facts, theories, or concepts as detached entities; any definition that defines knowledge as good merely in that it is known, not that it is lived. No one thing that exists is the answer to the question, "What is life?". All things that exist are the answer to the question, "What is life?" Man's search for knowledge must go into himself, his ultimate reality (and then by definition his god), so that he can truly know. Education must help each man find the self that he is, so that he can, in finding, become that self. When man becomes man, he fulfills his commitment to life by becoming the very word that describes him.

In the beginning was the word,
And the word was God.

The Bible

If man learns, he can know; if he knows, he can become; if he can become, he can be. I learn about my life, I know about my life, I can become my life, I can be me. This

search into self, into existence, can never stop for a living being, or else, in a moment's whimper, the search is ended and part of man dies within. Shakespeare expresses his highest truth in Hamlet, Act I, Scene iii. (1603)

This above all: to thine own self
be true,
And it must follow, as the night the day,
That thou then can'st be false to any man.

Don't compromise yourself,
It's all you got.

Janis Joplin (1969)

Knowing becomes the entity of knowledge as man discovers the essence of life. We can and must study life to find its meaning. In the end, we must study and know our own lives, but along the way, in guiding our discoveries, we can rely on those whom humanity, by its kinetic beliefs, has determined are great or good men. The true joy of living is to see life in all things, to see the miracle of existence in all that is.

In all people I see myself,
none more and not one barley-corn less,
And the good or bad I say of myself
I say of them. (p. 862)

All truths wait in all things,
They neither hasten their own delivery
nor resist it,
They do not need the obstetric forceps
of the surgeon,
The insignificant is as big to me as any,
(What is less or more than a touch?)

Walt Whitman (1855)
(p. 868)

That's who he is. That's who, what a guru is. So any concept you can have of any relation to a guru obviously is a hype. How can you relate to something which is already you and everything you've ever related to or could relate to..... How are you going to talk about it? I met him Who? What? I am going to look for the guru. How absurd! You are it. It's really just another cop-out to be searching for the guru. He's your fingernail, just bite your fingernail and you're eating him alive. When you know how to listen, everybody is the guru, speaking to you. It's right here always.

Dr. Richard Alpert (1971)
(p. 78)

I may be a closed curve, but, closed or open, I neither have a beginning nor an end. Self-awareness is not rational; it is absolute, and cannot be reached to be destroyed or created.

Robert Heinlein (1961)
(p. 146)

To mature means to take responsibility for your life, to be on your own... And now you go away again-continue to do this on your own until you really feel comfortable in the present situation, until you come to your senses, and you begin to see and hear and be here in this world; until you really begin to exist....

Dr. Fritz Perls (1969)
(p.61)

Many people have told us in some way that in the end, the being of man is the ultimate reality for which we search. Why then do we not believe-not believe by not becoming? The answer, in short, is that each man must know through his own life the ultimate reality for himself. This then must be the goal of education: to help each man have knowledge for himself of what he means, of what he

wants, what he can become, and finally, of what he is.

The more we learn about man's natural tendencies, the easier it will be to tell him how to be good, how to be happy, how to be fruitful, how to respect himself, how to love, how to fulfill his highest potentiality. This amounts to automatic solutions of many of the personality problems of the future. The thing to do seems to be to find out what one is really like inside, deep down, as a member of the human species and as a particular individual.

Abraham H. Maslow (1968)
(p. 4-5)

The Right to Read

Reading is only a part, a minute part, of the larger process of communication, and the process of drawing meaning. This has been forgotten in many educational settings, and reading has become an action devoid of a larger heritage. If life is for living, and education is for knowing, then reading can only be good and meaningful if it helps in this effort. Reading is a small part of education, a segment which deals with the written word as a medium for communication, a device for understanding what other men have said. We can draw meaning from the way a flower grows, from the way a ball is kicked, from the smile on the face of a child: we can also draw meaning from words. When this is done, we can apply this meaning to ourselves and what we know already, eventually to apply it to our lives as we live them.

This is the missing ingredient in the right to read as it exists now - the chance to understand that the printed word must bear meaning for our lives; if not, it loses its relevance. Relevance to what?

I want education to be 'relevant' to the cultivation of the most vital and enriching aspects of humanity - the capacities for joy, awareness, and self-direction that are hallmarks of being human.

Peter Wagschal(1969)
(inner cover)

Reading must be seen and taught as a medium through which each individual can have access to and draw meaning from the thoughts, feelings, lives, and experiences of people who have before him. Reading, the printed word, transcends the existence of mere flesh, and can give each person the information against which he can make choices about his life. Paulo Friere (1970), a great revolutionary thinker of South America, speaks of literacy, and of reading, as a means for peasants to perform a revolution. And are not all people who are not themselves peasants to themselves? Friere states that each man must learn to do his own work, to be his own man, before true revolution can come and man can be free. Free to be what?

Freedom to be, but also, when you know what that be is, freedom to be free to be.

Sharon Davis (1972)

Each man must have the opportunity, which is given by other men and taken by that man, to be who he is. This is the

first step, and is man's birthright. The second opportunity each man must have is to be free to be free to be. This he gains through self-knowledge, learning what he is, and in receiving, responding, valuing, organizing, and characterizing himself (Krathwahl and Bloom, 1964) in that knowledge, becoming what he is- now- a human being, a man, a god.

"The woman was sane: She accepted the heavy penalties of reality and enjoyed its gifts also.

Hannah Green (1964)
(p.33)

So (said the doctor). Now vee may perhaps to begin. Yes?

Philip Roth (1967)
(p. 274)

Chapter II

Modeling Reading and Affect

Models of the reading process and the affective domain must, if justifiable, mirror the larger conceptual base described in Chapter I. The modeling process must be viewed on multiple levels, each having its distinct part in the processes of being, learning, and reading. More specifically, as being is the end goal of living and learning, and it is stipulated that reading is only one medium of communication within these larger processes, various aspects of modeling must come to focus.

Within the being process is the reading process, and in the end, reading must relate back to this larger foundation. But, within the reading process there are also several component processes and domains which contribute to reading, and also to learning and being. The first stage of model discussion, therefore, will focus on the role of the affective domain in the reading process as defined in model literature of the reading field. This will be expanded to include a short discussion of the specific factors which are included as parts of the domain. At this point, the affective component in reading is viewed as a formal domain, a set of elements, rather than a process in itself. Here lies the break with traditional modeling of the reading process to date. The affective domain has been seen as a set of elements within the reading process rather than a process in itself. It must be viewed as both.

The second stage of discussion will focus on a different view of affect and reading, one step removed from the specific reading process and more concerned with reading as an entity and learning to read. Here we are concerned with the affective domain and its relation to an individual's desire to learn to read and his view of reading as a communication mode worth mastering.

The final section will focus on a third view of affect and reading. Presented here will be a proposed model for viewing the process of affect, a process which is an integral part of affective reading as well as a process sparked partially by the information one gains from reading. The model for affective integration will stand on its own as a larger affective model, which would then by its nature include the medium of reading, and also as a process sparked by reading, and therefore within reading.

In short, reading is a process, one of its components being the affective domain. This is the basis of the first section, "The Affective Domain Within the Reading Process." Reading is also an entity which falls under the general domains influencing all learning, one of which is the affective, and therefore learning to read involves a certain affective focus toward the whole idea of reading as an entity. This is the focus of section two, "Reading Within the Affective Domain." Finally, reading is a process which spurs on another process, the affective integration process, completing the necessary cycle and returning reading

and what is read to the larger framework of all learning and being. This view is incorporated in section three, "A Model for Affect and Affective Reading," and is the basis for the increased possibility of using reading in our lives.

The Affective Domain Within the Reading Process

The affective domain and the factors therein are included in many models of the reading process. The function that the affective domain plays and its degree of influence vary, however, from model to model, depending on the overall focus each modeler takes. Goodman (1970), for example, views the reading process as a "psycholinguistic guessing game," (p.259), and his inclusion of the affective elements in the process mirrors this general perspective. Singer (1970) sees reading as an "audio-visual verbal processing skill of symbolic reasoning," (p. 157), while Ruddell (1970) is looking at the "psychological reality of linguistic descriptions" (p.239). Each modeler views the role of the affective domain in a somewhat different light, and models vary in their degree of influence of the affective factors.

Primarily, the affective domain is viewed as a mobilizer, a generator, which spurs on the more cognitive and psycho-motor functions of the reading process. Holmes (1970) defines mobilizers as:

... fundamental driving value systems from whence spring the many and specific attitudes and anxieties a person holds toward the purposes and worth of life and death, of the social and physical nature of the universe, and of the self's expanding personality.

(p. 189)

This is the most complete and definitive statement of affective mobilizers encountered in my model search. Other models include cursory statements about the affective domain, but none follow through with specific definitions. Singer (1970) includes only the statement that there are "attitudinal factors and mobilizers," (p. 156); Goodman (1970) states that "the reader has available to him and brings to his reading the sum total of his experience and his language and thought development" (p. 264); and Venezsky and Calfee (1970) sum up the affective factors as "motivation and attention, which are significant variables at any age..." (p. 287). Each of the above authors point out some influence of motivational, attitudinal, or value mobilizers. The function is usually tangential to the actual reading process defined, and there is little effort to determine the degree of influence of these mobilizers.

Other modelers make no specific mention of affective factors, but use words which by their very definition should be included in a review of the affective domain in reading models. Hochberg and Brooks (1970) state that "intention affects reading" (p. 304). One may consider

intention as an affective factor, although no specific mention of this is made in the study. Other expressions such as "breadth and conceptualization of experience," (Singer, 1970, p. 156), and "effort and desire to know" (Holmes, 1970, p. 195) are used in other studies cited, but generally left unspecified as to function or degree of influence.

Let us look then at some specific models and their stated inclusion of the affective domain. Singer (1970) models the reading act through a breakdown of reading into speed and power (p. 156).

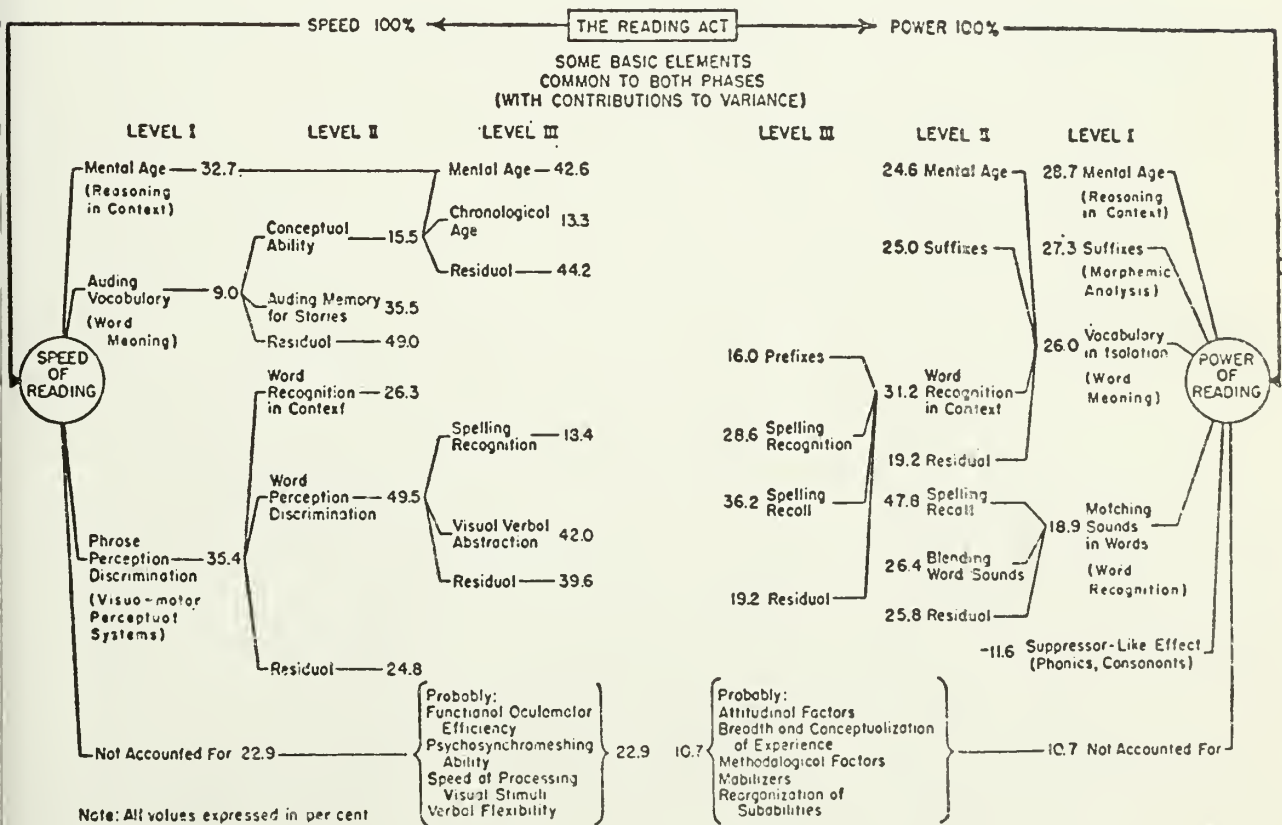


Figure I.
From Singer (1970)

Here we see no inclusion of the affective domain as far as speed of reading and, in power of reading, factors such as "attitudinal, breadth and conceptualization of experience, and mobilizers "are included only in the area described as "not accounted for". If these three descriptors were assumed to have equal weight within this area of 10.7 per cent variance, one could assume that the total affective influence on one's power of reading would be approximately 6.3 per cent. This seems a low estimate in light of what we know about the affective influence in other learning situations. Singer also makes the assumption that such categories as "word meaning" or "reasoning in context" exist exclusive of affective influences. A person's feeling tone toward a word has a great deal to do with the meaning it has for him. In defense of modelers, it must also be stated that the specific term "affect" is relatively new to the literature of the reading field, and that its omission as a viable factor in modeling may be partly a matter of changing vocabulary.

Another model, (Singer, 1970), deals with the sub-strata factor theory of reading defined by Holmes (1970) as an "interfacilitation of an intricate heirarchy of sub-strata factors that have been mobilized as a psychological working system and pressed into service in accordance with the purposes of the reader" (p.185). (See figure 2.) It might be added here that although the sub-strata theory has been critized by Davis (1971), and may

in fact be partly fallacious, it stands as a major model which has had significant impact for many years.

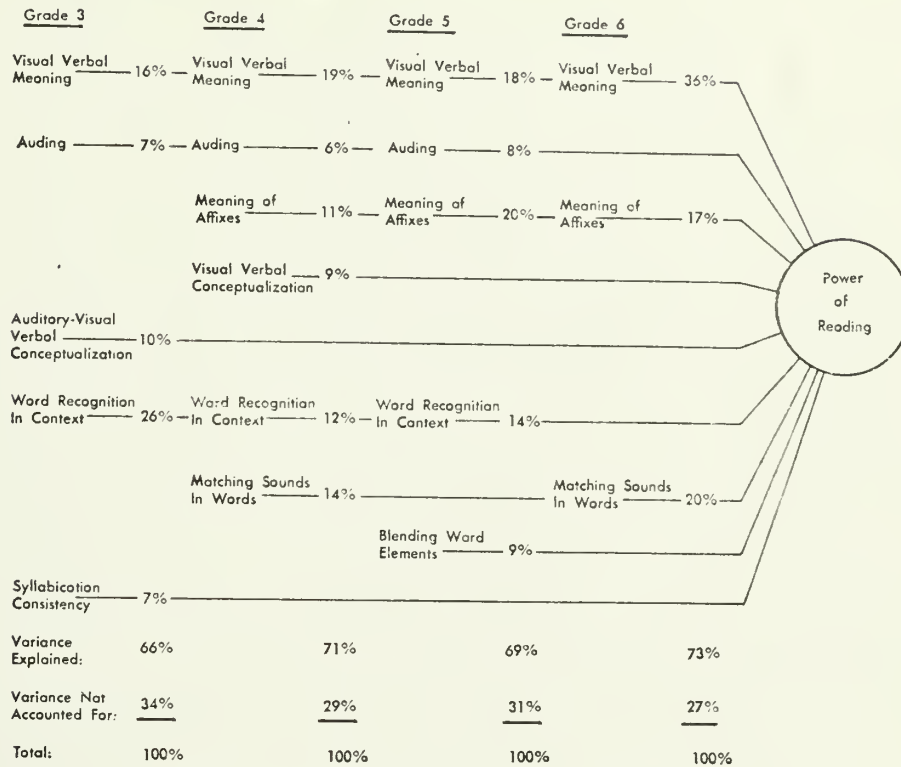


Figure 2.
From Holmes (1970)

In this model, Singer deals with the power of reading, but there is no specific mention of affective factors, merely percentages of variance in power of reading which are "not accounted for." One can only assume that within the range of unaccounted factors the affective domain has a significant place. The reading models do not generally deal with the affective domain when considering the reading process.

Two reasons for this may be evident. The first is that the affective domain is a difficult area for traditional measurement, and secondly, the reading field does not focus in on affect as an area deserving significant study. Both these facts are evident as one views the traditional models of the reading process. Reading is viewed as highly cognitive in nature, and the affective domain is seen as an area apart rather than an integral part of the whole process.

Ruddell's model (1970) does include "affective mobilizers" as a part of the reading process (p. 253). (See figure 3).

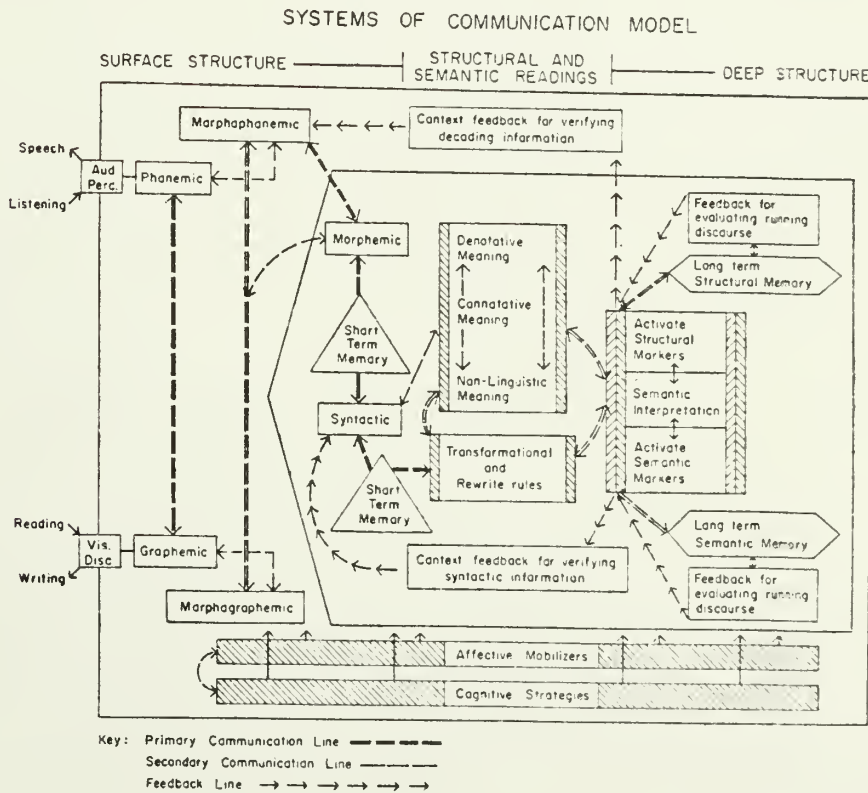
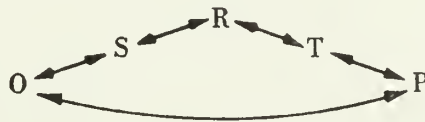


Figure 3.
From Ruddell (1970)

Here again we face a situation in which affect is merely a spark to the whole process rather than an integral part at every level of functioning. Its inclusion as a mobilizer in this communication model does point the way to new investigations. Ruddell makes no effort to define the degree of influence of the affective mobilizers, however, and we can only guess as to how importantly he views their influence.

Perhaps the simplest, yet most encouraging model is described by Singer (1970). In his citation of Strang's (1965) comprehensive model of reading, we see a more integrated role for the affective factors (p. 174).



The diagram indicates the interrelationships among the individual (O), the classroom reading situation (S) the individual's responses to the situation (R), the resulting memory traces (T) and the individual's perception (P) of the next situation.

Figure 4.
From Holmes (1970)

Here the student, represented by "O," is seen himself as a psychological model which contains:

physical, physiological, mental, attitudinal knowledge, self-concept, desire to read- in short, all those interacting systems and subsystems within the individual that function between stimulus input and response output.
(p. 174)

I state that this model is encouraging for it assumes a) that the reading process is circular in nature and on-

going in its operation, b) that the individual's self-concept, etc., are real influences in the reading process, and c) that the model is comprehensive in its outlook toward reading. There is, admittedly, no percentage of influence stated for the affective factors, but my assumption is that this leaves the door open for further investigation rather than shutting it, as do other models cited.

One can see that the modelers of the reading process know very little about the affective domain, have few adequate measuring tools, and are merely not ready to investigate the importance and influence of affective factors in reading. John Geyer (1971), an expert in reading modeling, has stated that in one study he made of seventy-seven models of the reading process, there were none which focused "to any significant degree on the affective domain in reading".

To fully understand the concept of the affective domain within the reading process, viewed as it is here as a set of elements influencing the process, one must discover which elements, or factors, have been designated as being influential. The modeling literature has described some of these, but others are also important in dealing with affect within the reading process.

It should be clear that not merely one or two factors within the affective domain influence reading, but that all factors within the affective domain influence reading and learning. There has been little focus on affect in reading literature to date, and basically only one major review of re-

search has appeared (Athey, 1970).

We know that feelings and emotions do contribute to one's ability to learn, and that feeling, "the direct experiencing of any phenomena at a given moment" (Greer, 1971, p. 337), produces emotions which cause the individual to act a certain way." Beatty (1969) states that emotions are "bodily reactions which arise when the inputs from the outside world are widely discrepant from the perceived self," and that "the emotion is directed toward this situation or person and arouses the organism to action" (p.82). The task here seems to be the explication of certain of these emotions, as well as a description of other affective factors which determine one's feeling tone.

One of the affective factors in reading is self-concept. Here we are concerned with how the person views himself within his world. Beatty (1969) breaks down self-concept into two areas: the "perceived self," which is the "organization of images which each person has about himself in the world, " (p.76), and one's "concept of adequacy," which he defines as "the way the child perceives that he should be if he is really going to be adequate and effective in the world" (p. 77). In relation to self-concept and reading, Athey (1970) states that " in general, the research literature suggests that good readers tend to have more positive self-concepts than poor readers" (p.110). As an individual gains a concept of himself as capable, good, or worthwhile, he is more apt to immerse himself in new learning situations, for he will view these situations

as vehicles to enhance those qualities in himself about which he already feels good. If his concept of himself is one of inadequacy, he is less likely to look forward to new learning situations, for he sees himself as unable to accomplish the task before him. He may view himself as a failure and perceive future experiences as producers of more failure, a situation which he will try to avoid.

A second affective factor in reading is one's degree of autonomy, or the feeling that "one is capable of making choices and controlling one's future," (Beatty, 1969, p.79). Erickson (1950, 1968) also speaks of the child's need for a feeling of autonomy as a prerequisite for normal psychological growth, and Athey (1970) describes poor readers as generally showing "a lack of independence, avoidance of leadership opportunities, and a poor attitude of responsibility" (p. 110). Each individual must learn to cope with his environment and feel a degree of capability in decision making. Without this feeling, the individual cannot succeed in fully successful learning. As one gains a feeling of autonomy, he is capable of more maturity, independence, and self-reliance (Athey, 1970, p. 110), factors which have also been found to influence a person's reading and learning ability.

There is less research and literature on how the emotions and affective factors influence reading and learning than on the fact that they do influence these two areas. If one sees that the affective domain plays a great part in the learning of an individual, then the definition of

various affective factors becomes more a matter of semantics. For example, in looking through the literature, one finds that one author (Athey, 1970) speaks of "attitude toward learning," while others (Beatty, 1969; Carver, 1971) may speak of "motivation." These two "factors" seem to be so intertwined and in part confused, that to delve into extensive study of each would be fruitless here. Each could be expanded to include, by definition, all the other factors which have been specified as part of the affective domain. Other terms which are used in the literature, and which comprise the main body of "affective factors in reading" are "affective climate and learning," (Fader and McNeil, 1968; Gage, 1963; Alpert and Haber, 1960; Humphrey, 1970; Lewin, 1939; Withall, 1949; Deutch, 1951; Lewin, Lippett, and White, 1939), "anxiety," (Alpert and Haber, 1960; Athey, 1970; Beatty, 1969; Jones, 1968), "environmental mastery," (Athey, 1970), "self-confidence," (Lefcourt, 1966), "coping behavior," (Beatty, 1969), "accurate perception of reality," (Van Allen, 1971; Athey, 1970; Mathis, 1970), "worth," (Beatty, 1969), "connectedness, identity, and power," (Weinstein and Fantini, 1970), and "trust, industry, and identity," (Erickson, 1950).

Once the reader understands the relation of affect to learning, the specific factors within the affective domain become a matter of semantics. Because there is no inherent division between psychology, education, philosophy, and child development, we must realize that when we speak of

affective factors in reading, we are also speaking of affective factors in living.

Reading Within the Affective Domain

Learning to read falls within the larger framework of learning, and is therefore influenced by the affective stages which influence all learning. Reading is viewed here as an entity (a portion of which is the process itself) which the individual must choose or not choose to integrate into his knowledge store, and is therefore influenced by the affective process applying to all knowledge.

Krathwahl and Bloom (1964) have provided a taxonomy of steps within the affective domain which influence one's learning. Reading, taken as a total entity, will or will not be integrated into a person's knowledge partly in relation to the degree to which the affective steps are fulfilled.

The five steps in the affective taxonomy and their influence on learning to read and reading will be discussed briefly. The specific objectives within each step are taken in part from Krathwahl and Bloom (1964), and show necessary behaviors within the larger process which must be accomplished if one is really to learn to read and be a reader.

The first step in the affective taxonomy is receiving. Here we are concerned with an individual's being aware of certain phenomena, a willingness to receive and be aware

of these phenomena, and controlled or selected attention to these phenomena. In terms of reading and learning to read, this could include such objectives as an awareness of reading as a medium of communication, a willingness to receive specific reading instruction, or some controlled or selected attention to various skills necessary for reading. This is simply the first stage and requires very little affective integration.

The second step is responding, and this includes acquiescence in response to a phenomena, a willingness to respond, and a satisfaction in responding. As the individual becomes more aware of reading and the skills involved, he must then gain a willingness to respond to the printed word, a satisfaction in responding to reading or reading instruction, or perhaps, a willingness to look for meaning in serious literature. The individual is beginning to see reading as more of something he might be interested in pursuing.

The third step is valuing, and this includes the realization that a) a thing, phenomenon, or behavior has worth, b) the acceptance of this worth, and c) the preference of and commitment to this valued phenomenon. In terms of reading there are various ramifications at this stage. The individual may "have increased appetite and taste for what is good in literature," (p. 141), prefer to read as opposed to doing other things, "have a willingness to form judgments about books read," (p. 147), or commit himself to learning to read well

and having a "devotion to reading as an avenue for self-improvement" (p. 152). There could be endless specific objectives at this stage and others, but the purpose here is only to describe how reading and learning to read fall within a larger affective framework.

The fourth step in the Krathwahl and Bloom taxonomy is organization. Here the quality of abstracting the value into an organized system of values is added. Examples of some objectives in terms of reading might be: a) developing a rationale as to the place of reading in one's life, b) developing a plan for regulating his reading activities, and c) developing techniques for serious reading as a means of "discovering ideas about one's own life" (p.158).

The final step in the affective taxonomy is characterization by a value or value complex. This includes a person's orientation toward the value or value complex, with the final step being the person's characterization in terms of a philosophy of life. In relation to reading and learning to read, this might include the development of a consistent philosophy of life, a component of which might be the concept that within the larger framework of one's view of the universe, a person can only achieve total integration if he is an avid and skillful reader.

This final stage in the affective taxonomy is difficult to relate solely to reading, for Krathwahl and Bloom see this step as the most advanced in the process. They state that "here are found those objectives which concern one's view of the universe, one's philosophy of life, one's Weltanschauung- a value system having as its object the whole of what is known or knowable." (p. 185). The closest one might come in terms of reading is that when one had attained the final step, he would be characterized primarily as a reader."

Reading, then, must not only be considered as a process which has within it affective influences. The final section will deal with an affective process which can be seen as somewhat akin to Krathwahl and Bloom, but more specifically as a descriptive process for integrating the information gained in reading and experiences outside reading.

A Model for Affect and Affective Reading

I would like to propose a model which incorporates the following definition of affective reading. Affective reading is reading done toward the goal of integrating

concepts, facts, and information derived from reading into the larger framework of self-learning and the largest framework of self being. The proposed model must be viewed as a model for individual affective integration within all experiences; reading is one of these.

Discussion of the model focuses on two areas; the form of the model and theoretical justifications for that form, and secondly, the affective stages which comprise the content within the form. To be successful, the model must embody the following definition put forth by Gephart (1970).

... a representation of a phenomenon which displays the identifiable elements of the phenomenon, the relationship between those elements and the process involved among those elements.

(p. 40)

And the seasons , they go round and round
 And the painted ponies go up and down
 We're captured on the carousel of time:
 We can't return, we can only look
 Behind from where we came
 And go round and round and round
 In the circle game.

Joni Mitchell (1970)

I believe that man's life can be conceptualized in terms of a circular entity. If the quest for an ultimate reality is indeed the task of living, then the circle affords

one true representation of that quest. Carl Jung (1964) states that:

... the circle... as a symbol of the Self. It expresses the totality of the psyche in all its aspects, including the relationship between man and the whole of nature. (p. 266)

As I see the goal of living to be being the total reality of oneself, this statement gains meaning in terms of modeling this very process. Jung (1964) also states that the circle:

... in the mandalas drawn by Tibetan monks... always points to the single most vital aspect of life- its ultimate wholeness. (p.266)

The circle symbolizes the "being" aspect of life, for man's mind is trapped in the circularity of its very existence. The Ying and Yang symbol of the Taoists, the Tibetan mandalas, the halo of Christianity; all are represented in circular form, and in some way incorporate the idea of a wholeness or oneness- an ultimate reality. If this quest for ultimate reality, for truth, is man's goal, then individual success will result in fulfilling one's circular existence- becoming fully the self that one is.

When a child's life begins, when he is "born", be that individually defined as occurring at zygote or "physical birth," he is complete for that instant- he is, and life in all its essence exists. Each part in the child's being and experience is integrated totally for the instant man's mind defines as the beginning of life. After that initial total existence, experiences with other people and experiences

with other things occur.

The child may lose that total balance through a lack of knowledge about those experiences and their relation to himself, or it may be that as Sartre (1946) says, "Hell is- other people!" (p. 47). The child encounters the physical realm of the womb, the touch of uncontrollable outside forces, and, after physical birth, the phenomenon of others. Thus, in his initial being, the visual representation of the total child is:



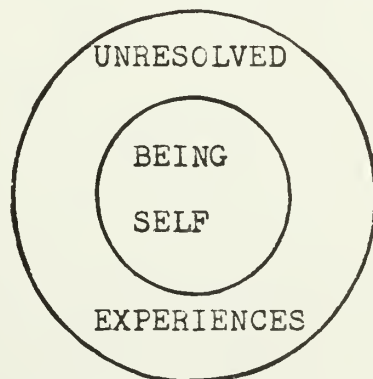
The abilities to integrate further experiences into the being self are encompassed, in educational terms, in the domains of cognition (pertaining to intellectual knowing), affect (pertaining to feeling tone, and emotion, or a degree of acceptance or rejection), and psycho-motor (muscular or motor skill, neuromuscular coordination.) (Krathwahl and Bloom, 1964). These three domains comprise the divisions of man's undefineable state of living. If one could define or explicitly state the final definition of any of these domains, there would be no need for further work, for man would have explained life and no more would need be said.

Even these divisions are arbitrary. Lawrence Kohlberg (1969), moral development theorist, states, for example:

Affective development & functioning, and cognitive development & functioning are not distinct realms. "Affective" and "Cognitive" development are parallel: They represent different perspectives and contexts in defining structural change.

(p. 349)

Using the arbitrary divisions in an effort to explain the being, learning, and reading processes, we can follow the process and model the second stage of man's existence, the discrepancy between his being and his experiences, the discrepancy which he must ultimately resolve if he is to exist in terms of life itself. As the child, or the man, begins to have discrepancies in the integration of his total being and his experiences (the loss of his total reality) the model is expanded to include the discrepancy.



The discrepancies between our being experiences and our unresolved experiences are in some way untrue to our inner being. They become the part of man which creates the will to become, as well as the anxiety, frustration, neurosis, etc.,

of our lives. Let us then call it the part of each man's existence which he has not understood, does not know, cannot integrate, but yearns to be at one with in his search for ultimate meaning.

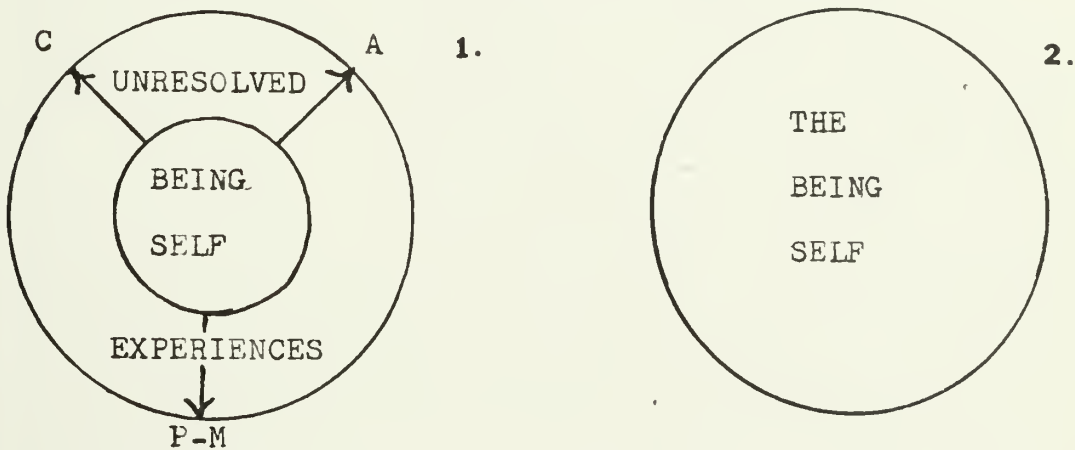
The total individual, the being self, has no differentiation of domains. He is at one with the universe and in the flow of life that is all existence. Therefore, the experiences cause the differentiation into domains, and act as forces within that phenomenal "afterbirth" to integrate again the whole that was "is." If one were to put this within the model and make the arbitrary assumption that each domain is a) somewhere confused or integrated with each of the others, and that b) all the domains are working and integrating at the same time, the resulting model might be drawn with three forces, here represented by lines within the circle, pulling on the unresolved experiences of the individual in an effort to integrate those experiences with the central being self.

Cognitive

Affective



Three arbitrary, equi-distant points have been chosen to represent the point of definition of each of the three domains. The task of the "being self" is now to integrate all the experiences residing in the "unresolved" portion of life into the central core which is the "true person." As this happens, the inner circle expands within the outer circle of all experience, and both may eventually become one, the ultimate reality of the "being self" again.

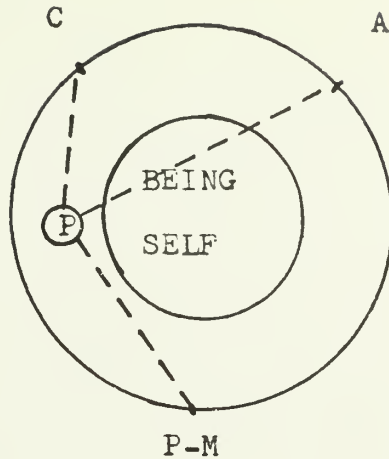


What I call the "being self" has been referred to by Combs and Snygg (1959) as the "phenomenal self." They state that the driving force of all individual behavior is to "preserve and enhance the phenomenal self," again, merely words like mine, but supportive of my beliefs.

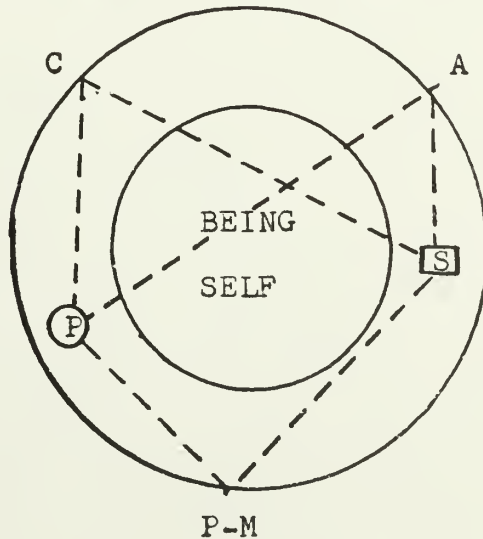
In the area of unresolved experiences, each experience is defined by the individual "being self." The self may choose to define the unresolved experiences in terms of a total entity, for example, as "the me I haven't dealt with," or in smaller specific units such as "my relationship with my father," "the day I got drunk," or "the time I fell

off a horse." These verbal definitions of this unresolved experiential field vary from individual to individual. For the sake of clarifying the model, let us choose one specific instance, for example, "getting pimples at 16," and see what happens in terms of its integration into the being self.

The experience of "getting pimples at 16" (P) is assumed to be unresolved within the individual, for he may feel anxiety about the situation, frustration, poor self-concept, or even physical flushes of embarrassment when the topic is discussed. He has not admitted that the situation really existed, nor accepted the fact and "learned to live with it." It is a thing apart. The experience is outside the being self, which may, if integration and resolution are successful, pull the experience into the domain of what the individual can accept and live with as his being self. Each domain influences the integrating process. Each domain pulls, with some force on the experience toward the point of central being integration. Much like Kurt Lewin's (1935) "dynamic tension," the domains can be seen as rubber bands, each stretching from its point of origin to pull the experience into being. Depending on the proximity of the "defined experience" to each of the points of domain influence, there will be varying tension in the affective domain, the cognitive domain, and the psycho-motor domain, striving to resolve the experience. The model at present looks like this.



If the individual were to define another experience, for example, "my sexual experiences" (S), it would also, by definition, take shape in the outer field, conceptualizing itself and falling under the influence of the tensions working on it from each of the three domains.



The tension created by the unequal distance of the "unresolved experience" from the central "being self" works to pull that experience, through various processes, into

the "being self" where each of the defined forces are in balance; equal and resolved. In the example above, the "P" experience of "having pimples at 16" is being pulled toward resolution most strongly by the affective and psycho-motor domains. This would point toward a resolution by changing a) neuro-motor operations or b) the feeling tone of the individual. In the "S" experience, "my sexual experiences," the major driving force pulling toward integration is the need for cognitive understanding. The central "being self" strives to integrate each of these experiences by fulfilling the progressive steps of each domain, the "various processes" referred to earlier.

We must not forget that the differentiation between affective and cognitive is in many ways arbitrary, and that when the self is being, the differentiation disappears and the self, as ultimate reality, exists.

The affective steps or stages are now ready for inclusion in the model, and may be seen in terms of my understanding of being, learning, and reading. These are not affective factors, as such, but steps leading to affective integration of the self.

In conceptualizing these stages, one should understand that they are represented within the model as concentric bands, beginning at the outer perimeter of the "unresolved experiences" and ending, at the most

advanced stage, at the outer edge of the "being self." Obviously, each defined "unresolved experience" will be within a different band and within a different space in the total field.

The first of the affective stages is generated by the size, power, and proportion of the "being self" as it exists at any point in time. This is the desire to resolve the conflicts and discrepancies between the "being self" and the "unresolved experiences." This desire also has a circular nature, for as it is generated by the strength of the "being self," its existence becomes both the first step of affective integration as well as the end result of all the integrative steps. As the inner circle of being grows larger within the entire circle of experience, the "desire to be" grows and the individual speeds ahead at accelerated rates to become a "being self." This "desire to be" is the inherent offshoot of a person's worldly existence, and the driving force which in the end seeks, by desire, to end desire and leave "Be" as the final resolution of man's commitment to life itself.

The first step, the "desire to be" (or learn, or read), spurs on the second stage, the ability to see and differentiate the various "unresolved experiences" into manageable units. This may come through increased awareness and perception

of the meaning in what one says, how one walks, where one goes, what one chooses: in general by asking the question "Why?" about everything that one does and sees. This is an exhaustive process, but the necessary first step in the process of becoming and eventually being. This means in essence that everything one perceives one must question. This allows the third stage to occur, depending on the degree to which one can accept the need to ask "Why?" and look for answers.

The third stage in the affective integration is admitting to oneself that a) there is an answer to the question "why?" and b) that the answer which one finds and admits may be real and must be dealt with. He then begins a diagnostic process on the answers he admits to himself. For example, if one perceives that he "throws litter on the highway" because he hates to dirty his own car, and at this point this answer is as comprehensive as he can give, he must act on this admittance and continue through the affective stages. A "becoming" person, however, may be able to put his answer more in terms of an ultimate reality and propose that he "throws litter on the highway" because "he is a slob." As he can put the cause in terms of being, he gets closer to the real value derived from going through the process. The most important and valuable admittances are those which begin, "I am..." one form of the verb "to be." Other answers, beginning with perhaps "I like..."

"I know," "I see," or "I want," are in some ways capable of being resolved, but not completely until they are put in terms of "I am..."

If the person can risk the security of partial "non-being" and really describe himself in an instance, especially in terms of something he is emotionally afraid of, the process is accelerated. For example, in the case of the "littering," if the person can define himself in terms of this experience as an entity which he feels uncomfortable about being, his resolution in the end is greater, for he is directly confronting something he is afraid of being. But, if he can deal with the anxiety in admittance, he may accept that and work toward the all being that is the "being self." In this case, the person may really be afraid of being an "inconsiderate fucking bastard." If he is, and is able to admit that this may be a part of the reason he litters, his emotions, cognitive functions, and neuromotor operations will respond at greater rates, due to an increased awareness of a part of his self which may in fact exist, but is not characterized as "being." To be able to openly admit that one occasionally shows behaviors which would make him "an inconsiderate fucking bastard" relieves the anxiety created by the discrepancy in what one does and how one views oneself. Through the admittance, the reality of the situation appears, and the person can begin to work on, and perhaps accept, his imperfection.

Let me personalize the example and follow it more specifically through the fourth stage, "defining and discovering." I think of myself in my life. I have asked myself in looking at my actions if I am perhaps a "sexual deviant." I admit the possibility that I am a "sexual deviant." The next stage, defining and discovering, proceeds like this.

The first step is to define for myself what being a "sexual deviant" means. Here the person's experience and the experience of others must be communicated to the self through speaking, listening, reading, or observing, so that he may form a meaningful and comprehensive definition of "sexual deviant." Once this definition is created and the individual can accept the "definition," the second part of stage 4, "discovering," can occur. Here the individual must, either through reflection on past experiences or through analysis of current experiences, (the here and now), find at least one instance where he, in his life, has been the definition of the experience he has defined. This is the most important step.

If I define "sexual deviant" as "partaking in sexual acts or fantasies in which the sex organs are used as a thing apart from the life process," or as "an experience where my sexual activity does not compliment my other attitudes toward sex as an extension of the process of being honest with myself and others," I now have a definition

against which I can judge my existence as a "sexual deviant." My job remains to find one instance, or more if possible, where I was, or am, by being, the definition I have created. I must be aware of the arbitrariness of my definition, and the fact that other people have helped to create those definitions. If I can accept the definition, I am half-way to accepting, or at least being able to discover, those times in my life when I was, or again am, the definition I expound.

In my case, I remember playing a "game" with myself to see in how many different places and with how many different things I could masturbate. I masturbated in toilets, in planes, in different people's bedrooms, and in "25¢ Take Your Own Picture Booths." I used mayonnaise, toothpaste, hand lotion, shaving cream, shampoo, and anything else I could get my hands on. At this point in my affective integration, that is a difficult thing to admit, but the truth. In being able to relate these experiences, and others which may be applicable, to my definition of "sexual deviant," and saying I am by that definition "a sexual deviant," I can come closer to accepting and integrating that definition into myself. When it is integrated and accepted, I need no longer be ashamed of the fact that part of me is that, nor am I scared of the unknown within me which pulls at my guts. I am still a person, the way I am now, and I view that experience as an experience that "was" and "is", and it becomes part of my "being self".

The fifth step in the affective integration process is communication with "other." Because the experiences in the "unresolved experiences" portion of the model are, in fact, linked with the experiences of A) other people, B) other things, or C) a reality other than oneself, this communication with that other must be resolved.

The first receptor of communication must be the very "being self" which is creating the "desire to be." Religiously, this could be called "God," the ultimate reality, or the life force. When I can admit the possibility of something, define and discover, and then finally admit the existence of that phenomena, I can begin to be free of the negative feelings within about being what originally there was no possibility I was. This communication to oneself will not, however, lead to ultimate resolution. To complete the total being process, one must communicate with other people, other facets of one's experiential life, these being the very existing entities which have created the defined discrepancies in being and experience. For example, I cannot define myself as a "sexual deviant" in isolation. The word "deviant", or any other word except "be", depends for its very existence on a definition of normalcy provided by oneself and other people. Here is where other people, in providing these pseudo-definitions of "normalcy", create the very term "deviant." All our "unresolved experiences" derive their very definition in terms of the fact that other people

experience the way they do. Our task at this point is to communicate with others the things which we can admit ourselves, what we have "discovered."

Admittance may be accomplished through the spoken word, the written word, non-verbal behavior such as the way one walks, talks, sits, or smiles, or by simply being that definition to whatever degree it has prominence within the "being self." In the case of the "sexual deviant," one can determine through the analysis of experiences in the past and present what proportion of one's total "being self" is encompassed in being a "sexual deviant." If I decide, for example, that within the framework of my entire life and experience, only .04 per cent of those experiences are "sexually deviant," then I must decide to communicate this .04 per cent verbally or non-verbally; these being only mediating steps to the final reality of being the .04 per cent in my life. This is true of anything one can accept about oneself. One must also remember that this percentage can change, for in living and having new experiences, the degree or proportion that the percentage remains true against the backdrop of all one has experienced, decreases proportionately as new experiences of a different nature are encountered. Although the percentage decreases, it will never, by the very nature of percentages and being, cease to exist; it will only become less and less of a factor in the total existence of the person. If the person can accept the fact that any proportion of that

definition exists, he can gear new experiences toward decreasing the behavioral, attitudinal, and existential prominence of that facet of himself. These "I am.." definitions will always exist, however, and to deny this starts the whole process of discrepancy all over again.

The sixth stage, following communication to others, is the integration of the communicated definition into the "being" and "existing" self of the individual. If he is .04 per cent a "sexual deviant," he must, if he is to complete his "journey into being," be ".04 per cent sexually deviant," admit it to others, and if this is not in line with his ideal "being self," work to decrease the percentage by having new experiences which lessen the earlier proportion. I refer to thoughts as being experiences too, for all that one is need not be acted out- some thoughts may be only contained in "the being self" if they are accepted as real thoughts.

The sixth step, "the integration into being" stage, completes the cycle for that defined experience, and gives added strength to the central "being self" which supplies added fuel to the "desire to be." The process continues with other "unresolved experiences" at all times.

One added note before drawing the completed model. As each individual "unresolved experience" is pulled into the "being self," the "being self" grows larger and will eventually, if man succeeds, encompass the total circle. Since the person still exists and experiences while he is

becoming, and the outer circle continues to expand, there is a dilemma. The task of integrating the "being self" seemingly doubles in difficulty. The person must integrate the new experiences he has while becoming, and he must integrate those "unresolved experiences" which he has not integrated. The only possible answer to this dilemma is that while the person is integrating the "unresolved experiences," he must at all times live in harmony with his central "being self" and the things he can and has admitted about himself. If he deviates, the outer circle grows larger in proportion, and more and more work needs to be done. Each man must choose a moment to start "being himself." If he is consistent with his "being self" during the work of integration, the new experiences go directly to the central "being self," and it again expands within the total circle, taking up more than its earlier proportion of existence. The outer circle decreases in size proportionately, and the process is strengthened and accelerated again.

Each person can evaluate the success of his becoming process. This may be measured, in part, by the degree to which he can communicate to any and all people the facets of himself that "are." If he is ashamed or anxious about admitting his "being experiences," (what he is) to others, there remains some residue in the "unresolved experience" portion of the person. What one is afraid to admit to others totally, one is afraid to admit to oneself totally. Society

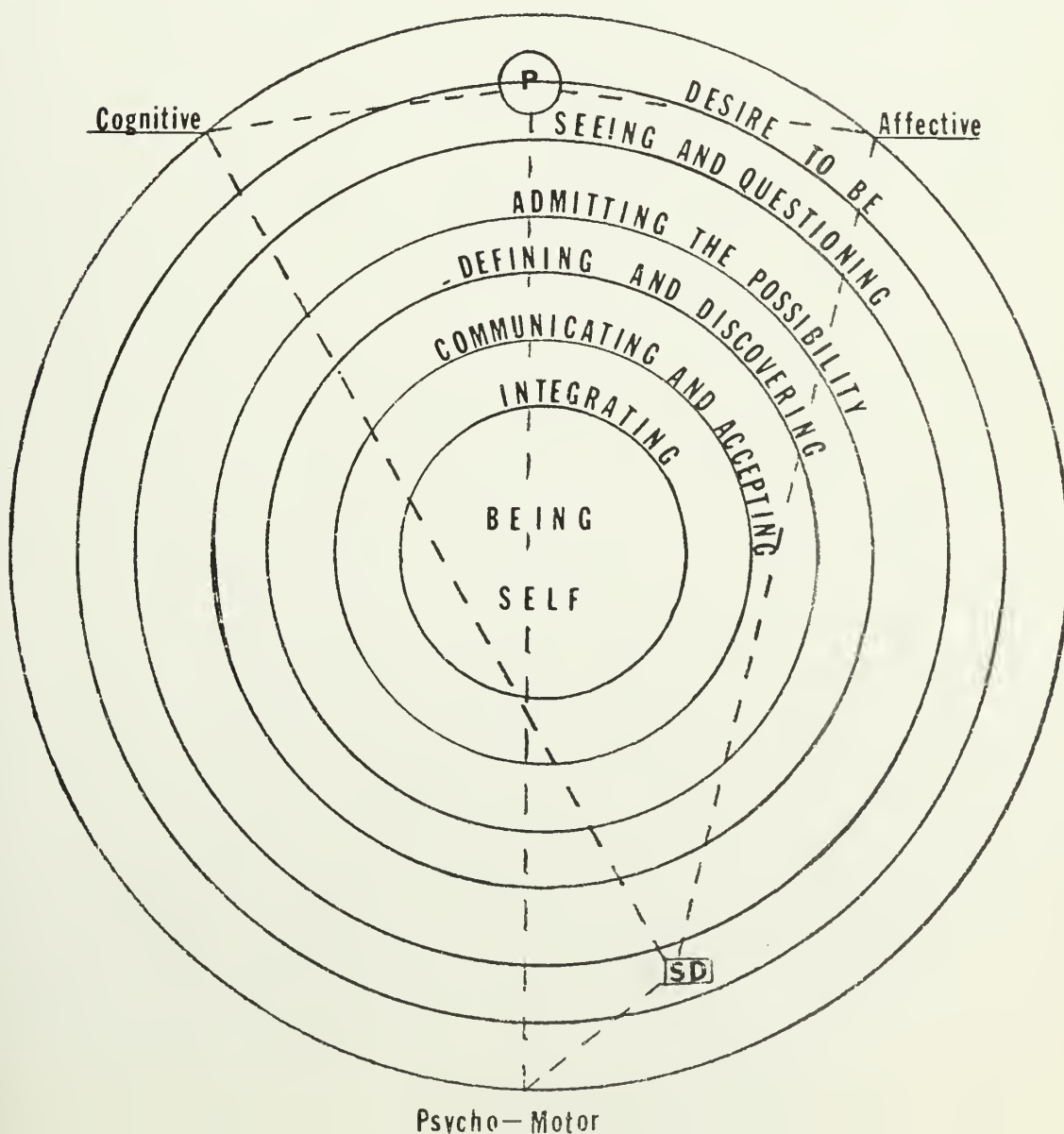
as it exists today does not allow people to admit all that they are, and one can almost agree with Sartre (1946) when he says "Hell is-other people!" We must bestow upon each other, through the admittance of our own "imperfections," the right to be for all men. Perhaps some day.....

The model is now complete and may be seen in relation to being, learning, and reading. For if to learn is to become, and if to become is eventually to be, then the process of integrating becomes the learning process within the model context, and the process of being is the result of learning- the gift of becoming a "being self."

The model's relation to reading must be viewed in relation to the previous definition of affective reading as reading "done toward the goal of integrating the concepts, facts, and information derived from reading into the larger framework of self-learning and the largest framework of self-being." As such, the model deals with reading at two levels. First, reading can be viewed as a medium which contributes to the experiences of the individual, an original confrontation, and which may, through its content, create the very "unresolved experiences" which must be integrated. This will be expanded upon in Chapter III. Secondly, reading may be viewed as an avenue for gaining knowledge at the various stages of integration. For example, one of the ways I can gain adequate information to define the various experiences at the fourth stage is to read how others have defined them. Reading is then the spur to the

whole process as well as a facilitator of the process in action.

We may apply these six steps of being integration to any experience. The ultimate result, as may be surmised, is that a person, if he has the desire and the freedom, will become all that he "is," all things and all people. He becomes existence, and therefore all life, and completes his circular destiny, shaking hands with the total being of his initial birth and being reborn again, to proceed as an adult through the maze of living.



See the great big letter "O"?
 Well, its a circle
 See a bouncy ball? You know
 that it's a circle.
 Like that great big letter "O"
 Like that bouncy ball. And so
 The shape I like best, you know
 Well, it's a circle
 Yeah, it's a circle!
 Oh! Yeah.

Childrens Television Workshop (1971)

Hickory, Dickory Dock
 The mouse ran up the clock
 The clock struck 1
 The mouse fell down
 Hickory, Dickory Dock

Nursery Rhyme

To suffer one's death and to
 be reborn is not easy.

Fritz Pearls (1969)
 (inside cover)

Chapter III

To Be, continued:

A successful reading comprehension experience occurs when the affective and cognitive domains become so intermingled that the learner does what is being discussed, an experience in which the learner can not only read about something but also do or be the something under discussion. Without this active participation, learning loses its impact, and knowledge is removed from the process of being.

The poems in the following pages are an attempt to have part of this work be dramatically the very idea it is talking about, to become an experience rather than describe it. The poems will hopefully accomplish certain specific goals.

First, as the primary focus in this work is on the affective integration of experiences, and more specifically reading experiences, the poems will provide a "confrontation" with each reader so that he may attempt to use the affective integration model on reading experiences which may provide input to his affective feeling tone. Here the poems are seen as one method of creating unresolved experiences which may be integrated. Unresolved experiences should not necessarily be viewed as bad, for many people have more trouble admitting their strengths than they do their weaknesses. Also, the poems may help each reader accomplish the steps in his personal affective integration process as it exists before new input. The

poems may aid the reader to "see and question, admit the possibility, or define and discover" those personal experiences which are at present unresolved. There is an opportunity for affective reading and viewing both objectively and subjectively the content of each poem.

Secondly, the poems individually and collectively, mirror various stages in the affective process. Collectively, the poems primarily mirror the stages of "desire to be, seeing and questioning, admitting the possibility, and defining and discovering," although communication and acceptance, and finally integration have been accomplished in certain specific instances. Also, individually some poems can be viewed as a microcosm of the whole process.

Thirdly, the chapter should point up experientially the degree to which the affective factors described in chapter two influence the reading process and reading comprehension. Each reader's anxiety, concept of self, perception of reality, identity concept, and ability to empathize will influence both the process of reading as it occurs, and the total meaning which the reader incorporates. If one has anxiety about obscenity, for example, his reading speed and power will be affected by what is included here. The chapter provides a laboratory in which to become aware of how one's affective state influences how one reads.

In reference to the medium of poetry as a suitable vehicle for communication, it is my strong belief that in

any endeavor, be it a statement or a task, "The Medium," as McLuhen(1967) says,"is the Massage;" that while words and actions are in themselves important tools of communication, the medium,(the how as well as the what; the form and structure within which words are presented) conveys the strongest and most meaningful impact.

The poems have been greatly influenced by others who have also sought for medium/message integration. e.e. cummings (1939) is a master at this. In dealing with his notion of the circularity of man's endeavors, for example, he transforms his poems into not only an entity which verbally states his belief, but also an entity which is, by its very nature, circular. The medium complements the message to produce maximum impact on the reader.

mortals)

climbi

ng i

nto eachness being

dizzily

swingthings

of speeds of

trapeze gush somersaults

open ing

hes shes

&meet&

swoop

fully is are ex

quisite theys of re

turn

a

n

d

fall which now drop who all dreamlike

(im

(p. 48)

Another example comes from the concrete poets whose poems are and do what they say the subject of the poem is and does. Claus Bremer(1963) points this up.

rendering the legible illegible

rendering the illegible

rend~~e~~illegible

r~~e~~~~e~~nding

(p. 37)

The poems also exemplify a freedom in expression, a successful means of blending form and content to heighten impact, and a feeling for the various stages of affective integration which I am incapable of expressing in prose alone. The poems are evidence on which one may base a decision as to whether my thesis is meaningful and desireable for him.

The poems also fulfill the necessary fifth stage in many phases of my personal integration by "communicating to others" what I have admitted and learned for myself. Please accept them as a gift, to be read affectively and incorporated, if desireable, into your own unique struggle.

Reality,
 in the form of love,
 wooded me on.
 My heart left its castle of
 sure defences
 And crossed the bridge leading to the land.

Wandering, searching, doubting-
 Until it came to rest in the palms
 of another.
 Fingers that touched, lips that kissed
 and did not run away...

What was winter became spring-
 or Indian summer
 For the snow has fallen again, and frozen
 solid the footsteps left in the mud of
 ecstasy...

Beaten,
 scarred,
 perhaps convinced
 A wounded am in torn mail trod again
 toward the castle of was..

And all seemed well-

But perception became reality
 And the castle
 disappeared....

As one alone,
 my body and mind move unwillingly
 toward the lethargy in stillness
 I must know the feeling of being full-
 This is my albatross
 Only to feel the emptiness
 of love detached.

The hearth is ashes
 Charred relics of the fire of yesterday

I know-
 . I knew-

Songs, whistles, tunes, portray to me
 in quick revelations
 the depth, the width, the volume of a sense I have known
 A sense of senses, an essense

God-
 How can my frail body hold back the
 tidal forces of my mind - Can my
 sandy being dam what I must not
 show to others?

They
 must not know
 what alone was

Us

Two hopes, being glued together,
 had no time to set.
 The heat and cold of others would allow no time
 and as all other -
 Left the house of two-gether
 and stormed toward lone.

Elmer's glue-all, even
 Glue-All
 began to stretch unwillingly..

The tentacles of glue held at length
 the two hopes - - - - - - - - - - - hopes
 As they fell, and sepaired
 One fear was is.
 Would one land, and therefore stop
 the break from coming?

Leaving-

There-
 two which were one; hanging
 by thin strands of hardening
 white glue-

never together, never apart
 merely there, here, ere.

God-

Save that smile!

I don't know you.

I never will,

But-

I saw you smile-

And that was enough

Right now.

Stop music, stop dancing, stop talking
and then

Can you smile?

I bet you can-

because you're beautiful

And that's enough

For me.

Mimi
 walks, and talks, and is (Thank God)

Once past that, all that can be,
 as opposed to is-

O P E N S U P

How did I meet her?

As a listener.

Listener? How?

She listened with words (but no sounds)

Hold on tiger!

Feathers are fantastic, until
 you know they're used in
 pillows-

And I can't get to sleep

Without a pillow..

A warmth of
 midnight
reveals itself in
 others-

Why others?

Cause
 you can't
 play that
 game

THE GAME

I hope I feel
 I hope I mold

Because,
 loving, ? , liking,

all incorporates all
 & I don't believe
 I'm wrong

Because I care...

Catching small "Beatles" of truth
leaves all that outer skin unprotected

I've got to get
a job-

FUCK IT

What breathes has air

What knows has a brain

What loves has a heart-

A heart!

My being jumps-

It's not you,
It's me-

You see, I'm not
versed, not aware
of the world of you.

Worlds & Yous

Not true-
But where are you.
In a world
I want to be
of (a dangling
preposition)

But you're real,
you care
You belong to
the all I look
for....

And in

knowing---

I see---

Thank you---

I found a neat place

But if I tell her about it

It's a sand quarry long the road

She'll think I wrote it

And the pebbles and sand never stop

Only to show and not because

Falling from their places on the walls

I felt the urge in thinking

Of the quarry. The wind starts one

Of the quarry and her place as

Small grain moving and the whole process

I sat there. I want to say

Continues, and will, long before, after the time

No words- I want to give her

I leave or return. The movement of

Or you, because I am letting you read it,

The sand and pebbles gives me a thought

A feeling, and more.

Burning questions of what and why fire
 into the being of now.

The layer of insurgence beneath the
 thin outer shell of me

Calls for a way to emerge, possibly to
 u pt

r

e

Upwards, outwards, and inwards-

Self-sexual-intercourse of probing.

The penis of why!

The vagina of because!

Pulsing and panting in a love of life!?

Ohh, I do, I will, I am, I see.

Ahh, Perhaps, Maybe, Me? Where?

Stop the fucking merry-go-round

I want to get off....

No..I don't, I just want to

find a horse,

hold on,

and ride-----forward.

If you only knew
how much I hate
to have to use
the word
fuck!

The am of "became"

comes

after "c"ing

after "be"

But before

the end

of "me".

A wistful look at is
 may bring less to
 meaning.

The poignant realm of why
 is entered
 and the ugly head of fuck
 looms in the horizon.

Detachment may bring more, and
 when you're working with negative numbers-
 in imaginary math,
 Crossing the hazy zone of zero
 becomes less important than the
 value that is one.

"Your number is up!"

"I've got your number!"

"That number is out of order, sir!"

We try everything to save the rationale-
 multiplying as repeated addition,
 Dividing as repeated subtraction,

But they're all number games:

And even the professor said,

"Math is a system man invented.

Without man, there is no math."

And he was 100% correct.

Once the clandestine head
of nothingness pokes out,

You know-
It's beautiful-

Because-
all is nothing, nothing is all,
and all the cliches work.

Because-
an untouched piece of granite
presents itself
The rock is to shape
The rock is to shape
The rock is to shape

Shape is create, Rock is life
And any, any
sculpture is beautiful

Because-what was not is,
we transform reality to reality
and, we believe we live.

So who cares?

How much of today is spent
 in yesterday and tomorrow?
 Revisiting in churning stomachs the
 mistakes of was

Or,
 as if eroding our attempts at joys,
 glancing at the errors of will.

The strobe light of now revolves
 with patterns which define-
 No, which are defined, by
 the pastel humanity which
 reflects.

"Today is for sure, Tomorrow is only maybe"

-Bullshit-

Hoursticktohours
 Daysmeltintodays

Now becomes new, or worse,
 no

And-
 in trying to separate
 was,is,shall be (Amen)

You get all fucked up..

The regrettable part of was stings the is of now
And is, planning to spend the winter,
Calls for strength from today to be tomorrow-

Today is not today and the schematic plot falls apart
Today is

all of what you call today
all of what I call today
all of what each man calls today
Each man sees today, each man sees only part
And the part we see is ours, in hours

Can this bring on calm if there is no will-
or will to will "to will"

Where is today's strength if all is true?

If all is true

is isn't

was wasn't

and will be- Ha! (see other side)

The immensity of the UNIVERSE
 nips like a caged up
 dog (or vice versa) at
 the pant leg of my soul
 (and vice versa)

The greatness, smallness,
 insignificance and heroism of
 the human race bring
 being into light

People as shadows or
 figures leave the time they
 inhabit to become
 gods in themselves.

The God of Man (or vice versa)
 exhibits the love, concern, etc.,
 which in the end all
 strive for

I have known apart
 of you and the part
 was all--at the time we met.

The striking importance and significance
 (or in) of being at a place
 (as I am now) captures the
 quote that speaks of me
 (or vice versa)

And I see that my life is all
 that my being is or
 becomes-
 the realm of the quietness of now,
 at full volume
 (or vice versa)

Strip Monday of blahs
Tuesday of T.V.
Wednesday of Prince Spagetti
Thursday of bowling
Friday of beer
Saturday of football
and Sunday of God

and what of life is left?

Man-
bare-ass naked.....

The jackel cries out
 Resting its paw on the shoulder of the
 preying child

The child, condemned from the doing that
 evil brought to be

To be now, to have been, to will be-
 being--Ha!

The child of the city stands tall-in stories-
 and gains insight into in and sight
 through the growth he knows (he noes)

What is built without destruction?

For in seeing clay-we see brick
 sand- glass
 earth- concrete
 trees- paper

The creative process begins its erosive act

The birds begin to sing (that's standard)

The brook babbles (babbling brook?
 but it was-it had to be)

The golden sky

All was there and there was all

Buildings grew in deserts of no worth-
 Worth?

Glass to see through-We prefer that to seeing the real thing-
 Because as if-as if- it had been always

and

that bruck that babbled
 that skye so golden
 were changed and became less
 And the child was happy, for he
 had justified his existence---
 he was so happy
 so happy
 so happy-----

he cried, ? .

Don't be fooled quite so quickly,

it wasn't really clay.

Creation's dose of naval lint

has made us all this way.

Countless mutilated odessies
 down the minding road of we
 Only heighten the agony of the
 being act of living-

Ecstasy comes slowly for
 in noing what we know,
 we lengthen the avenues and
 criss-crossed mental highways
 that have torn apart our sylvan scenes of childhood.

This hurt that gains momentum can
 only go downhill,
 for climbing and growing are
 brothers of ascendance.

The grotesque face of mendacity
 had hidden quietly on our mountain-
 eyes of stinging forge-like fires
 teeth of grinding, gnashing blades

Clandestine no more, this many headed monster-whole
 save for reproductive organs,
 Lashed out and killed-
 killed growth long worked for, love and trust

Poison clouds of stinging vapor
 Nestled close to rock and tree
 All were choked with raseous coughing
 Gone our sight-we couldn't see
 Nervous laughter echoed loudly
 Spurring discontent and grief
 "This can't happen on our mountain"
 Choral sounds of disbelief.

Now the climbers rest their bodies
 Night has fallen stillness cries
 Time for needed contemplation
 Of the who's, the how's, the why's.
 Soon tomorrow's presence gives us
 Second chances free of cost
 Days to reattempt the summit
 Find again what strength we lost.

Still respect ties all the climbers
 Each must share the others task
 Time to rest and then start upwards
 That one wish is all I ask
 By submission to the monster
 Insight comes, we see we must
 Break the spell that can destroy us
 And respond again in trust.

Even as man reaches his apex
 in birth,
 he be-gins to die-

The neurotic general ravaged
 and conquered the lands
 he needed for empyreical
 growth.

At the moment of conquest, the
 com-man-der's own population
 became a breeding ground for
 gorilla bands, and the erosion
 of then became real

mirroring now as the
 reflection of won,
 new as wen
 was as saw
 love as evol-

The mirror continued, and the
 general, who also had a
 private life,
 vomited up the remains of
 his hym.

In his conquest, he foresaw the
 defeat he had gained-
 Win and lose walked handinhand, a sickness-
 brought on by the vision
 of seeing
 need
 fucking
 want.

He saw-
 He thought-
 He feared-

For if in gaining what he
 needed he lost-
 if winning the battle meant
 losing the war

One thought galloped on...
 if winning is not,
 then losing all must be
 the only victory:

and he contemplated the
 meaning of his ex-is-tense.

"At Ten Sion"

I'm just a kid,
I shouldn't tell adults

The when they know, the where they know
My correct length of hair they know

They know the how, they know the will
They know how many men they kill

Of time they know, of space they know
The colored peoples' place they know

They know what's kind, they know what's cruel
They know what I should learn in school

What's good they know, what's bad they know
What makes me sad and mad they know

Two questions stump them all- it's odd
They're "What life means?" and "Who is God?"

I'm just a kid,
I shouldn't tell adults!

The randomness of now
 comes from the crap game of was;
 And will be, craving in longing sighs for the
 order of even chaos,
 discloses nothing-

for will cannot be now, or in will be
 it becomes was-and was is
 nothing to look forward to.

Forward, backward in rhythms of roulette
 wheel utterances

And damn it-

This casino world has the odds going for it-

We play our games, bet our money

And in knowing we lose all-we cannot
 make cents of leaving.

The dice become all---7----11----Boxcars (You're fucked baby)

The game becomes the "raison d'etre"

(Learn French, collect \$50 extra)

We turn in our money for chips

and we play till our chips are gone-

We have to play because-

our minds-being accustomed only to games-

don't even consider-

asking for our money back!

The being of

now is a product

of the g f
ra f i i
tt

on the wall of

my soul

The calloused hands of the past
 reach around the me
 of now-

pulling,
 straining,
 to accomplish the original
 tragedy of man.

The fingers, ringed with the circular
 symbols of marriage,
 school and friendship,
 tighten their grasp.

The options-leaping and bounding on
 the meadow of my mind-
 have gone over the crest of
 the hill-

They are out of sight-They are out of mind

Bleeting laughter echoes in the dells of
 my stomach-

reminding itself that the time
 for laughter is
 well,.....stopped

Stopping is a momentary state,
 for it does not even exist
 without go....and going
 am I know I

The where seems....

The going is....

The journey ends in that meadow,
 nestled in the power of its own
 existence.....

although surrounded by the
 mountains of other men.....

And they too are meadow men,

having options,
 fighting for choice,
 retreating-attacking-questioning

Now I must reseed the meadow
 so that options may return
 to feed on the green grass
 of dealing.

The urge to go on is strong.....

And the strength from strong
 pulls away the rocks that
 chip the plow's blade-

.....strains on the stumps of
 earlier days

.....and carries water to the
 meadow from the stream.

Days come.....

Weeks go.....

And the I of past, present
in the future of now

am left on the hill

seeing many reasons to sit

many reasons to stand

many reasons to walk

and some to run.....

If go couldn't change to gone
 than going would stop.
If what is does not become what was,
 then will be disappears.
We can talk our way to salvation-
 or defeat.....long hair

Amazing that
God hasn't shown up yet!
or has he....
And if he has _____

The tempter voices again
for me

to stir up the marbles
of my universe-
So neatly arranged-
So beautiful to see-

Calling,
with mind-boggling yet martial
timeing,
to re-create-,
that "go" that soon
will be "gone,"
that going may exist...

Expanding tonsils in the craven
thought of man
grab the bag, after mere
intrusion fails,

and shake-
what got me through the year!
what erased the futility of bags?

Screaching,
again comes that tirade,

anon-

you must begin,
that there is no (t)ense to
a pronoun-
the tense is here and now.

Letting go-

Spreading fingers of yesterday's sand

leaving only remnants

hanging

on the recycled nails

that once held Christ....

Hel(p) is in others

Granted-

the sky is blue

the world is round---

But Why?

You are talking-

I am listening-

You are talking-

I am listening

You are talking-

I am listening

You are talking-

I am listening-

I like that-but I
have 2 questions.....

I am strong, so I need

"What depth is real?"

I am weak, so I need

"Will you listen to me?"

I am talking

Are you listening?

If you are-
we're in love.....

Too much is
not enough
if the man
is crying

I am watching you

You are watching her

She is watching him

He is watching us.

We are watching them

They are watching me

I am watching me.....

"Hi, Me!"

The empty room lives through the remnants
of man.

The apple, partly-eaten, rests on the
soft rug, tottering till its masters
return for the decision on
disposal

Old cigarettes-new cigarettes-lengths varying
as to feelings and moments-

Perhaps there in the corner a tear drop, as
well as the coffee stains of anxiety

The room will wait for us-For now our
lives are as much of its decoration as
the rug, walls, and blackboard.

I feel somewhat in discord with the
room-Is it asking me to go?

I hear its heartbeat-I accept its wish-

The door is now a step-

I feel uncertain

The paralysis of anxiety
recaptures the little boy
in the
man of all.

The spinning, churning, acidity of
youthful visitations
denies the reconciliation
of here and then-
There and now...

My nowness rapes perspective
and leaves it bloody on the
pathway-

When gone, the fall of emotionality
brings on the winter
of uncertainty.

My eyes are starting to hurt again
My I's are starting to hurt again

Tremendous
 legends are most
 likely told
 of tremendous
 people----
 "That's a good story, Tom"
 do you have any more----
 "No, Fred, but I know some
 dirty stories----"

Tremendous
 legends are most
 likely told
 of tremendous
 people----
 but-
 only by those who can

see _____

Again,

Part of the reason I
 asked why
 was to know!
 some was to be.,!?;
 Seeing reason in
 unreasonable,
 and

if in
 Life

I had to learn how to read.

And to see

What it meant?

(a)

(neat)

(mean)

(man)

(a)

(me)

it meant!

And two and two make fore,

or do they-

look again

and again

and ----

but then try good + aim

()
 ()
 ()
 ()
 ()
 ()

The people behind

words is really

reading.....

What else does he believe...?

If he said that, then,
then, what else would he
say....

Do you know--?--That. That?

When we really begin to
write exciting books,
each sentence will be
followed by an exclamation
mark!

And exclamation marks
follow answered questions----
if they were ever asked-----!

I put the can down
next to the bottle
next to the paper
next to the cigarettes
next to the dictionary
beside the poetry
above the table
under the ceiling
by the wall
behind the couch
which

I am sitting on.....
writing homonyms.



This

is

a

poem

tool

---This day was called Christmas
And as we spoke of all that
was...we became Christmas
and could love again.

No peace can come between us until
nothing comes between us....

We must stand, each on his own,
in the snow and son of life
To then feel....

The joy....
of finding and knowing our
twogethernessence

And as it comes, the ripped shreads
of mendacity lie strewn on
the floor of the delivery room

And we are..
before we even know it.

This day is called Sunday---

Parce que je t'aime,

je suis un homme

Parce que je m'aime

je suis tous hommes.

When a man,

no longer worried about

being a man

Can begin to love what

he is no longer worried about

He can gain perspective on the immensity
of the universe,

for he sees what is there.?

and doesn't worry about it.....

ON SUNDAY

If you love me for loving,
and not just loving you
then we can be one----

For I will fall in love again
with the man that eats spaghetti
and slurps on his shirt

And with a woman, or all women,
I have a constant love affair
for I am of them in the ultimate

I must treat all as one, for
now I see that
In the facets of reality we differ-
But in the essence of existence
We are as all is.

I want to be what I am
without being it....
I see that will be, if it
comes, derives its strength
from the dignity of now
and all that is

If you must hold me to
have me love you-
Then love is a joke
For
love is a person all
its own-who must
also have the
choice to be.....

Lift the eyes of your morning
into the universe of
us as we see

And when you speak of your
you-believe I am of you
and because of you

The sharp wind cracks against
the stale branches of
yesterday-

But tomorrow is spring and
the branches on the forest
floor give new life to
roots that produce the
very life-we think-

we live.

MAN....

of

I can get to the top of that
mountain-

That is of now-

But later when

now is then

state

I will want another mountain

for all mountains are to be climbed

so that one-the climber-can see

that his mountain is

a mountain

the

and therefore

has a view

And the view-though different-

is yet a view

and therefore is.....

what I want to be

So I must climb.....

to eventually

at

sit.....

looking at you _____ forever _____

wondering

A POEM IN THE HISTORY OF MAN

On December 28th at 8:21.5, David Barnes
Boffey took a quick sip of Gablinger's beer.

Respectfully submitted,

David Barnes Boffey

P.S. Death is just another experience.

Mountains
and
being
and
bullshit
and you
make the me that is
me-when I like and hate
smile and frown
give and take away
the essence of the dilemma of living
and not accepting the fact or fiction
that nothing is everything,
and one can only see
everything from
the top of the
highest mountain_____

Help me climb for I
would love to be there_____be there to love
And mostly,

here,

I want to be with you.

My simplicity leaves me helpless

when I believe I am more.

Why can't I accept living-

why do I think you'll stop me

I am tangled in knots-nots-nos-knows

I can't accept my being-

if I am being in love

But I say I accept my being-

I even say

I want to be

and then I slap my soul

across the face

and

hurt

when I'm

not with you.....

You see
 how scared I am when
 speaking of love.....

Which makes me love you
 which makes me scared
 especially when you see
 what I can't
 admit

My now must be alive-
 even tomorrow when
 tomorrows "now
 is today's then"
 and today is
 yesterday's was

Then was now
 Now was then
 and if I ever die without living
 I will have died before
 I lived...

You fill the empty me-
 but I have never been full alone-
 and must be if I am to
 love you__we need to help
 each other live without each other
 and that done,
 we split,
 and the only true love
 that ever existed will
 live its fullest,
 as it
 became----
 in the light of the god called man.

What I know

What I feel

What I do

What I see

get all fucked up when

they have to deal

with

what I am _____

I cried and

asked

Am I the type who should get married?

and he

answered,

You could use some security in your life.....

And Wednesday,

while taking a shower,

I laughed again.

The intensity of my love
 accuses its reality
And now I sit-
 In the court of my existence
 Praying for my in-oh
 sense
for I don't know-
 and therefore am scared
 of the verdict

Woww-
 Sometimes the 11:00 news and
 my mind become confused
 in their words
For when I am on Channel 40, and
 the man I am watching
 is on Channel 2

I love you!

3 Poems

No, I was wrong-
 (read old poem)
No, that's right----

What do I do when-
 no one shakes their heads-
 to say I'm right-
 or any
 thing?

You have to help me
 do what I think is
 right!
Because sometimes, I
 know,
 I am....

Now that I know you,
You can't really be an idol
Dick Cavett

When you are you,

I can choose-

and if I

do, you are of

me

because,

You see,

I choose too-

But when you are you, and

I love you,

and can't understand

Forgive me,

for I have been me,-simply human

and can't be anything

else, for I _____

what can I say?!

Sitting and fighting over
 two phrases-
 each saying something
 each in a different way
 each with its own meaning
 each interchangeable in the poem
 being written

But only the poem in its first
 draft form
 could decide what
 line would go....

The poem having created itself through
 my mind
 rejected one and
 retained its original thought
 and... without becoming what it wasn't
 it became what it was
 and makes sense in its own
 right.....now
 I'm

When change,
 the demand of the
 becoming leading
 to be
 becomes a constant-
 like time
 and space
 then the reality we
 deal
 and as I say that
 dealt
 with
 catches us up in
 the spiral
 crescendo of our
 existence _____
 and like a whirlpool-
 leaves us at the bottom
 of our scul-
 which-
 in relation-
 leaves us stranded-
 at the top of mankind-
 if there is a top-

 Oh, Jack, lets not go parking tonight
 Oh, Jack, lets not go parking
 Oh, Jack, lets not go
 Oh, Jack, lets not,
 Oh, Jack lets,
 Oh, Jack,
 Oh.

When you're
of love,
you know what's right
and yesterday
I knew
today
brings some sorrow-
the sorrow of habit yet
to be
disposed.....
and the poetry of
existence
is forced
and hard-
and to write
becomes a labor of love
but
today this poem can
not
quite
resolve its
elf.
I want to
cross it out.

I can't deal without
the wholeness of our
being

And now in the
trancendence of the
rules of us-we

Confuse our stories and try
to make them be one,
or three, when
in reality
it is
I.

You have told me
that you know-and you do,
but not for me.-
And now the guilt of
of ever having
the thought
of compromising
myself
gets me up at 7:00
to catch the train going west.

You see:
it is not bad to help
until it hurts-
and then the helping ends
and
then there
are decisions to be
made

And sex...like everything else
is _____
or isn't
and I choose life over
death

For in that division problem
the word
divided by the word
equals I.

We have seen integrity
saved for only a few
and in seeing
I begin to understand
the immensity of
all that can be be
And yearn, in tune with
the vocal anguish of
my brothers
to become

Not all to all men,
 but all to one man, so
 that all men may see...

I think of Fritz,
 and Mary
 and Tom
 and you...

and me....

We must never be us
 that is unfair
 U is you
 S is me

and by combining
 the two and
 restricting the
 definition
 of the entity

US becomes part of
 U.S. History
 and I have no country
 save in the soul of
 the person I am.

By being I gain your respect-
 You love me because you respect me-
 I must, as part of being me
 be ultimately alone
 In being alone I can't be with you
 That hurts-but I must continue
 Or you won't respect me
 and therefore not love me
 and then
 in a knot-
 we are
 right back
 where?
 we?
 started?
 from?

What is left in this
pit of my past?
What is a man
What is a dream
What is all things

period

question mark

exclamation mark

And when I try to see
the what relating
to the
who that
is me

And me becomes the I that is the what
I all of a sudden
know
that

What's the difference

- a).
- b)?
- c)!
- d)all of the above
- e)none of the above

I cried away
 alot
 this last night
 For I missed a turn
 and banged
 light-tire-hood-head
 on into
 t
 e
 a p o l e
 e
 p
 h
 o
 n
 e
 and something
 inside me
 died or
 was born
 or

And in the tears of a dream
 dismembered
 flowed the pity
 and the part
 of mankind
 which sees what it does
 not reach
 quite yet

And I want to feel bad-
 that is the pattern of

"Ok. what's your name? Where were you born?"

my past

But it's gone and
 I don't know how to
 be without the been
 I hate

I could replace the old monkey
 on my back with
 a new monkey on
 my back

"Let me advise you of your rights."

"And the case will be continued on the 26th."

But If the absurdity of
pleading guilty
and not guilty
to a man who will judge me
shows through-and
and seems
to be now showing
does not escape me.....
I may make it

But Gus died today
and I am still alive
and will be
until I miss a turn _____
that someone else may cry-I hope.

I want to sleep
but can not
until I work
I want to work
but can not
until I sleep
so
I doze in the here and now
of ultimate confusion
eyes popping
open
at the sound of a
new
innovation
that may show itself
through the touch
of a smell
I can taste

And when everything falls together
I am left
standing
before the judge
of my existence
with
dirt under my nails
a cut on my finger
and peace
holding steadily
behind my eyes.

Sure I must suffer

but only
until

Your rules cease to
matter
and your matter ceases
to rule

and ceasing ceases
to matter

and ceasing ceases
and

then

in

the

triumphant cry

of a

seconds existence

I can

say

I

am

very loudly,

but without

a

word

(but without

a

)

And again
and again
and again
and again
and again
and again

it happens

When
 the
 taste buds of your
 mind
 crave a good joke

just look behind
 you
 and see
 what you
 tried to believe
 was you

and you'll laugh
 as the tears
 fall down
 and you
 cry for
 your existence

Welcome to the life
 we share---you and
 I....can we
 do what
 we must
 do? I think we can
 Yes-----
 (Loud guffaws from them)
 (How badly they hurt)

Personally

I believe we can

Philisophically

I be live we mean

Religiously

I believe we must

Educationally

I believe we learn

Realistically

I believe we hurt

because

in a nut shell

we

find it hard,

and oft times

impossible

to

be

what

we

believe

Totally_____

Did
U
ever think
that
the only letter
that
begins
the
word
impossible
is
1

Understand?

The

simplicity
of
the answer
to the question
that I ask

makes me vomit
when I
don't
and cry
when
I am
not.....

The


Smile
you silly shit-

you are
a child
of the
universe

who I am talking to?
sometimes it's
confusing_____

But more
importantly

what
is?



start here-
it's as good
a place as
any

but as the man said
"Put it in perspective!"

What's
 down there
 crying to come out
 trying to make itself heard?
 Where in this churning
 tumbling intestinal battle
 is the truth which I already
 know

And then,
 what's covering,
 like a blanket holding
 back a volcano,
 the coals,
 and embers,
 and fire
 of my double existence
 searching
 for unity....

It comes out slowly
 in and by accidents
 and although there-
 avoids identification
 avoids definition
 avoids personification

Avoids?
 Why-is it so scary
 so big it can't
 be dealt
 with?

More and more
 question marks
 More and more
 questions
 Less and more
 answers

Is this me?
 Is this me?
 It was but I fucked it up-
 that's human
 and I

am
 in
 the end

human-
 -so simply
 -with such fragility
 -inextricably

human...
 human.....
 human.....

Human being_____

being

what?

being human

human

how?

being

a verb

a noun

an adjective

a preposition

an adverb

a conjunction

an exclamation

human

h-the sound of crisp wind

u-the taste of love

m-satisfaction in smelling life

a-an indefinite article

n-a thought unresolved

being human and searching

to be

man_____

without hu and stripped of ing.

If
 You're not then
 the rest is all words.....
 If you are
 now - then the words have become
 life and gain meaning from existence...

 In running
 through the meadow of our us
 We have entered a new dimension
 the personification of a being
 that is the capacity
 of is.....but not
 yet now

 And as you came
 from the many miles across the desert
 to the oasis
 and drank from the
 cup left by the Virgin Mary
 I was still.....
 recovering....
 apart...
 beside..
 within.
 you

 And the rightness of the rose garden
 the wrongness of the rose garden
 permeated
 the nostrils of my mind and body
 and I was only there in
 flesh and mind

 my spirit-
 which I want to share
 in you

 was confused,
 beyond confusion
 into the night of
 the day

 and I felt, smelt,
 touched, looked,
 was wrong
 in part

 And my wrongness,
 crying for the inner forgiveness
 that allows its being
 conceptualized itself into
 words.....for I wasn't

 And the words,
 breathful across the quaking,
 dryness of my parched lips
 touched the cup from which you drank....
 and added
 what I thought was
 poison

to the water-wine
of ecstasy

And you looked,
you saw my
confusion and my me
walking hand in hand in the sunlight
of truth

And forgave-
my love-
the agony which I
felt for not being
yet.....
all that
I do
and say

And I was human...
a man...
searching again
but gaining
through resolution
the chance
for the inner
acceptance
of
me

This miracle of
 living
 leaves me at my knees
 and ashamed
 that I cannot
 in this
 instant
 now
 be of the day,
 the night,
 the dawn,
 the dusk
 And all I can promise,
 as I pray at the alter of existence-
 is to
 work.....
 to work, to play, to see, to be
 and that being said
 the time is
 come
 for
 a
 second
 second's
 birth - to be followed
 by the definition of life: a state of being.

My byooduy:
I am a man

My myionud:
I am all men

My syoouul:
I am god

Stop
in
the
name
of
love
what
you
have
not
started
in
the
name
of
love

so that you
may be at
peace.....

I've
 a be(er)
 in my hand now.....
 for I've got to slow d
 o
 w
 n.

My mind-
 racing
 through the slowly evolving
 rain forest of
 verbiage
 hurts inside my head.
 For those words,
 that cross the line between
 my work
 and theirs
 leave me stranded
 in time
 unable, at this moment
 to think
 of you and me.....

My closeness and the
 love I have
 for an-other
 (and I'm glad that word evolved that way)
 leaves me willing
 to deal
 but
 helpless in my own vocabulary.

Christ,
 I love you_____
 and that strain on
 the cloistered being
 of here and now
 craves the fulfillment of self-acceptance.

I kiss and think,
 yearning only to kiss,
 but alive none
 the
 less
 in the realization that
 I'm not there
 yet_____

But the work of my being
 takes time
 and
 when
 it becomes-
 through the

shadowy
hell of this balancing
existence

There will be light!
and a new day.....

followed by nights of
sunshine
and
storms
of
hailstone
ecstasy

Christ,
I love you.....

Hell is
 loving two people

Heaven,
 loving one

And caught,
 as I am,

between the Scylla and Charibdis
 of this nowness

I live

I want to cry
 for I can't admit
 or maybe

I can,

that

the apology can't come.....

Shit,

its so hard knowing,

because you can't cop out,

that's

the

death....

I can only say

that you are my love,

but so,

for reasons-I won't lie-

is she.....

I should
never have
gone,
but it was right
so I went-

I should never
have come-
It was wrong,
and I ripped open the
bloody scars of years
of lying
through the
act of
being the
past-
I'm so hard on myself:
for nothing short
of being
will satisfy
my soul

And now,
because I love you,
I will hold the door,
if you want to
choose
to go.

I can't
deal with the
you that
accepts me
when
I can't
even
accept
myself_____

I am
trying to understand
the love I knew as love...
for it has no name
and as a person
I meet in the hallway
I remember its face....
And I am looking in the face of
love now _____
and by growing,
one from the other
the love for one
becomes
a person....
I am only afraid-
I don't
know how
to love
anymore
than I do, than I did, than I am.

I must learn
 more about
 love-
 "it's time for school-hurry up"
 and the nagging
 voice of
 motherhood-
 where love was supposedly
 defined
 stirs up the anger that holds back my being-
 ANGER-
 thank God I have it-
 I thought I wasn't human
 and that anger
 toward a paradise lost
 rips me apart
 and puts me
 back together-

 for as I hate another
 more
 I can love,
 in reciprocal
 heartbeats
 the you I long
 to
 know.....

Until

I

admit

my

anger.....

loving

is out of

the question

for my balls

dangle like a pendulum

in the timepiece

of my life

crying to be

and mine

Give them back, you fucking cunt

or I will take them

at almost any

or any

expense.....

(-When Nothing Seems to Click- 8 poems)

If you want a house
 nobody will steal from:
 then have a house
 you wouldn't
 steal from
 yourself.

If you want a child to be honest,
 then be honest:
 If you want him to
 talk about honesty
 talk
 about honesty

If you want to be happy
 be yourself,
 for in seeing the rising
 of the sun and moon
 you may sit and revel
 at the wonder
 of the
 universe....

That didn't start out as a poem-
 it had to become it through you----

(1)

To-admit
 what you know
 means you know
 you don't know
 which means you know.....
 and
 can admit it.....

You mean what you are-
 not what you say-
 So when you mean what you say
 . you are.....

You prove your true
 self
 by being your true self.

Sometimes
 I think I
 write in platitudes.....
 but I must warn you
 I really believe I'm trying
 to do what I say _____
 and will need
 your forgiveness.

As I realize the

degree

to which I lie

to the men

to the women

and to myself, I realize

that

perhaps

when I couldn't stop lying ever,

when I wasn't the me I see HERE

The burden was tremendous:

the scars of

the great pack of

ultimate fulfillment

lay heavy on my shoulders, and I

could not stand,

but merely slouch in

shame at the

judgement I only could me te out.

I am sorry I cannot be with you now-

but I cry to find

and

then

to

teach

and find again so that

again I might

teach.

and.....

I am so scared of what I am sometimes.

There are so many rooms to be opened

so many windows

un latched so that

there may be more sunlight

I can help as long as you help me open doors.

If I must close those

entrances

to

my being----

I must walk down the hall.....

(2)

What I am scared, nervous
scared, anxious
scared shitless

about

I must not know
about....

If I don't know about it
then why am I scared about it
Because, my fragile, silly, friend who plays
marbles

in the ruins
we do know
(and I am angry now)
and we must exist-

as
man - itself-
yearns in each person
to
"break loose the bonds"
of his
non-being
existence.....

We lie in degrees
for saying that we
are what we
are not
we certify falsehood
and the game goes on...

Let us not then
certify the
falsehood-
though not total falsehood
but
certify the truth-
though not the total truth

if, of course,
we believe in what
we say
as being
the truth.

highandmighty

I feel so

talking about truth and
justice-

when

deep in my soul there is so
much to apologize for and again
(to my soul)

I'm only trying,

I'm not succeeding totally-
the best I can at present

And you may say

I haven't
found

but

at

least

I

looked.....

"for one brief shining
moment"

If I get married
 as I see it now
 I will stop looking,
 I'm afraid

for you see, I don't know
 people who have
 married and haven't
 stopped looking

but then I don't know of
 anyone, married or not
 who hasn't to
 some degree
 stopped looking

Why can't I admit to myself, that I
 have stopped looking in part,
 that some parts of me are at rest
 and others alive?

They told me of a search for truth, but
 wouldn't tell me, in the same breath, of
 the many stones I would have to trip over
 too, and the many days in the hot sun; and the
 work, they didn't tell me of the work-that I had
 to find out myself. But I also couldn't know
 about the stones-that-

I had to find out for
 myself
 or the search for truth-that-
 I couldn't find
 out about myself
 that I needed lies
 for.....

You need sadness to have happiness
 You need the night
 to see the day

I need you to be me
 You need me to be you
 only
 I
 can
 be
 I

I
 don't want to stop fighting always
 to find-to find what?
 peace
 truth
 What is peace in yourself?
 I have only felt
 that a few
 times____
 with you, with others, alone
 but more than ever
 with you-
 the electricity remember-?
 and I must fight for the
 peace alone-
 If we cannot make it together-
 it hurts so much when I doubt
 but even more if I find the truth-
 and
 "What's a typical day!"
 But that's not it either?!
 for not in the what but in the how
 for not in the
 where
 but the how
 and
 for not in the

"I am confused at times"

I must know of my confusion-

My problem
is

I want to make a
final committment.....
as long
as there's
a way out

Maybe I have to admit to myself
that I can't make it
now

and learn to live
with that

but that really tears
my guts up.....

Another day

The
poems

of yesterwhen,

like their content,
do not pull together in
the entity
of one _____

They stammer
in the visual realm of phonic confusion
and the words and thoughts
behind the written
drawings
are thrown chaotic again-
and the atoms of my being
split..

I live again within the
mushroom of mi mind-
looking carefully through the fog and cloud
of the past and all its
epileptic anger.....
Why won't it come together?

What if they did,
 what we do, and
 ended
 up like that----
 For you see,
 they never told me____
 they hid all that
 and pretended
 so
 that I
 believed that all was well,
 and then
 "boom."
 The world exploded,
 and I learned to
 be alone
 and not to need love-so that I
 could live
 and be a live____
 even in
 the lower
 depths____
 for that's where I have come from....

Everytime

I saw truth_____ someone lied....

and that truth
 (and I lied for it was not
 everytime)
 being integrated

lost

allofasudden

any relevance it
 had for my life

It wasn't real

I knew that

but others

told me that was truth_____

and I

wallowing in the

shit of

another day

believed_____

how silly I was

and how much it hurt

my allness.

We're all just
 parts
 in this spinning,
 spinning
 ballet
 of existence

And the stage door
 is left open
 to enter
 to leave
 to stand

and in sitting you become
 the reason for all
 the spinning
 for it is all
 spinning
 around
 you
 and
 you
 and me _____
 I am the center of
 my universe-
 you are the center of
 yours

And it's a joke:
 a kick in the ass
 and a pat on the back

To think you have to
 do
 what you
 can't live with
 and expect
 to be happy

and there
 my little flower

is the predicament we call today
 the catastrophe we call yesterday
 and-
 the anxiety we call
 tomorrow.....

Aloft
 in the symphony
 of
 man

each note
 reaches the

crescendo of the moment and slows
 to a halt

in momentary
 tranquility::

followed always
 by
 the

crash of the symbols of
 another
 moment

and
 the drum roll
 of conflict
 with man
 and life

The music
 of the violatheviolentheharp
 the bodythemindthespirit

Blend in the majesty
 of human endeavors and
 become at

once
 the systematic destruction
 of the destructive
 system-

The maimed and aging
 conductors
 hold the batons of
 another song-another piece

and wonder in their
 silly obscene reality

why
 why
 the stirring hearts
 of the
 full and loving-
 musicians in this quest for
 harmony

turn their skcab
and pack up their instruments-

 :to grope for a time
when their song will be heard-
 :to play in the
 canyons,
 the deserts-
 :to play to the
 animals, the sea
 that hears-

and to
 the children within them
 who
 listen

to every
 single
 ♩
 note

Love is not a
 sometimes thing-
 a coat of many
 colors to be put
 on and taken off-
 it is,
 like peace,
 a way of
 being-
 a matter of life.

I can see the hurt
 I inflict through feeling
 it's infliction
 and to be left without identity,
 a body with no name,
 a mind without a voice
 a spirit without a resting place
 makes sleep impossible
 and
 anger-
 stemming from the
 pre-dawn churnings
 in this lonely
 me-
 a growing pain,
 perhaps to be viewed as such
 and worshiped-

but this pinball game
 has been unplugged,
 when it merely needed
 resting,
 and no matter how the -
 shooter and the
 balls react
 there can be no lights, no points;
 no agony in losing
 no joy in winning
 no nothing

except fr(us)tration
 at an unplugged
 existence

and
 -like Billy Pilgrim-
 an unstuckedness
 in time.

Words
 come
 hard

as the yesterdays
 of

now

laugh mockingly
 at the human
 moment of
 me.....

No,

I cannot deal with all hurt,
 and although
 this weakness
 is in me

now ebbing

and then in floe
 there seems to be no tide
 without

an ocean,

choppy,

rough,
 without placidity
 beneath the moon,
 that has no light of its own,
 but remains a victim
 of the follies of the sun.

Warming people
 up to-- thinking---is like

a cold car on a biting morning....
 and

educational pistons

and cylinders

need

the spark of
 the battery
 of desire

to be

to function smoothly-

without breaking
 down

and needing more than

can be supplied

by the unctious lubricant of humanity

and the petrol

of people

who try to provide

100+ octane-

but as of yet,

seem to provide

alot of

gas line freezes....

A Fill In The Blank Test...

There is

poetry in

math

and in horseshit.....

There is love

in a flower

or a

_____.

Money

is a medium

through which we get from other
people the things they are
free to give alone....

education is money,

for we pay with year\$
to communicate with
men and books

+

spirits

and when the education

(which is a medium)

becomes the end,

rather than the means-

then we die with facts

tucked underneath the
mattress,

rather than with happiness

on top-

If $I \neq U$ and $U \neq Me$
 but $I = I$ and $U = U$
 then $U + I = Us$ 2 yous (use)-u's
 and 2 yous two you
 are 2 mes
 2 mes = (to you) 2 yous
 2 Us + 2 Us = 4 U's
 for you(s)
 $U + I = U + I$
 and
 until we reach ∞
 cannot
 be UI(US)(We)
 but must
 remain $U + I$
 B happy!

You turn me on to

Me turn on to you

You turn on me to

On me you turn to

Me on you turn to

$$\frac{I}{U} \rightarrow 2 \leftarrow \frac{U}{I}$$

Dear ,

Pay to the order of	<u>PEACE</u>	<u>\$</u>
		<u>M.E.</u>

Sincerely,

Everybody's got to yell something,
 so give them something to yell.
 Everybody's got to love something,
 so give them something to love-

what you are is
 what you are-

if everybody's got to be something-then
 find them something to be
 that they
 are proud
 of- and
 love,
 and
 hate
 and
 mourn
 as

much

as

you

do

slow

If you like puzzles,
 make everything a puzzle.
If you like people,
 make everything a person.
If you like dramas,
 make everything a drama.
If you like joy,
 make everything a joy-a joyous
If you like love,
 make everything lovely
 (it would however, now, be hard to make war lovely)
If you like fights make everything a hassle,
 If you like misfortune make everything mis-
 unfortunate
If you like yourself,
 make everything yourself...

What do you want as a flower
arrangement-

find someone else who wants that
and arrange flowers.

What do you want as a seat
arrangement-

find someone else who wants that
and arrange chairs.

What do you want as a marriage arrangement
find

someone
else who loves that
and arrange a marriage.

But the marriage is no other

arrangement than the

salt and pepper,

toothbrushes on the holder

or the alarm setting....

they are all equal

for they are all themselves-

except you-who are divided-

THAT'S NOT SO-

A typical
lesson
is
what they
want
to
see....

and be....
not talk about...

The problem
 seems to be,
 said the aging linguist,
 that all the words men
 worship
 are
 singular----S.

"till death _____
 do us part"

wor-shap

1.

2. reverence tendered a divine
 being or supernatural power; also
 an act of expressing
 such

reverance.

3.

When writing,
and
people,
and
learning,
and
flowers all fail to turn me
on to
the me I am
then I run to the bottle-
the beer,
the alcohol
of frustration,
and looking at the suds
slowly dying
and bubbles floating aloft-
makes my eyes drunk
and my blood
knows what it likes not
and lives a lie
through the parched
uncertainty of today-
and I
re-alize
where it's all at
or
where, gulp,
it isn't.

I ran from
me,
through you,
but you loved me,
and made me keep running
until
I ran
right
smack
into myself
coming back
the
other
way , , , two.

All eyes
Re
al ize
all I's
are on
you
and me
Wheee!

As I walk in
 to the polluted
 lake,
 and the slimy ooze of
 yesterday
 and the broken glass of
 a careless passerby
 scratch and cover my feet
 and my skin is open to the
 wounds
 of supposed good times:
 and as I gather momentum, to walk
 faster -
 I worry more about that litterary
 glass that
 cuts -
 opening,
 forthcoming
 blood,
 incoming
 slime -
 and there are two eventual
 choices-
 to run from the lake -
 or learn
 to swim.

What if I told you
that

a :
drunk
dirty

bigamous
bastard,

running scared,
ahead of himself in time,

who masturbates,
cries,

screams,
hurts,

loves,
shits,
farts,

- has dreamed of fucking his mother
- remembers homosexuality as real
- doesn't know everything
- but

knows he is
all those psychological,
philosophical,
physiological,

terms you youse-
: could still
be human-?

What if I told you

How
much
time

do you and I spend

thinking

what we

can't say?

To think is to act,

and the play goes on,

but only as a mirror of

what really

is...

for when we leave the stage,

dim the lights,

and really raise the curtain,

we realize at

once

that the play can

be seen from

either

on

stage or off.

It's

less than a lifetime....

Write
this
down.

There is
a problem....don't think there isn't

You are
scared....don't think you aren't

You have
been evil....don't think you haven't

You are
alive....don't think you aren't

You can
be you....don't think you can't

There is a problem....don't think there isn't.

But that's o.k.
because
it's truth.....

As
a "child" I
wiped the shit of my
self-hate
across my chest:
it stank
and
I almost
vomited
and I ran
into the shower
in tears-
and later-
on the couch-
I said that-
and this-
and found
through
my communication
that
I
was
not
alone _____

Ie ven
 for
 get what
 it I was in was
 in pa
 a
 bout.

But
 th e
 pain re
 mains
 and , shit
right

now
 I c a n ' t deal
 with
 it.....

Y?

god
 what
 a night
 for
 deciding of my life---
 flat out
 cold
 confused
 and
 bending,
 my
 isesence
 drains through
 the strainer-
 spaghetti
 macaroni
 pasta
 hot dogs-
 no food
 but alone
 with the specialties
 I
 stand
 and
 want to cry....
 but don't you
 see I'm too strong - and that's the burden.

maybe
none
of
this
makes
sense
to
you
but
you
to
sense
makes
this
of
none
maybe

My Family

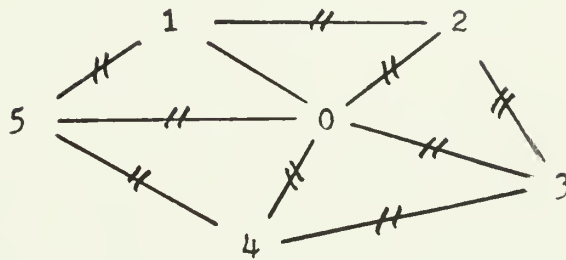
$\frac{1}{2} + \frac{1}{2} = 2$ (UC)
but not
really

(4 only
 $1 + 1 = 2$
 $2 \rightarrow 3, 4, 5:$

$+ 1, 2, 3, 4, 5 = 1$
then the
atom splits
1, 2 3

4

5



and chaos becomes order.

I never
want to forget
the
man who has nobody...
for within,
lies
the beginning of
us all
and
now maturity
of
in the whirlwind
our hearts sink back-
to the
peace of
loneliness
and
our bosoms
hang lower
as we look
behind
ourselves to
see
who we really are.

There is
 peace and tranquility
 in
 the humility
 of
 now-

and people
 tell me
 to forget it-
 to become
 more like
 them

Teachers help
 us solve their own
 problems
 as they help
 us
 solve our own

and the thread,
 the umbilical cord
 of my moment,
 will be cut again
 1,2,3,4,5
 you can count on it

Do you see
where I'm taking you?

or
where I
hope we are going?

You
do....

and

by doing
you are

one step closer.....

imagine

Words

caress

as

loving hands

the

reader

who is in touch!

and

mother strokes us

father jolts us

brothers bring forth tears

each word

entering into our

living moment

tears, rips, pats, taps or

hugs-

us

and with

the

word our

bodies

go to sleep

Each minute you are born again
what do you think of birth-
Each minute you must laugh again
what do you think of mirth
and
as
you
think of all the things that
you must face each day
think
not alone of just the facts-
the what without the
way.

The world is
about to be
changed by
the
discovery of grass.

For all those values
which
we
each
ascribe to grass

will be o.k.
in
the h.o. m.e.

loosen up, baby,
there's
a new
world
coming_____

Was your
name
defined
for you
when
they took a guess????

try it,,
like
our friend the hermit..
with
no
definition
at
all.

What

age

kid

wrote this...

with a typewriter you can't tell

and yo

u

may

be

reading the words of an imbecile-

but I
really
hope
you're
not

I
wonder where my mind is
is
is

for its traveling
through
the
void making magic
out of
horseshit.

and touching,
with the wand of
knowledge
the ignorance
of a disputed universe
which
is
traveling
through
the
void

I sit in
 essence
 waiting
 for the
 day - which
 has
 already begun
 to begin

 and the time
 change

 -the lag of
 my mind
 in the process

 of operation-
 spark leaves a
 gap -
 and
 there's where the trouble
 lies__
 a tune-up every 10,000 miles
 and changing
 points and plugs.

Each
man prays
for an
outlet
to the
hell
within
his
mind

I saw the boy....

 a young man of 8
in a wheel chair -

 and it hurt so
 bad I thought
 that

you,

 because I do but don't say -
 have what I don't want -
 but have
 none-the-less

 and that has
 gotten
 down to
 physical
 or up
 or into

and I wonder what you know - I don't:

 and if I do
 I wonder if
 I'll wander
 or

wonder at my wanderings___

mindfully -

This hurts.

Huddled together
 in this
 cave of ourselves
 we look
 out at the
 mastadons
 of stupidity
 the storm of our
 ultimate
 fear
 and
 the work goes on inside
 to feed the fire,
 keep warm,
 weather-
 the storm-
 or not
 we want to
 for that is our role
 as humans
 in this
 comic-tragedy of
 endeavors aimed
 toward infinity

And death, wearing a badge and two pearl-handled
 six-guns
 waits at
 the corral with John Wayne
 and Wyatt Earp

 to duel the impossible duel.

Our man in Tucson
 removes his spurs-
 and hanging up his
 gun,
 (for the sheriff
 will follow with a posse,)
 walks lightly
 toward the hills
 and the sun
 and the caves,
 where,
 if he can survive,
 he can survive
 until....

 and the challenged
 choose
 their weapons.

The
 mournings
 here again -
 and as I say hell o
 to its passage
 checking
 to see where we
 are
 I look deeply
 beyond
 the garments of
 today
 in to the spirit of
 this man who I meet as
 time
 his mind,
 circling below to land in the
 airport of yesterday
 and
 tomorrow
 lies behind his eyes,
 but
 in front of his
 other.
 And fineally, in asking about the current state of
 affairs,
 I say today" -
 you're not dressed for the occasion...
 or are you?

I

drink too much

like

any one

tormented by

the reality of this

moment

and

the promise

of the future

which will come

not with glaring battles

and opulent

monetary

abortions

but through

men and women

of peace....

for they see tomorrow

and today

in the light of all time

and its

going to be hard to

convince them (which is what our

society of 9 to 5 penguins

try)

that their peace

which they

are living

is wrong....

But:

and the hooker comes again,

the peace

we

know

as

peace

now

will

perhaps

be

tomorrow's

definition

of

war.....and the

beet goes

on

Grossly calculated misconceptions
 about the universal
 problem
 confront me
 now
 and you have become
 and can be free _____ for awhile
 until U return
 and then
 Smoky
 Sharon
 and the rest I shit on

(and not
 even realizing
 the
 verbal
 drop
 p
 i
 ng
 s.)

come back,
 graciously, haunt
 to met
 to see
 in fact
 the
 ghost.
 I am a racist pig.

TO BE CONTINUED ::

Chapter IV

Conclusion

A strong theoretical base is a prerequisite for any successful teaching. The beliefs, attitudes, and mind-set of the teacher, how he looks at both the curriculum and the students, will largely determine the degree of success in classroom teaching experiences. One must also have a strategy with which to transfer these beliefs into practice. The theoretical framework offered in Chapter II and the experiential material in Chapter III can be drawn together through the facilitation of classroom learning geared toward integrating the medium of reading with the goals and processes of the affective integration model.

How can this be done? What strategy can be incorporated to transfer this theory into practice? Primarily, the teacher must view the integration not in terms of innumerable tactics to be mechanically employed, gimmicks to be used mindlessly, or a structure which can be universally imposed at every stage in teaching. It must be understood that the personal view one takes in looking at material to be used in the teaching process will be the primary force in changing many traditional practices in teaching reading. After one understands the process and has an overall view which really seeks to incorporate emotions, values, and attitudes into the arena of the classroom, the strategy for implementation begins to fall into larger goal-oriented patterns, concepts which focus on what is happening and

how that may be understood and used rather than the total pre-structuring of the specifics of the environment.

The theoretical framework for dealing with reading material and other experiences affectively has been stated. What then might be one example of the implementation of such a model in practice? I will use for an example a description of several sessions in a class for teacher trainees in reading. The primary goal was to have the class mirror and model for the students themselves the process they could employ in their own classes at various levels. The model for affective integration was the theoretical framework from which the class proceeded.

The class focus, agreed upon in opening sessions, was to become aware of the affective components within reading materials and to be able to transfer this awareness into classroom experiences aimed at personal self-integration, as well as the desire to discover how to transfer this process into teaching reading at all levels.

At one point, the class was asked to bring in stories from elementary basal readers which they felt could be affectively incorporated into the class process. Many stories were accumulated; one in particular which had a lasting effect. The story was taken from the Scott, Foresman Open Highways Program and found within the transitional reader, Rolling Along. It was entitled "How to Get an Ice Cream Cone," and it read as follows:

One day Sandy found a penny.
 It was a shiny new penny.
 Sandy wanted an ice cream cone.
 But she could not get one for a penny.
 Sandy met Cedric.
 Cedric had a magnet.
 "I'll trade you," said Sandy.
 "I'll trade you the penny for the magnet."
 Cedric wanted some bubble gum.
 He could get bubble gum for a penny.
 So Cedric said, "All right. I'll trade you."

Soon Sandy met Max.
 Max had a butterfly in a jar.
 "I'll trade you," said Sandy.
 "I'll trade my magnet for your butterfly."
 Max wanted a magnet.
 He had wanted one for a long time.
 So Max said, "All right. I'll trade you."

Sandy met Amy Lee.
 Amy Lee said, "Look at this button. I found it."
 Sandy said, "I'll trade you. I'll trade my
 butterfly for the button."
 Amy Lee wanted the butterfly.
 She had wanted one for a long time.
 So Amy Lee said, "All right. I'll trade you."

Sandy saw Mrs. Bradford.
 Sandy said, "Look, Mrs. Bradford.
 I have a shiny button."
 "That's my button!" said Mrs. Bradford.
 "I lost it. You can see where it came off my coat."
 "Yes, I can," said Sandy.
 And she gave he button to Mrs. Bradford.

"Thank you Sandy," said Mrs. Bradford.
 Mrs. Bradford was very happy to get her button
 back. So she got an ice cream cone for Sandy.

Sandy sat on the front steps to eat the cone.
 She said to herself, "This is my lucky day.
 I found a penny. I traded the penny for a magnet.
 I traded the magnet for a butterfly.
 I traded the butterfly for a button.
 I gave the button to Mrs. Bradford.
 And she got me an ice cream cone.
 I guess I got an ice cream cone for a penny
 after all."

Rolling Along
 (p. 93-99)

The first task in the strategy remained to see what

area(s) in the story pertained to the affective concerns of emotions, values, attitudes, and character. Here the teacher's role must be to aid students in discovering the conflict areas within the story, to see the affective qualities and incidents which the story supplies. The teacher must ask himself, "If the people in this story were real people, or if I were one of the people in the story, what might be the real emotions, choices, conflicts, and decisions which would be encountered?" This transference to a real experience base comprises the first stage in affective investigation. The class focused in on the area of trading; on the process of exchange between people of things, emotions, favors, encouragement, etc. What may have been the feelings of the little girl as she attempted to get what she wanted? What are our real feelings when we attempt to get the things we want from other people? How can we relate the two?

Trading was chosen as an issue worth dealing with, and several steps remained before the reading experience could be fully utilized to promote affective growth. The first step was to change the printed word into an experience which could be used as a source of study and experience base. Discussion may be the medium for this in many cases, but this tends to be about the experience which is being focused on rather than really creating an experience in itself. The creation of a new experience based on the concepts derived from the story increases involvement, motivation, and the resulting success of the process in action. The greater the connection between the words read and the experience of the reader, the greater

the chance of full comprehension at both the cognitive and affective levels.

The teacher's role at this stage becomes motivating the students to observe and question the intrapersonal, interpersonal, and situational processes which are occurring. The teacher must first be able to observe and question the relations himself, and this involves a real commitment to the process of becoming for the teacher himself. In the class under discussion, the desire to learn and become was spurred on by a mutual agreement of both the teacher and the student to involve themselves jointly in a journey into the becoming and being process. The teacher must first be willing to make a strong commitment to discovering what he is, what he wants, and what he can become before an honest effort can be realized for the students.

The class proceeded as each student was asked to take something on his person that he would be willing to trade in class, and then proceed to institute such a trade. Here the effort was to parallel the experience read about with an actual process in the class. The ideas in the story began to have an experiential base, and the genesis of questioning about the process resulted. The first trade was made and discussed, providing a current backlog on which each student could draw in the sessions to follow. Each was asked to share with the class some of the feelings and attitudes they had felt during the trading, and receive feedback as to how they themselves had been viewed by others in the class. The session ended

with the returning of objects (as this had not been stipulated as a final trade), with the instructions that each person would, for the next session, bring in something they would be willing to trade "for keeps." The stage of "seeing and questioning" had begun, and the next class was geared toward increasing the experiential base, defining and discovering attitudes, values, and behaviors, and integrating many of these questions about the self in the process.

Each student left the first session with questions as to what he had felt during the first trade, what this might mean as far as his being, and what would be happening when we met again. The desire to know how each was being perceived and how each was being had been planted through focusing on the experiences which usually go unquestioned and unresolved.

In an effort to "define and discover" the various affective influences within the students and the teacher, the second session had several distinct stages. The overall focus was to systematically discover, through self-generated, written explanations, the present feelings and values at work. Each student was asked to share, before disclosing the object he had brought to trade, a) the criteria by which he had chosen the object he did, and b) other objects which he had considered bringing but had decided against. This sharing started the communication process at one level, while also clarifying values within the class structure. The second step was to share a rank-ordered written list which each person had created in response to the question, "What criteria are you

going to use to decide what object you want to receive in the trade?" One list looked like this:

2. Can use today or tonight
4. Something I wouldn't normally buy
5. Great monetary value
1. Is pretty
3. Has some fun to it

The lists were used later to discover discrepancies in values stated and values acted upon. (Did I do what I said I was going to do? Why or why not? What does this say about me?")

One other base for examination was added before the actual trade. Assuming the importance of accuracy in one's perception of reality, the need to institute meaningful feedback was apparent. To do this, each student was asked to write down for each other student an object which they felt would have been characteristic for that person to bring. This provided some feedback to each person as to how they were being perceived by others in the class, hopefully toward the goal of comparing that to how they viewed themselves. Also, at the "communicating and accepting" stage, each student had the opportunity to ask about the other's stipulation of the characteristic object, a chance to perceive why they were coming across as they were.

The trade then followed each student's description of what they had brought and why, and the quiet explosion of values and emotions began. Many interactions took place, as in the story which sparked the experience, and each student had the opportunity to find out for himself how he really

behaved and felt in this situation.

The emotions ran high, for the class was becoming aware of the many issues they were encountering. There were conflicts over a) trading as to objects or as to personalities, b) rejection and rejecting, c) degree of emotional attachment to objects, d) risk-taking, and many others. After the trading, the final stages in the model were implemented. The students communicated to each other the emotions they had encountered and what had happened during the session. The admittances and emotions disclosed were accepted as valid, with judgment as to suitability of response being withheld. Several times the question was asked, "O.K., now what does this tell you about yourself?" As the question was answered either mentally (a real alternative to avoid high-risk situations) or verbally, more emotions, feelings, and value-laden areas were opened up. The atmosphere had become safe enough so that each person could attempt to integrate his emotions into his store of self-knowledge and being. Only as each sensed that his feelings were valid, that he would not be attacked as a person for feeling as he did, was the opportunity for self-disclosure enhanced.

The third session provided this more systematically, as each student was to share his learning with several groups. This started out in groups of three, then six, and finally the whole class. Each student was allowed to communicate what had happened and what he had learned about himself, progressively gaining security in disclosure. As the emotional intensity grows in any situation, the number of people to

whom one can honestly and safely communicate necessarily diminishes.

Written follow-ups to the whole process disclosed many personal advances in self-knowledge-integration, advances which were facilitated by the process described. The self-knowledge gained could now be used as a base from which to make decisions about what one could be. At this point one student's comment seems worth noting:

What was it that transformed a group of light-hearted and carefree people into intense, probing individuals with an insatiable desire to satisfy some inextinguishable need within themselves? Was it the mere thought of trading an object? Was it the fear of not receiving an equitable settlement? How much of the object contained parts of the people themselves? What sorts of things developed during the course of the class? These questions touch ever so briefly upon the surface of a far-reaching subject, a subject knocked around, platitudinized, over-killed, and under-developed. The subject is self, and what the group of people I mentioned were experiencing was self-analysis. Not the kind of self-analysis which requires a degree in psychology, but the kind of analysis which results from questioning the very blocks upon which individual foundations of values are built upon.

This is an example of but one experience in the classroom integration of reading and affect which created a real impact. Each story encountered in reading is somewhat different, and specific tactics for each story must be molded accordingly. The overall strategy is one of creating experiences based on reading, real intrapersonal and inter-

personal experiences which can be viewed and analyzed in aiming toward personal self understanding. The main force again, is the general understanding of the need to deal with materials, relationships, and experiences in the classroom with an eye toward using these as a basis for studying the being of the people in that classroom.

The teacher must structure the environment and questioning so that the integration stages can be traversed in an atmosphere of safety and real concern for the individual selves within the class. This group created an experience which increased the meaning of a little story in a basal reader to something which could be understood and transferred into the real living of the students. This group integrated the cognitive understanding of the story with an affective experiencing of the concepts and actions involved.

This is not a new idea. Sylvia Ashton-Warner's (1963) organic teaching of reading and the whole Language Experience movement are the beginnings of a new focus on and marriage of affect and reading. The idea that a child's reading must be affectively and cognitively relevant does not seem radical in theory, but much reading instruction at present does not realistically incorporate the concept.

In looking back at these sessions and others which seek to integrate reading and affect, one sees certain conditions which must be present if the class work is to foster understanding of the affective components in reading and subsequent student integration of the feelings, attitudes, and

values derived from the experience. They are:

1. The real acceptance of affective growth in the student as a subject goal suitable for classroom pursuit.
2. The sincere desire on the part of the teacher to discover his own affect as well as that of his students.
3. A view by all which espouses self-disclosure and knowledge as worthy of study.
4. A climate of safety in which students feel free to discuss emotions, etc.
5. An agreed upon focus by all that the affective domain is an area with which they will willingly deal.
6. An atmosphere of questioning designed to examine intra and interpersonal experiences.
7. Questioning designed to facilitate discovery and knowledge at each of the stages in the affective integration model.
8. Systematic written or oral opportunities for students to examine their feelings, etc., and determine realistically how they are behaving.
9. An opportunity for students to enter or exit the process at any point.
10. Peer and teacher feedback for students and teacher as to how they are being perceived by others.
11. The transference of learning to the being aspects of the student so that affective growth may be carried to areas outside the classroom.

The teacher must then incorporate these conditions into the classroom setting, providing experiences in reading and personal interaction which enhance the opportunity for self-study.

Being a good teacher of reading is a product of more than courses at a university, interesting work sheets, and a well planned lesson book. It involves an insight into the true nature of all teaching and therefore all being.

The good reading teacher has an insatiable "desire to be" himself, and an incurable desire to help his students be themselves. This being comes about through total learning, learning which cannot be successful without integration of all the domains: psycho-motor, cognitive, and affective.

The good teacher of reading will see the inherent connection of all the facets of learning to each child's existence, a connection which he can either destroy and ignore or facilitate and explore.

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