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educational considerations

In this issue: Articles discuss the decline in SAT scores, programs for handicapped children, a discussion of Illich's indictments of education, pluralism, environmental education, and a review of modern book-burning.

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viewpoint

how can we account for accountability?

At this time American public education, at all levels, is undergoing a phenomenon known as *accountability*. Historically, the schools have been held accountable for the transmission of community standards concerning social behavior and, for the first century of our national existence, they were partially responsible for the maintenance of doctrinal purity. American public schools have always and everywhere been held accountable. So, what's different about the current surge of accountability?

The present accountability movement—unlike those of the past—is being shaped by demands for economic efficiency. That this is the case should not come as a surprise to those who follow the shifting and elusive forces at work in American public education. The accountability movement, as now constituted, comes squarely out of the “managerial” tradition of American education. This tradition is best characterized as one that assesses schools (and the quality of education) by the utility of their “product” to the dominant economic institutions of society. It is this view that underpins and explains the heavy emphasis now being placed on career and vocational education. The central purpose of “education” is the creation of skills for the continuance of the American economic system.

However, the official ideology of American education, that constant rhetoric drummed at the general public, is that schools are in the business of “developing each individual to his fullest.” Many educators argue that schools are, or should be, assessed in terms of what they do for people and not simply for economic utility. This argument, sincere in intent, is nevertheless an inadequate description of *what is*.

Of the two views, and in spite of the “official ideology,” the managerial-business-economic view will continue to shape the direction and content of the schools and will increase dominance substantially over the next few years. One reason for this prediction concerns the training of future educational administrators. The language of business (input, output, throughput, etc. etc.) has become the tongue of the trade; the techniques and concepts of business the substance of their subject matter. But, more importantly for the growing dominance of managerial education is the fact that each lower educational level must prepare its students for the next higher level, and at the top of the pyramid are the professional schools, which *feed directly* into the economic institutions. Any major shift in the economic sphere means a change of program all the way down the educational ladder.

Humanistic educational reformers will get nowhere unless they can demonstrate to the dominant economic institutions that the humanization of the American people is in their best interest. Or, they can go to the top and attempt to change some of the social views of those in power. Don't hold your breath.

Charles E. Litz
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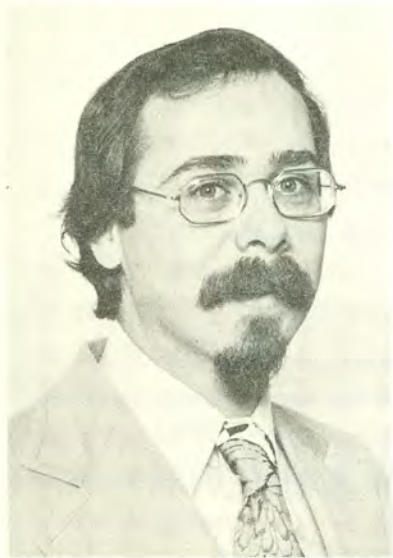
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The question is: why have SAT scores continually declined since 1963 and why did last year show the greatest dip ever?

the decline and fall of the SAT scores

by Walter M. Mathews



Walter Mathews, associate professor of educational administration at the University of Mississippi, teaches quantitatively-oriented courses in the graduate school of education. He has taught for several years in his home town of Philadelphia in addition to teaching in Turkey and Sri Lanka on Fulbright grants. In 1971 he received a Ph.D. in the research training program at the University of Wisconsin—Madison. He is active in regional and national activities in the areas of computers, research and measurement and was the founder of the Mid-South Educational Research Association. He claims to have taken the SAT when the scores were near their peak.

NEW YORK (SEPT. 6, 1975)—AN ANNOUNCEMENT CAME FROM NEW YORK TODAY THAT THE ACADEMIC "STOCK MARKET" HAD ALL BUT CRASHED: ON THE "BIG BOARD" SAT SCORES DROPPED MORE THAN EVER BEFORE AND CONTINUED A TWELVE-YEAR DECLINE TO A NEW LOW; LOSERS OUTPACED GAINERS AND VOLUME WAS CONSTANT AT ONE MILLION STUDENTS TESTED.

THE LONG-TERM FORECAST IS GRIM. THE SHORT-TERM FORECAST INCLUDES PROFIT-TAKING FOR CRITICS OF EDUCATION. THERE ARE RUMORS ON SEVENTH AVENUE THAT THE REGULATING AGENCY WILL SOON APPOINT A BLUE-RIBBON PANEL OF OUTSIDE EXPERTS TO EXPLAIN THE DECLINE.

At the turn of the century¹ a meeting was held at Columbia University which was the first organized "attempt to introduce law and order into an educational anarchy which toward the close of the nineteenth century had become exasperating, indeed intolerable, to schoolmasters."² That was the organizational meeting of the College Entrance Examination Board (CEEB), which on June 17, 1901 tested 973 candidates at 69 testing centers.³

Today, seventy-five years later, we are in the midst of an educational anomaly: Scholastic Aptitude Test (SAT) scores of college-bound high school seniors have dropped sharply this year to the lowest level in two decades.

The SAT is a measure of basic reasoning abilities in two areas: verbal and mathematical. It provides a separate score for each of these areas in a range from 200 to 800, and was designed to supplement the school record and other information about the student in assessing his or her competence for college work.⁴

Records of the average test scores on the test have been kept since 1957 (see Table 1) and indicate that the scores reached a peak in 1963. Since then there has been a steady decline which averaged three points a year in the average mathematical score.

The SAT, which was begun in 1926, was administered to one-third of the 3 million 1975 graduating seniors in high schools in the United States, with about one-sixth of the high school juniors taking it—primarily as practice. In toto, about two-thirds of new students in college each year have taken the SAT.⁵

Last year's averages show a ten-point drop in the average verbal score and an eight-point drop in the average mathematical score—almost four times the average drop of the previous decade.

Table 1
Average SAT Scores for
College-Bound High School Graduates

School year	Verbal Score	Mathematical Score
1956-57	473	496
1957-58	472	496
1958-59	475	498
1959-60	477	498
1960-61	474	495
1961-62	473	498
1962-63	476	502
1963-64	475	498
1964-65	473	496
1965-66	471	496
1966-67	468	492
1967-68	466	492
1968-69	463	493
1969-70	460	488
1970-71	455	488
1971-72	453	484
1972-73	445	481
1973-74	444	480
1974-75	434	472

Note: Averages for 1957 to 1966 are estimates. Range of score scale is 200 to 800.

Table 2
Average ACT Scores for
College-Bound High School Graduates

School Year	Composite Score
1964-65	19.9
1965-66	20.0
1966-67	19.4
1967-68	19.0
1968-69	19.4
1969-70	19.5
1970-71	18.9
1971-72	18.8
1972-73	18.9
1973-74	18.7

Note: Range for score scales is 1 to 36.

Educational Testing Service (ETS), which builds and conducts the SAT for the College Board has had thirty years of steady growth as the nation's gatekeeper on academic performance. With a near monopoly over standardized testing, it is the IBM of standardized testing. Aside from the SAT, ETS has developed tests to help evaluate auto mechanics, dentists, furniture warehousemen, real estate agents and spies, among others. Recently ETS has attracted the cognizance of Ralph Nader, the consumer advocate.

It should be noted that the American College Testing Program, which is based in Iowa City, Iowa, provides an alter-

native to the SAT. It is called the ACT and in addition to a verbal and mathematics test, also includes tests in natural science and social science. The use of the ACT is popular at colleges in the midwest. Some colleges accept ACT or SAT scores. The ACT score scale ranges from 1 to 36. Table 2 shows that scores on this test also have been declining over the past twenty years.

A Closer Look

In the past nine years the average verbal score on the SAT has dropped 32 points and the average mathematical score has dropped 20 points. Until the 1975 testing, the decline had had a steady gradual slope.

The drops were not across the board slippages, but rather changes at the extremes of the score scales. In the verbal test this past year the number of students who attained superior scores (i.e. scored 600 or more) was down 20% compared to last year; the number in the poor score category (under 400) increased by 8% over 1974. Correspondingly in the mathematical test 8% fewer students had a superior score and 13% more students had a poor score.⁶

On the average, men outperformed women by six verbal points and 46 mathematical points. The scores of women dropped more than those of men in both sections: eleven vs. ten verbal points and ten vs. six mathematical points. On the verbal test this is a consistent pattern since 1968, but it is a trend reversal in the mathematics test. This test administration, however, was the first where more women than men took the test.⁷

An interesting change noted by the College Board is that students who took the test for the second time did not improve their scores as much as in the past. Twenty years ago "repeaters" typically gained 35 points. Ten years ago they gained about 20 points.⁸ Now the increase is only 15 points—and may not be worth the \$6.50 fee to take the three-hour test an extra time.

Now not only "schoolmasters" are exasperated, but so is the College Board. Many reasons have been suggested to explain these findings, but as Sam A. McCandless, Director of the Admissions Testing Program of the Board said, "We don't know the reasons for it. I cannot think of any single explanation that does not seem implausible, or at least unlikely, given some of the data available."⁹

So on October 28, 1975 the College Board appointed a blue-ribbon panel to study the big skid in the SAT scores.¹⁰ The charge given to the external advisory board was that they will review the issues and hypotheses already advanced to explain the decline in SAT scores, suggest other hypotheses, and recommend additional research that should be conducted, including the further examination of issues on a psychometric and statistical nature.¹¹

It is curious to note that as standardized test scores plummet, high school and college grades have risen.

On a self-report questionnaire that was given to a sample of the testees, only 15% reported receiving less than a B grade in high school English; 36% claimed less than a B grade in mathematics.¹² (And a study showed that the self-reported student grades were highly accurate.¹³)

The Question

The question is why have SAT scores continually declined since 1963, and why did last year show the greatest dip ever?

The Test Variable

The first place to look seems to be at the test itself: maybe it is more difficult than in past years, or maybe the content of the test is not in harmony with what is going on in the schools.

The first theory was quickly dismissed by the College Board when they said the test has, in fact, been made easier over the years.¹⁴ By means of a detailed program for pretesting and item analysis they assess the difficulty and discriminating power of the items, select items of appropriate statistical characteristics and exert a significant degree of control over the statistical properties of the test forms.¹⁵

In addition, sections of old tests were given to 1975 high school seniors, for instance, and they did not do as well as the original takers.¹⁶ (Ah! But could that indicate a change in the population of college-bound test takers? More on this later.)

Representatives of the College Board said they have been studying and analyzing the declining scores for the past few years and they are convinced the slump is not the result of technicalities in the test.¹⁷ Sidney Marland, previously U.S. Commissioner of Education and currently the CEEB President, said, "Clearly, the psychometric qualities are under continual scrutiny and quality control by the Board and by our colleagues at Educational Testing Service. Our research efforts to date convince us that there is *nothing basically wrong with the way the test is constructed, administered, evaluated, and scored.*"¹⁸

Well, what about the possibility that the emphases of the test are no longer relevant to high school?

The College Board admits that because of its involvement in the important process of transition from high school to college, it is in an unusually strategic position to exert a significant influence on American secondary school education since many secondary schools tend to gear their curriculum to what they expect will appear on the SAT.¹⁹ The Board goes on to say "If, on the one hand, Board tests fail to keep abreast of new trends in curriculum, then the Board is considered derelict in its responsibility to represent what some will consider to be the best in American secondary education."²⁰

On the basis of a 1974 survey at a sample of 30 colleges which had participated in at least four previous validity studies in the past eleven years, the College Board found no evidence of a decline in the validity of the SAT as a predictor of academic performance in college.²¹

Well, is it possible to continue to be a strong predictor of success in college and still be out of touch with the preparatory program in the secondary schools?

Maybe the *school* variable is the important one.

The School Variable

Over the past dozen years the school may have shifted its emphases away from those of the SAT—shifts that the College Board did not respond to. Several possible school changes have been suggested as contributory to the decline of the SAT scores (and this is where everybody's "favorite innovation" is dragged out):

—Students are losing their computational skills because of the new math.

—Students have been harmed by participation in non-abandoned experimental programs.

—There is a lack of rich writing experiences in school.

—There is a dialectical tolerance by high school teachers who were trained in the new linguistics.

—There is more competition for students' time in school with vocational skills, lifetime sports, clubs and activities.

—There is a lack of discipline and rigor in school.

These are not mutually exclusive, nor are they *all* the reasons that have been proposed, but they give the flavor of the attack against the schools. They can be characterized by the charges of an increase in prestige for non-verbal skills in school, and a lessened concern among educators for the three Rs; they can be grossly categorized as being indications of shifts in high school curricula from the traditional to the innovative due to societal changes.

Aha! Maybe there lies the cause: society.

The Societal Variable

There is evidence that the relative importance of the various communication modes within our society is shifting. Social invitations, acceptances and "thank you's," for example, seem to be more commonly expressed on the telephone rather than in writing.

We are becoming more visually, orally and aurally oriented; in fact, non-verbal skills seem to be getting increased prestige. As a society we seem to want to see, hear and talk about things more than we want to read and write about them. Most Americans lack rich writing experiences, but have extended daily television experiences.

If this emphasis away from the reflective experiences of reading and writing is tied to the greater dependence upon preprogrammed products, activities and electrical gadgets which take further available time from possible reading or other mentally stimulating endeavors, the result could easily be seen as dulled mental faculties. That is an attractive argument, but it fails to explain the sudden drop of the SAT scores this past administration.

Another possible explanation from the societal domain is the changing mix of students who are applying to college and taking the SAT. Marland stated the argument well and gave a response:

"Some say that progress toward the national goal of equalizing opportunity for postsecondary study has brought more educationally disadvantaged students into the pool. Because these students tend to generate scores toward the lower end of the scale, their scores function to bring down the average. This explanation seems plausible until it is pointed out that the changes in the numbers of such students are still small relative to the total populations tested and that there has also been a concomitant reduction in the scores in the *upper* ranges—over 600—so in truth the depression of the averages is a function of *both more lower scores and fewer higher ones.*"²²

In the recent SAT administration, 13% of the testees categorized themselves as members of an ethnic minority.²³

In one research project where the tests were administered to students who did not plan to go to college, the analysis showed that the decline is characteristic of the general high school population, not simply those planning to go to college.²⁴

A slight modification of this argument of changing mix might allow us to consider the possibility that since there is less competition to get into college now, the motivation of the SAT-sitter is decreased, and he does not do as well. This is a plausible but untested hypothesis, which at best would only be contributory to an explanation.

Parental permissiveness and therefore societal and teacher permissiveness is an ever-present explanation for most of the ills of society. This too might have a bearing on the SAT slip.

Conclusion

This article has examined some of the current thinking, but failed to find an acceptable explanation for the decline in the SAT scores. Further consideration and research is needed. Help may be available from the visually-oriented branch of mathematics known as topology: Rene Thom of the Paris Institute for Higher Scientific Studies claims that an emerging theory which he calls "catastrophe theory" might help to explain discontinuous social processes.²⁵ If so, the decline of the SAT scores could be one application.

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Can we really assess the damage done to children by assigning them to segregated classes based on physical and emotional handicaps?

segregated classes for the retarded: a disconfirming arrangement

by Mildred Odom



Mildred Odom is a classroom teacher in the Manhattan, Kansas schools. With co-worker Rex Boatman, she designed the research and instructional model used in the "Colony Classroom" in which children with various exceptionalities are "mainstreamed" with regular pupils. For her work with exceptional children, Mrs. Odom has been honored with the Certificate of Recognition from both the Kansas and the National Association for Retarded Citizens. In 1975, she was named Kansas Teacher of the Year, and this year has been selected Kansan of the Year by the Kansas Society of Washington, D.C. A graduate of Texas Women's University and Kansas State University, Mrs. Odom is the author of numerous publications in the area of exceptional children.

Aspirations and self-concept are often at the core of the motivation to learn, and it is a generally accepted principle that a person's concept of self has a decided influence on that person's mental health. The individual who feels good about himself and can approach the learning task with a relatively safe degree of confidence has a plus in his favor before he begins.

If a child perceives certain things to be true about himself and his environment and his experiences confirm this as truth, then he is able to affirm the validity of expectations. But if, on the other hand, society constantly disconfirms what the child perceives to be reality, such disconfirming experiences create in the child a stress with which he may be unable to cope.

It is the purpose of this paper to explore some questions about accepted educational arrangement for the educable mentally retarded, and to look critically at the disconfirming aspect of the separate or segregated class for this group of handicapped children. Anyone who has worked with or lived with retarded persons is aware of how frequently their lives become more complicated by emotional problems. (Webster, 1971). To what extent does the school contribute to separating the educable mentally retarded for educational purposes, and what are some alternatives to this administrative arrangement?

Background of Separate Classes

It is easy to see how and why the separate classes came into being. One needs only to look at methods of financing the special class to understand its existence. But germane also to its existence has been the force of organized parents who have rightfully demanded that their child, too, be educated. Historically, legislative and political maneuvering over the past 50 years has created the special education class with little evaluation of its effect on the emotional health of pupils until the recent past.

As long ago as 1946, Shattuck called for an integration of educable mentally retarded into the regular class because of the need of both the child and society-in-general to interact for the benefit of both. His call for a change was unheeded until Dunn in 1968 (Dunn, 1968) stated flatly that segregated education for the educable mentally retarded was not only unjustified but was in fact short changing many children so labeled.

Educators acknowledge the deficits in the segregated class for minorities. About the time of the Supreme Court's decision in *Brown vs. Topeka Board of Education* educators began

publishing test results confirming lower academic achievement from those pupils who had been segregated for educational purposes. A very large gap existed in the academic achievement levels of those who had participated in a half century of "separate-but-equal" education. This was true throughout the country, both North and South, where children were segregated due to legal barriers, societal mores, or residential patterns. (Weinberg, 1968) Knowing that separate education has not served racial minorities has in no way provided a deterrent to separate education for intellectual minorities. The same question can be asked regarding the educational arrangement for the handicapped that was asked by Negroes and civil rights advocates. Is it possible to achieve quality education with the facade of "separate but equal"? Just as the answer to Negroes was that integration provides the education that is mutually beneficial to society and the individual, so must the answer be for the handicapped.

Self Concept and the Special Education Class

There is a real need to look beyond what is legislatively and financially expedient to see what effect certain administrative arrangements have on the children involved. The long-standing practice of diagnosing the child who manifests any deviancy as handicapped, and placing him in a special class where all other children also deviate from the so-called societal "norm" may be convenient in order to obtain services, but what does it do to the child when he is labeled and must bear the stigma of the label in society? And how does this stigma influence his school performance? Does the school label alleviate his condition or does it increase his problem?

A. What Does the Label Do to the Child

Love (1972) states that the label educable mentally retarded is not only damaging but would be completely unnecessary if teachers gave more than lip service to individual differences. He further states that one of the major causes of depressed educational achievement is social maladjustment. The social maladjustment has its roots in the label which the child bears during his formative school years. Love calls attention to the EMR child's blending into the population after age eighteen but

— "The tag, though, has taken its toll and the damage on the person's personality and ego has been done."

Dunn (1968) is more strident in his demand for an end to labeling when he speaks of the damage done to the child by segregated classes.

"... If I were a parent who had heard of Judge Wright's decision and knew what I know now about special classes for the educable mentally retarded, other things being equal, I would then go to court before allowing the schools to label my child as 'mentally retarded' and place him in a 'self-contained special school or class'."

Calling attention to the stigma of Special Education, a label more handicapping than low intellectual functioning, Kraft (1973) calls for an end to all special classes which segregate the deviant child. He emphatically states that society is not served and neither is the child by labeling a child with a tag which does not enhance his learning.

Labeling a child educable mentally retarded may actually interfere with his right to quality teaching. Finn (1972) reviewed the research of teacher expectation and educational environment as it related to the teacher's attitude toward the child's ability to learn. He found that teachers expect less and provide less challenge if their pupils have been presented to them as being of less than average ability.

It would appear that labeling a child "educable mentally retarded" is an act that in itself may spell failure for the child. Failures plus the compulsory posture as a person who is deviant from the accepted norm is a terrifying burden to place on a child. What is the result in terms of the child's mental health?

B. Self-Concept and Success in Learning

A person who doubts himself
Is like a man
Who would enlist in the ranks of his enemies
And bear arms against himself
He makes his failure certain by himself
Being the first person to be convinced of it.

Alexander Dumas

There is a wealth of information relative to the self-concept as an integral part of learning.

Vitro and Yvon (1972) state,

"An individual must accept himself as an 'adequate human' before he can perceive himself and behave as an 'adequate student'."

Webb (1972) goes a step further and says that not only must the pupil bring to the learning task a positive self-concept but the learning experience must serve to maintain this positive self perception.

A child who perceives himself in a positive fashion characteristically accepts new challenges. Failures are a temporary set-back: not the terminal experience. He is confident of eventually overcoming his obstacles. On the other hand, the child who perceives himself negatively, as a person of little worth, expects failure and in this failure he finds reinforcement of his negative self perception. Characteristically this child will not attempt new tasks. (Parker, 1974).

Society in general, and education in particular, provide the educable mentally retarded child with the kinds of experiences to disconfirm his expectations in life. The school sees him as an educational problem, not an asset. He is labeled, marked as less than what he should be, sent to a class which is often out of his neighborhood. He is constantly reminded of his inadequacies by having his peers taunt him with his label "retardo" and "dum-dum." Knowing he is different and inadequate, he is ever confronted with his educational failure as he stands outside of the mainstream of his school, unable to participate in most of the activities of his age mates. He is often even compelled to take home a grade card that is different, periodically reminding his family that he is inadequate.

It is small wonder that emotional disturbances are considered to be underlying manifestations of mental retardation. This emotional malfunctioning in the retarded child results from unsatisfactory interpersonal relationships and not organic brain disorder according to Menalascino (1971). Menalascino reports several research studies showing an ex-

tremely high incidence of emotional problems relating to the condition of retardation which contributed to the problems of learning.

Thus the retarded child can be seen as one who suffers from the impact of the conscious and unconscious hostility in his environment. The rejection, the lack of success, the lack of acceptance which he experiences work together to disconfirm the expectancies which are the birthright of every child.

Newell Kephart (1968) issued a call to educators to re-examine the segregated class as an accepted administrative arrangement for any child with a learning handicap.

"A continued or increased isolation of special education from the main stream of the educational system can, in my opinion, only lead to eventual disaster." (Kephart, 1968)

There is a consensus among many educators, psychologists, and some parents that labeling a child as less-than-he-should-be, and separating him from the main stream of society, not only provides no help for the child's learning problem but adds the additional burden of overlying emotional problems. Repeated studies have shown that the educable mentally retarded child educated in the regular classroom does better academically. (Dunn, 1968; Carroll, 1967; Nelson, 1971) These reports, and others, support the theory that regular class placement (integrated education) provides a basis for healthier self-concept and promotes the child's confidence in himself.

The question remains: how shall education for the educable mentally retarded be achieved with optimum conditions for healthy emotional development?

Is Segregation Necessary to Provide Education for the Educable Mentally Retarded?

Perhaps no one is actually suggesting that the child with educational problems be left with his needs unmet. There are many administrative arrangements which are feasible without disconfirming the child's expectations.

The resource room is an acceptable arrangement in many school systems. This arrangement follows accepted procedures used for remedial reading and speech therapy. Such arrangements could conceivably provide supportive tutorial services for the educable retarded child while allowing him to remain a part of the regular classroom. (Haring, 1970)

Individualized instruction is also the dream of many and the actualized reality of a few. This procedure would provide a more meaningful educational experience for all children as well as the educable mentally retarded. (Lord, 1970)

There are several other arrangements currently being tested for appropriateness in retaining the handicapped child in the regular classroom. Jerry Chaffin's (1974) Teacher Managed Instructional Support System, Gallagher's (1972) Contract Model, and Adamson and Van Etten's (1973) Fail-Save Program are but a few designed to offer continuing support to the educable mentally retarded child as he strives to be educated as a worthwhile human child.

Perhaps out of some of the current research will come a plan which will allow each child to be educated in dignity and with every reason to believe he is a worthy person. If the schools are to foster healthy emotional development, the self-concept of each child must be nourished.

Oh, let the self exalt itself,
Not sink itself below;
Self is the only friend of self,
And self self's only foe.

Hindu Scripture

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There is strong evidence to support the contention that programs for meeting the needs of all behaviorally disordered and socially maladjusted school age children simply do not exist.

a survey: services for maladjusted school children

by Richard L. Simpson, Linda L. Edwards, and Linda Ross



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It has long been said that regular classroom teachers, not special education teachers, bear the brunt of the responsibility for educating children with learning and behavior problems (Dupont, 1969; Kirk, 1972). In spite of federal and state mandate rulings, litigation proceedings and the concern for accountability in the schools, there is strong evidence to support the contention that programs for meeting the needs of all behaviorally disordered and socially maladjusted school age children simply do not exist (Long, Morse & Newman, 1965).

Although conservative estimates suggest that there are well over a million behaviorally disordered and socially maladjusted school age children in this country, only a fraction of this number are currently receiving services (Bureau of Education for the Handicapped, U.S. Office of Education). In addition, many practitioners suggest that the prevalence figure of two percent employed by the U.S. Office of Education grossly underestimates the number of children actually needing services.

Since an estimate of the prevalence of behavior disorders and social maladjustment is a silent variable in determining the allocation of educational resources in any school district, the need for more consistent and accurate data is easily recognized. It is also apparent, from the large degree of variability in the school age populations, that school districts and entire geographic regions may differ in their estimation of the need for required services.

The present study was an investigation of the prevalence of school age children presenting social or behavioral problems in the State of Kansas, the extent of existing services for such children and the perception by school administrators of the need for future services. Specifically, it dealt with the following issues: (a) a determination of the number of school age children in the State of Kansas being served by programs for the behaviorally disordered and socially maladjusted; (b) a determination of the type of services being rendered, e.g., residential, self-contained, resource room, etc.; (c) a determination of those geographic regions in the State of Kansas serving behaviorally disordered and socially maladjusted children; (d) a determination of the number of these children not being served by school districts offering programs; and (e) a determination of the number of estimated behaviorally disordered and socially maladjusted children in school districts not offering services.

Method

Each certified program for the behaviorally disordered and socially maladjusted in the State of Kansas was asked to provide an updated list of all teachers of such children in their respective programs and to state the number of students being served by each teacher. Further, each program was asked to indicate the administrative model under which each teacher was functioning, i.e., self-contained, itinerant/consultant, resource room, etc. This procedure was followed for both the academic years 1973-1974 and 1974-1975. In addition, for the academic year 1973-1974, each school district in the State of Kansas was asked to agree or disagree with the estimated number of children in their school populations who would need special programs for the behaviorally disordered and socially maladjusted. The estimated number of children to which the districts were asked to respond was derived by applying the conservative two percent incidence figure for behavior disorders and social maladjustment by the U.S. Office of Education to the total school enrollment of each district.

Results

Based on enrollment figures supplied by the Kansas School Directory, it was estimated that for the academic year 1973-1974, there would be approximately 9760 children in the State of Kansas in need of special services because of behavioral disturbances or social maladjustment. While this estimate was considered conservative, it did reflect the current incidence figures employed both by the State of Kansas and the U.S. Office of Education. Survey data indicated that approximately 1702 school age children were being served through programs for the behaviorally disordered or socially maladjusted during the academic year 1973-1974. This figure suggests that only about 17.44 percent of that population expected to be emotionally disturbed was receiving services based on their special needs. The number of students being served by this type of special service consisted of approximately .35 percent of all children enrolled in state schools.

A total of 219 school age children were being educated in State residential programs for the behaviorally disordered and socially maladjusted. This number accounted for 13 percent of all services and converted to .04 percent of the entire Kansas school population.

Self-contained classrooms, private residential programs, and day school programs in the State of Kansas were educating approximately 438 children. This number accounted for about 26 percent of all services for behaviorally disordered and socially maladjusted school age children.

Resource room and consultant/itinerant programs were serving the largest number of behaviorally disordered and socially maladjusted children during the academic year 1973-1974. These administrative models accounted for 61 percent of all services. However, one school district was providing most of these kinds of programs. Specifically, one school district with less than 10 percent of the total State's enrollment accounted for approximately 86 percent of all resource room and consultant/itinerant services.

A geographic analysis of the 1973-1974 approved programs for the behaviorally disordered and socially maladjusted indicated that most programs were in the eastern half of the State. The one state residential setting in the western part of

the state was serving 93 school age children. Aside from this one residential program, there was only one approved self-contained classroom and one resource room in the western half of the State. The single self-contained program was serving 7 children while the resource room was serving 36 students at the time of the survey.

Based on 1974-1975 Kansas school enrollment figures, it was estimated that there would be approximately 9344 students requiring special provisions because of social and behavioral variance. Again, survey data indicated a significant discrepancy between the estimated number of students requiring special provisions and those actually receiving special educational services. Approximately 1490 students were found to be enrolled in certified programs for the emotionally disturbed at the time of the 1974-1975 survey. This figure represents only about 16 percent of that population expected to need provisions for social and behavioral deviance.

Approximately 430 school age children were receiving educational treatment in State residential programs for the emotionally disturbed at the time of the survey. This figure represents approximately 29 percent of all services for behaviorally disordered and socially maladjusted children in the State of Kansas at the time of the 1974-1975 survey. There was a significant increase in the number of children being served through State residential programs when compared with 1973-1974 data.

Approximately 270 Kansas school age children were being educated in self-contained classrooms, private residential programs and day schools for the emotionally disturbed. These models were providing approximately 18 percent of all services for the emotionally disturbed at the time of the 1974-1975 survey. There was a significant decrease in the number of children being educated under this model.

As in the 1973-1974 academic year survey, resource room and consultant/itinerant programs were again serving the greatest number of children in 1974-1975. These models accounted for approximately 53 percent of all services. However, rather than one school district offering the majority of these services, as was the case in 1973-1974, these programs were more widely distributed. Apparently, this alternative to the special self-contained class was receiving increased acceptance throughout the State.

An analysis of the location of programs for the behaviorally disordered and socially maladjusted for the 1974-1975 school year again indicated that the majority of services were being rendered in the eastern half of Kansas. Although there was only one additional program added to what existed in 1973-1974, there was a significant increase in the number of children being served.

In addition, districts were also surveyed concerning the incidence of emotional disturbance in their systems. This 1973-1974 survey indicated that 59 percent agreed with the estimated number of behaviorally disordered and socially maladjusted children that were predicted to reside in each district. Thirty-eight percent of those participating in the survey disagreed with the two percent incidence figure. The majority of those disagreeing indicated that the U.S. Office of Education prevalence figures were an overestimation of those actually needing service. An additional three percent of those participating in the survey did not agree with the estimate

suggested by the survey, but were unable to provide an estimate of the number of children actually needing services. According to overall estimates supplied by school districts, a more reasonable estimate of the incidence of behavior disorders and social maladjustment in school age populations for the 1973-1974 year would have been 1.6 percent rather than 2.0 percent. This estimate was based on a sampling of 87 percent of the school districts in the State of Kansas.

Discussion

In essence, the results of this two-year survey concerning the services and estimated future needs for behaviorally disordered and socially maladjusted children in the State of Kansas reflected anew the fact that regular classroom teachers were providing a majority of the educational services for such children. Specifically the results of this survey suggested that only about 7 percent of the estimated behaviorally disordered and socially maladjusted children in the State of Kansas during 1973-1974 were being served through residential and self-contained programs. Although another 10 percent of these children in Kansas during 1973-1974 were being served through resource rooms and itinerant/consultant services, the majority of those receiving services through these administrative models were from a single school district in the eastern part of the State. During the 1974-1975 academic year, the situation remained basically the same. Approximately 7.5 percent of that population of children in the State estimated to be behaviorally disordered and socially maladjusted were being served through residential and self-contained programs. Another 8.5 percent of this estimated population of emotionally handicapped children were being served through resource rooms and itinerant/consultant services during 1974-1975. However, rather than one school district offering the majority of these services as was the case in 1973-1974, the use of this administrative model was more widely distributed.

Surprisingly, there was an overall decrease in the total number of students being served by programs for the emotionally disturbed in 1974-1975 when compared with 1973-1974. Although there was a decrease in the total State enrollment, this decrease is far outweighed by the difference in the number of children served through programs for the behaviorally disordered and socially maladjusted between 1973-1974 and 1974-1975. This decrease can be at least partially explained as being a function of the decrease in itinerant/resource services by one school district in eastern Kansas. Although this district claimed to be rendering a majority of the State's services for its disturbed children through this model in 1973-1974, its estimate of these services in 1974-1975 was much more conservative.

Also somewhat surprising was the increased number of children who were being served through State residential programs in 1974-1975 as compared with 1973-1974. There was approximately a 50 percent increase in the number of children served in 1974-1975 when compared to the preceding year. Since this increase came at a time when institutionalization is being de-emphasized, the present survey was unable to explain these results.

Although there appears to be some dispute between national prevalence figures and school district perceptions regarding the extent of behavioral and social deviance, as

reflected in the 1973-1974 survey data, the problem was nonetheless recognized. Obviously this discrepancy is understandable in view of the equivocal incidence data being generated by practitioners in the field. Since special educators suggest that the incidence of the behaviorally disordered and socially maladjusted is somewhere between .5 and 42 percent of the school population (Pate, 1963; Wickman, 1928), it is understandable that school administrators would differ in their perceptions of the problem. It is believed, though, that if these administrators had training in the area of the behaviorally disordered and socially maladjusted and had an operation definition by which to estimate the number of these children in their respective districts, the estimates would more closely approximate those of the U.S. Office of Education.

The prevalence of behaviorally disordered and socially maladjusted children in the public schools in the State, as reflected by this investigation, has serious implications for all educational programs in Kansas, regular as well as special. The large number of these children identified by school districts as needing services raises serious questions about the most efficient way of accommodating those needing programs. In view of strained budgets, the lack of properly trained and certified teachers and sparsely populated geographic areas, it is somewhat unrealistic to expect that all communities in the State can and will initiate self-contained programs for behaviorally disordered and socially maladjusted children. Since the majority of these children will probably need supportive services rather than intensive special education, models other than the self-contained special classroom will need to be explored. Possibly the forming of cooperative programs to meet the needs of those children requiring self-contained special classrooms and the development of a well-organized itinerant / consultant program could best meet the needs of those districts currently unable to provide service. This obviously is a model that must be considered for those sparsely populated counties in the western half of the State. In addition, the national movement away from "special classrooms" to "mainstreaming" strategies would complement the conservative development of self-contained special education classes.

An additional implication of this strategy is the need for training regular classroom teachers in techniques for both tentatively identifying and educating behaviorally disordered and socially maladjusted children. Since regular classroom teachers will in all probability continue to be a major force in educating such children, it is essential that this group be able to screen and refer students for additional services. In addition, regular classroom teachers are obviously in need of specific methods necessary for meeting the needs of behaviorally disordered children in the regular classroom. Specifically, minimal training in behavior management, diagnosing learning problems, prescriptive teaching, and individual programming appears essential.

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an educational machine to create conformity

Social critics and radical reformers have not had to look far to be able to focus on American education's specific flaws and failures. Many historians, and virtually all history textbooks, have ignored the pervasive influence of education on the shaping of American thought and the ordering of American society. Thus, the field was wide open for revisionist critics to evolve a succession of devil theories—tales of conspiracies enlisting the schools in evil purposes. In this distorted view, education becomes a tool to enslave; schools are an instrument of oppression; the colleges, an assembly line that produces a standard-model ruling class; universities, blind servants of the military-industrial complex. The entire educational enterprise thus emerges as a giant, efficient machine created to assume conformity to an approved political scenario and servility to capitalist technocracy.

Growing Up In America by Fred M. and Grace Hechinger. McGraw-Hill Book Company, New York, 1975, page 407.

Martin conducted a year-long anthropological field study of an alternative secondary school program emphasizing outdoor experiences.

open experiential education in the high school

by Bill Martin



William Martin is an assistant professor of education at Kansas State University and the administrative director of the Topeka MITEC Center, a field-based teacher education center. A graduate of Michigan State University, Columbia University, and Hobart College, he has long been interested in innovative educational experiences.

In several scattered spots around the country, educators have been investigating the ways in which the principles and methods of the open classroom can be applied to the secondary school. Although the number of experiments is growing and research efforts continue, little is yet known about how effective these often unique types of education might be. This article summarizes a one-year research study of the behavior and operations of one such innovation, a curriculum option available within a comprehensive public high school in Fairfield, Connecticut.

Change Emerged From Conflict

Called Operation Turn-On, the program began six years ago as an effort to solve a continuing problem of boredom, non-participation and aggressive vandalism among a worrisome number of high school students. Approximately thirty of the most disaffected eleventh grade boys were assigned to a well respected male English teacher for half of the school day. No additional funds, beyond his salary, were requested or spent. Traditional academic and vocational curricula were abandoned at the out-set when the teacher consulted the boys about how they perceived school and what they thought would meet their needs. When the students reported that they wished to leave school, the teacher indicated that this would be possible if certain conditions were agreed to. What followed was a year-long quid-pro-quo between students and teacher. Their emerging curriculum included fairly frequent hiking and bicycling adventures which served as the basis for most of the in-school learning. The teacher's goal of each activity remained consistent with the goals that the parent school held for all students. What differed were the methods.

Six years later, the program now selects sixty juniors and seniors, both boys and girls, possessing differing degrees of social, academic and physical abilities. They are team-taught for four periods each day by the same English teacher, now joined by a woman science teacher and a social studies teacher who devotes half of his teaching load to the program. The staff still remains committed to the learning potential offered by the adventurous tripping experiences of backpacking, winter camping, bicycling and canoeing. The purpose of these trips is to provide a vehicle for learning by doing, a curriculum which virtually assures involvement, activity and participation for each student.

Change In Individual Students

Each aspect of the bi-monthly trips, including raising all money needed for any activity, is predominantly planned and executed by the students, sometimes within groups, at other times with the entire learning community. Naturally, such close cooperation produces both errors and personality conflicts. The staff members exert their guidance to prevent miscalculations which could prove to be either dangerous or destructive to the development of the group. But, they also believe that minor errors and interpersonal conflict, if used thoughtfully, can provide feedback to help students discover their weaknesses and strengths as a group and as individuals. What begins in the autumn as a chaotic confusion of individuals, unable to plan effectively or communicate well, gradually becomes a group which is much more adept at goal setting and problem solving. Individuals who enter the year with inadequate skills at public speaking, listening or working with others seem generally to improve as they gain more experience and self confidence.

Periodically, formal and informal dialogue between teachers and students focuses on the individual's personal learning goals, the functioning of the whole group and on the nature of his or her participation within it.

Diversified But Also Integrated

Although the staff members believe that fostering positive self-esteem is a critical part of teaching the whole child, their concern for affective development is integrated with other, more commonly acknowledged and taught-for goals. Each student must prepare him or herself physically and academically for each out-of-school experience. For example, during the weeks prior to the four day fall backpacking trip held at the peak of autumn color, the entire group ran or bicycled for several miles on most days, keeping individual records on physical performance and improvement. The science teacher then incorporated these records into her unit on the human body and the principles of nutrition. During the same period of time, the English teacher provided an introduction to descriptive writing and to the literature related to the outdoors, focussing on Frost and Thoreau. For physical education credit, in addition to the conditioning and occasional coed games of soccer or football, each student was to be certified in emergency first aid.

Following the trip, a considerable amount of written impression of feelings and observations connected with the experience was made. A major research paper was also written on topics as diverse as edible wild foods of the New England mountains, or the lives of hawks, or early New England architecture, all individually selected topics which related to the direct outdoor experience. The results of these academic efforts were then shared in small groups, subjected to peer criticism and offered for the learning of others.

There appeared to be an unusually great amount of belief among the members of the group that these activities and methods were worthwhile and effective. The student-teacher adversary relationship, so detrimental in many classrooms, seemed to be replaced by an affective closeness with a high degree of communication and interaction between staff and students. Undeniably, each participant was given considerable freedom and was perceived and treated as an individual. Behavioral observations, permanent records, and interviews

with parents, students, teachers and counselors all consistently seemed to indicate that individual changes in skill and behavior did occur.

Complexity of Variables

In attempting to formulate a reasonable explanation for the impact on the students' behavior and involvement, the research attempted to isolate the principle social forces in operation:

1. The members of the class were all involved in a great number of adventuresome and occasionally stressful activities which occurred frequently through the year. Though success was virtually assured, each student found himself at some point beyond his comfort zone, making the experiences vivid and memorable.
2. The student role contained a high degree of responsibility for the success or failure of the various activities.
3. There was an expanded and diversified system of status and rewards available for differing types of contributions.
4. There was both dependence upon and control by peers.
5. There was open and horizontal communication flow between students and significant adult success models. Personal leadership style among staff permitted teacher control of the class agenda, but also allowed and encouraged empathetic dialogue and counseling.
6. The keeping of cumulative personal records of goals and performance, checked periodically with staff guidance, involved students in noticing and acting upon their own personal growth and achievement. The evaluation of individual performance was done in an atmosphere of acceptance and objectivity, avoiding threat and judgementalness.
7. The visibility and uniqueness of the program produced external skeptics who in turn, stimulated students to protectively support the program. Undoubtedly, there is also a Hawthorne effect.
8. The program is housed within a school which extended a high degree of autonomy to this particular staff. The teachers were free to design curriculum, to develop their own evaluation procedures, and to award academic credit. Blanket permission was given to leave the building, following notice to the office, thus permitting freedom from the bell schedule and atmosphere of the school. Communication flow was relatively open and horizontal between teachers, administrators and guidance people.

Any System Operates With Continuing Tensions

The goals of the program were to promote individualized, involved learning which integrated physical, affective, and academic activity. It appears that for most students, the mixture was successful in gaining their involvement, enthusiastic support. But, any social system designed to produce certain effects will promote unintended consequences which become lingering problems:

1. The visibility and uniqueness tends to stimulate confusion and hostility among some very conservative teachers and among some students outside the program.
2. Since the students were free to take up to two other classes from other parts of the school and to engage in extra

curricular activities, conflicts occasionally arose over time taken for the longer trips.

3. In some cases, student freedom led to evasion of the formal rules and regulations of the school concerning smoking and unsupervised leaving of the building. The incidence of this did not appear to exceed other groups.
4. Some students tended to become less tolerant of other classes which are more traditional or future-oriented in their rewards. Some occasionally adopted a disdainful attitude towards some parts of the school's activities and rules and regulations.
5. The closeness of the student-student and student-teacher interaction revealed a very small number of personality problems, all of which predated the program and had interfered with the student's past performance in school. This ultimately proved to be useful because it led to professional counseling for the students involved.
6. The time and effort related to the trips required the staff to spend four weeks during the year away from their families.

Additionally, home visitations, planning, coordination, and public speaking required an enormous amount of time and dedication. Very few teachers would have been able to devote the same amount of effort expended to sustain the same intensity of program.

More Experiential Education in the future

In summary, the research revealed that it was feasible to design and operate a high school curriculum based upon group-experiencing of outdoor learning. The program represents a novel approach to methods of achieving the traditional breadth of goals generally held for high school students. Recognizing that no system can avoid problems unique to its organization, it still appears that such education can be both vivid and effective. Further research needs to be done into effects upon personality, self concept and physical fitness for participants as well as into the longitudinal effects upon students. Even so, the growth of similar programs is occurring rapidly and it appears that schools will continue to experiment with open and adventurous options within their secondary curricular offerings.

the educational pendulum swings to the national mood

The American people have followed an uncertain and winding road in their quest for education. Reforms that were billed as new and revolutionary often were, in fact, merely a return to earlier experimentation. Attitudes toward what was right or wrong in pedagogy frequently followed extreme swings in the pendulum of the national mood. Reform movements almost invariably tended to follow not a straight line of progress or retrogression, but the near-circular path of the spiral, revisiting familiar ground while gradually moving ahead. Time and again, new ideas and arrangements, though intended to liberate from old rigidities, soon became standardized by their proponents' insistence that they had found the "one best way."

Growing Up In America by Fred M. and Grace Hechinger. McGraw-Hill Book Company, New York, 1975, page 3.

community education: it can be many things

by James W. Satterfield

To many people, the term "community education" means "adult education."

To children, however, it is a recreational program, to senior citizens it is a hobby workshop and field trips, to housewives it is an afternoon activity program, to high school drop-outs it is an evening course toward a diploma, and to hobbyists it is meeting liked-minded persons.

To the proponents of community education, it is the utilization of facilities, people and resources in the furtherance of the education of everyone in the community.

In other words, community education is education that concerns itself with everything that affects the lives of all the citizens within a given community. This concept is actually an educational philosophy which assumes that community problems can be solved through education. It views education as a life time process which differs from the traditional concept of education by extending educational opportunities to all members of the community through a curriculum which is based on life learning and through the use of facilities during hours, days, and months of the year when they are traditionally not in use. The school, through a new professional known as the community school director or coordinator, assumes the responsibility of knowing its neighborhood, opening channels of communication, discovering community problems, organizing the necessary resources, and acting as a coordinator, facilitator and encourager in planning the solutions of problems.

The community school program offers adult courses in any

subject area whenever a sufficient interest is shown. This means course offerings will be extremely varied, ranging from sewing, cooking, family budgets, typing arts and crafts, drug information, alcohol information, neighborhood relations, basketball, chemistry, citizenship, ecology, gardening and photography.

School district facilities are not the only resources in such a program. Civic centers, Y.M.C.A.'s, public libraries, municipal and state parks and their personnel are sometimes included in a program.

The recreation program is an important aspect of community education participation and has two major purposes. It is designed to create interest, and get people into the school. As every good teacher knows, it is necessary to start a child at the level he is at and proceed from there to more advanced stages. In a sense, when working with adults in community education, we must develop programs that interest people if we hope to eventually involve them in other school activities and academic interests.

In many respects, university and college "free universities" are patterned after community education programs. Both provide courses of interest to participants. In general, the courses are determined by the demand of the community.

The future of community education appears to be exceptionally bright. Individuals who are interested in seeking more information please contact Dr. James W. Satterfield, Director of Community Education, Kansas State University, 201 Holton Hall, Manhattan, KS 66506.

Programs on ethnicity and pluralism may not only be self-serving, but like a great deal that passes for educational reform or change, designed to preserve institutional homeostasis and integrity.

a note on education, pluralism and ideology

by Ronald K. Goodenow



Ronald K. Goodenow, assistant professor at the State University of New York, Buffalo, teaches philosophy of education with a special interest in ethnic groups, history, and progressive education. Goodenow has also taught at the University of San Diego, Bloomsburg State College in Pennsylvania, the University of California at Berkeley, and the University of Wyoming. He received his Ph.D. from the University of California, Berkeley; his master's from the University of Wyoming, and his bachelor's from Grinnell College.

America is discovering pluralism. Symbols of ethnic heritage appear everywhere, countless bicentennial projects on ethnicity are being proposed, scholars talk of a "new pluralism" that includes many of our heretofore "inarticulate" or repressed groups and the mass media is rushing into the breach with Polish policemen, Chicano car-repairmen and black junk dealers. It is no surprise, then, that educators who, in many cases, have just addressed "black pride" and the "new feminism" are responding with proposals and programs on various ethnic studies, "multicultural" education and even the broader rubric of pluralism. Scholars are appropriately responding with new literature, panels at scholarly meetings and courses. Forgetting for the moment that numerous educators have addressed pluralism for many years and that pluralism itself may be nothing new, there is a point that is seldom made on the extent to which our interest in social issues and the ways in which we develop policies and even theoretical positions represent what may be called a hidden ideological bias. I would like to address this problem briefly and suggest some partial remedies.

John Dewey warned in 1935 that

Even if the words remain the same they mean something very different when they are uttered by a minority struggling against repressive measures and when expressed by a group that, having attained power, then uses ideas that were once weapons of emancipation as instruments for keeping the power and wealth it has obtained. Ideas that at one time are means of producing social change assume another guise when they are used as a means of preventing further social change.

While it would be tempting to assert that many of us will use the rhetoric and needs of the new ethnicity and pluralism for strictly careerist purposes—ethnicity and careerism being ascendant phenomena these days—what is important is that we understand that far more than personal aggrandizement is involved.

As numerous scholars have pointed out, the "nature" of race, ethnicity, assimilation, acculturation and pluralism has constituted a problem in the sociology of knowledge. We frequently develop theories and ideas that may or may not be well-grounded in social reality, but they are most certainly influenced by our normative professional concerns and probably by the extent to which many of us recognize our marginal positions in American society and search for professional recognition, public approval or power. Hence, scholarly

inquiry about pluralism and related matters as well as ensuing prescriptions for "problems" associated with it have at times been far from objective or even, as scientific propositions, properly descriptive or testable. Transcending "mere" personal bias, moreover, programs on ethnicity and pluralism may not only be self-serving, but like a great deal that passes for educational reform or change, designed to preserve institutional homeostasis and integrity.

Much, then, of what we may say and do about pluralism inevitably touches on what many of us believe about our place in America, about the functions of education and about what ethnics and others are saying. These beliefs, it is important to say, often transcend the merely ideational and verge on the ideological. On this point I would like to quote William Newman, who writes in **American Pluralism: A Study of Minority Groups and Social Theory**, that

... ideological formulations, whether they be unconscious expressions of group interests, or as Marx contended, conscious lies about the nature of reality, are recognizable because of the congruence between ideas and the social groups, structures, or societies in which they emerge. *Ideologies may be defined as any set of ideas that explain or legitimate social arrangements, structures of power, or ways of life in terms of the goods, interests, or social position of the groups or social collectivities in which they appear.* (Emphasis added.)

In light of this observation it is important to note a paradox of the time in which we live. Modern educators have often desired to build a technological society held together by the "glue" of educated democratic attitudes and values. This society, moreover, has been characterized by place to place mobility, suburbanization, the growth of the corporate welfare state and increasing uses of planning and expertise. Yet, we have also faced increasing demands in the past few years that our visions of this Great Society give way to respect and power for smaller and more autonomous groups and wholly new concepts of legitimacy and national community. We often recognize this dilemma, but in seeking what Richard Hofstadter called "comity," a middle ground between consensus and conflict, we occupy something of an uncomfortable position between hell and a very hard place. It is difficult to give up our dearly held and "progressive" notions on the purposes of education just as it is hard to resist popular demands, for after all, American education and democracy have seemingly been built on popular consensus in an increasingly educated society.

Proponents of pluralism correctly argue that elites, including such educators as Ellwood Cubberley, have historically used ideologies on progress to build a false national consensus and conformity on what it is to be a "true American." It is suggested that this has been done to serve purposes of social selection and control in a capitalist society. If this contention is at times exaggerated it is the case that even some of the most progressive reformist educators who have espoused pluralism have over-stressed its cultural aspects (in large part out of their belief in the power of art and creativity to create tolerance and understanding) and ignored its sociological aspects. At the same time many have feared political self-expression by the uneducated poor and the immigrant. Indeed, I think we must recognize that many of us have seen education as a

replacement for politics, and it is here that we must focus some attention. If we believe that a new pluralism is rooted in the desire to overcome elitist social control and the forms of assimilation and theories which rationalize it, we may be a major part of the problem that it addresses. Hence, it is not just in the area of meanings but with an ideology grounded in our own occupational roles and status that we must begin our approach to the new pluralism. Going back to Dewey, we must recognize that when we, as university professors or school teachers or administrators, utter words, which to others are symbols of emancipation, we utter them from what to the poor, the black, the woman or the ethnic is a position of immense power which has been used to create a false consensus on their place in American life. What do we do?

We must, of course, use our analytical skills and training in the social sciences to come to some conclusions on whether there is a new pluralism, ethnic or otherwise. We must relate this phenomenon not only to our past, but to American social structure, our economic modes of production, our political system and the popular consciousness and behaviors which are derived from them. Examination of the black experience in America, for example, would be most helpful and relevant to our work. For generations blacks have argued the relative merits of self-separation and integration, structural and cultural. They have fought relentlessly with the realities of power and powerlessness. As Thomas Sowell brilliantly argues in **Black Education: Myths and Tragedies**, white academics have created ethnic studies programs that are separate and inferior out of guilt, naivete and a fear that somehow our "standards" and "prestige" are being eroded by barbarians who, once within our gates, infringe upon our academic freedom and prerogatives. We must use what power we do have to insure that pluralism, as a phenomenon which provides for personal freedom, close group identity and a means of decentralizing our increasingly centralized corporate society, is not exploited within the educational system or in society so as to divert us from social change and the immense problems which plague America. One can cite the anti-communist and right wing politics of some of the early backers of the Ethnic Heritage Studies Act and the ways in which Spiro Agnew and Richard Nixon used ethnicity for purposes of maintaining law and order in the face of bankrupt federal policies. Indeed, we must ask if the new ethnicity which was discovered in the late 1960s still endures in the face of economic breakdown, Nixon's humiliating demise and the rise of old liberal coalitions.

Basically, however, we must look at the extent to which members of ethnic groups and the working classes are saying something very important about the ways in which they, and perhaps all Americans, are alienated from work and each other in a capitalist technocratic society. To what degree is the new pluralism the result of such alienation? I think that if we address this question, we will find a way out of our paradoxical dilemma. C. Wright Mills observed in **The Sociological Imagination** that Americans have been educated to define their lives and, more importantly, their troubles, in highly personal terms. We not only suffer illusions from what is now being called contest mobility, but from a false consciousness on the relationship between troubles that are properly personal and those that are caused directly by the particular nature of our social structure and how it relates to culture.

If we take this analysis seriously we may overcome some of the ideological constraints I have mentioned. We may teach and deeply affect the lives of our students while maintaining a commitment to scholarship and, indeed, social change. By showing our students the intersection between personal biography and the social system and placing this knowledge within the context of history we will encourage personal liberation and scholarly inquiry about the real world. As a problem in the sociology of knowledge our perception of

pluralism provides, then, an opportunity to examine who we are and what we do as educators, for we must study our own personal history and our relationship to American social structure and history. By so doing we may overcome much of our own feeling of powerlessness by truly changing lives and providing the scholarly inquiry and, in Mills' terms, the sociological imagination upon which political action may be defined and built. To do otherwise, I contend, means that we "educate" at our own peril.

education and the will of society

No rational assessment of American education is possible without an understanding of the close link between the nation's mood and the schools. The optimism of the frontier, the fear of foreign (un-American) dogma, the dream of an open society, the conviction that there are pragmatic solutions for all problems, the trust in efficiency and productivity, the faith in the triumph of the new over the old—all of these often conflicting currents of thought have shaped American schools. They did so not because educators recommended it but because society willed it.

Growing Up In America by Fred. M. and Grace Hechinger. McGraw-Hill Book Company, New York, 1975, page 411.

Is education structured only to manipulate the individual through an initiation rite into the acquisitive society asks Peden in an article adapted from a paper he gave at the World Congress of Philosophy in Delhi, India.

Illich's omnicompetent individual: a process perspective

by Creighton Peden



An internationally known philosopher, Dr. Creighton Peden is the Fuller E. Callaway Professor of Philosophy at Augusta College of the university system of Georgia. Editor of the *Journal of Social Philosophy*, Peden is also co-chair of the Society for Social Philosophy, associate of the Institute for Social Philosophy, a Danforth associate, and founder and executive director of the Georgia Consortium for International Education. He has served as a curriculum consultant to the federal university system of Brazil, a panel consultant for the National Endowment for the Humanities and a Fulbright advisor. He received a Ph.D. from St. Andrews University in Scotland, his M.A. from the University of Chicago, and a B.A. from Davidson College.

Ivan Illich, self-proclaimed philosophical revolutionary, announces a philosophy of education which is supposed to provide an improved life-style for all persons as we move into the post-industrial world. It is his contention that the formal schooling systems of the industrial world have been used to condition persons to participate increasingly in an acquisitive society and that this increasing acquisitiveness will eventually bring about the destruction of humanity. We are all so bound up in acquiring goods and services that freedom of thought and expression has been sacrificed. He contends this to be true for the rich and poor of all nations, although it is supposed to be more degrading for the poor because their failure to consume confirms their human failure.

Illich's position is similar to that expressed by Herbert Marcuse in his contention that the technological based society tends to be totalitarian.¹ It is a form of non-terroristic totalitarianism in the sense that for the sake of technologically based economic rewards we are increasingly giving up our civil liberties. Computer efficiency becomes the criteria, so we conform to the instructions given even when these instructions require us to sacrifice in an increasing fashion our individual development and expression. This process may be physically enjoyable and materially rewarding, but the result is a form of totalitarianism because we are being forced to sacrifice our individual freedoms for the sake of a more affluent life-style.

What Illich, like Marcuse, seeks is a radically conservative restructuring of society. He offers a concept of a global village utopia in which individual initiative is the key factor determining the values of life. All formal education is to be destroyed, for this education is structured to manipulate the individual through an initiation rite into the acquisitive society. Without the formal educational structure, humans again will have to rely upon their own initiative. By participating in this fashion we will once again become responsible for the value decisions of ourselves and our society.

All peoples of the world, from the poor to the affluent, are forced to deal with problems, and societies are structured at least in part to deal with these problems. For our purpose it will be helpful to indicate the type society Illich envisages in order to evaluate how adequately his structure might deal with these problems. Illich's society will be socialist, but not socialism as we know it in either the more democratic or communistic tradition. In these forms of socialism you have bureaucratic control of the means of production and distribution. This bureaucratic power exists in the U.S., India, Russia, China, Brazil, Nigeria and in all societies acquisitively oriented. This

power needs equally to be destroyed because it greatly limits individual freedom. If we are going to understand Illich, we must grasp that he seeks a radical form of socialism which places the primary control and responsibility in the people.

Underlying Illich's educational and social philosophy is a particular theological view of the individual. In the classical tradition of western thought the individual was held responsible by the deity for fulfilling the revealed values. Such responsibility was held to be valid because the individual was considered as primarily autonomous in fulfilling these values. In the industrial society institutions have gained the power to establish values and reinforce these values through the rewarding of social status and consumable products. Whereas in the western classical tradition the Christian Church reinforced the values related to the deity, in the industrial society the educational system has replaced the Church and has become "the secular church" reinforcing the industrial values. The educational system is not only leading people in the wrong way, it is serving as the chief demonic force stripping humans of their individual autonomy and, thus, separating them from God. Illich's new life style will return initiative and accountability to the individual and, thus, restore the person in his proper relationship with the deity. In his words: "to liberate ourselves right now from our pedagogical hubris, or belief that man can do what God cannot, namely, manipulate others for their own salvation."²

History and Philosophy

In evaluating Illich's philosophy, we suggest two lines of approach. First, taking a historical perspective, we raise the issue whether his position is realistic in our increasingly complex world. Second, we consider the underlying theological assumptions of his philosophy.

Illich assumes that the educational approach he condemns has been adequately tested and has failed. We would suggest that the historical evidence, using the United States as an example, does not support Illich's contention that education has been adequately tested. It is only since World War II that compulsory education has been widely tried in the United States; it is still not being fully employed. Although we have compulsory education as our goal, as high as 40% of the children in some urban areas today go without formal education by a process of reporting for the morning attendance check and then being allowed to leave. That in thirty years we have not been able to develop a non-wasteful and non-harmful educational system does not necessarily mean that we have failed; rather, it may well indicate that we have not devoted enough resources and energy in order to create a non-alienating initiation system into our acquisitive oriented society.

An important part of Illich's philosophy of education is his epistemology. For him the acquiring of knowledge is essentially an individual process which is basically non-social. Holding such a view it is understandable that he would consider the most valuable learning to occur apart from teaching. Following in the tradition of Aristotle, knowledge for Illich has as its highest goal contemplation and not social involvement. However, in his prophetic vision Francis Bacon indicated a new epistemological direction for humans because of the

cooperative and experimental method of science. It is because of our cooperatively organized intelligence that we have been able to move more in the direction of the subjugation of the energies of nature for the sake of dealing with human problems. One of the key institutions for the rapid advancements of these cooperative efforts has been structured education. In the societies that have made the greatest use of structured education based on the scientific method we find the strongest cooperative solutions to human problems. Illich is correct in contending that these educational approaches demonstrate many shortcomings. Chief among their limitations is the partial retention of the classical epistemology which focuses on knowledge being primarily individual as opposed to a stonger commitment to the social character of knowledge. This disjointed approach especially is fostered in the areas of the humanities and to a lesser degree the social sciences. We suggest that a more realistic approach for dealing with human problems includes a structured education methodologically supported by an understanding of the social character of knowledge.

Omnicompetence

Illich's unrealistic alternative is based on what Walter Lippmann has called the idea of the "omnicompetent" individual. If individual initiative is asserted, all persons are potentially competent to know in all situations what is good and competent to enforce this knowledge of the good in order to deal with crucial social problems. We suggest that returning to a non-structured educational approach is inadequate because most individuals lack the required initiative, are not competent to know what is good and do not have the initiative or competence to implement the knowledge in terms of solving complex social problems, such as hunger, disease, pollution. Rather, we would contend that we can better deal with these problems by educating persons to be more responsible citizens who are sensitive to the humane needs of all persons, and by training specialists who can develop approaches for using our collective resources for dealing with these needs. A society based upon a non-structured educational approach totally dependent on pure individual initiative offers a romantic appeal, but the world in which we live requires cooperative structures and effort.

Our second evaluative approach attempts to focus upon Illich's underlying philosophical assumptions. He is calling for a revolution that will restore the God-human relationship and, thus, restore the integrity of the individual and the supporting village oriented society. His idea of revolution originated in Roman astronomy and was used metaphorically in the realm of politics. The term "revolution" indicated a recurring, cyclical movement. When used in politics it implied that there were a few forms of adequate governments to which society was drawn just as the planets followed their irresistible paths in the skies. Illich narrows the revolving form of government to one pattern in his traditional Christian perspective. This pattern is the preordained small society structure which gives emphasis to individual autonomy, an autonomy which allows the individual to be held responsible by the deity. As is often the case in western traditionally oriented thinkers, Illich universalizes in an absolute sense his revolving form of government.

He fails to take into account that just as the discoveries by Copernicus brought down the notion of a human-centered universe created by a deity, so the modern traditions of political revolution have invalidated his diety-established unitary form of social organization.

The modern age is essentially different from Illich's preordained classical world in that we approach reality in terms of things not being absolutely pre-established. In the physical sciences Einstein, Whitehead, Planck and others have introduced us to the realization that "novelty" is constantly occurring in the way reality is ordering itself. A similar understanding of social "novelty" is developed through the American and French Revolutions. It is true that the idealized notion of restoration of bygone days was often expressed by the 18th century activist, but Hannah Arendt is correct: "There is no period in history to which the Declaration of the Rights of Man could have harkened back . . . the strange pathos of novelty, so characteristic of the modern age, needed almost two hundred years to leave the relative seclusion of scientific and philosophic thought and to reach the realm of politics."³

In our contemporary understanding of reality the concept of "process" serves as a companion notion with "novelty." Reality flows in a constant process of becoming. "Novelty" is the concept used to designate occurrences in the process which do not conform to our understanding or expectations. We illustrate this point when we speak of mutations being novel occurrences in the evolutionary process of nature. When Illich offers deschooling as an answer to the current plights in society, he is not speaking in terms of a process understanding of reality. Rather, as we have tried to indicate, he postulates from his classical theological position a static view of reality. For Illich there exists an unchanging proper structure only through which can individual and social fulfillment occur, and deschooling is required in order to restore this structure. He does not understand life as a constant process of becoming in which we must continually seek new ways of meeting social problems—ways that emerge from and relate to the current process.

We would suggest that the philosophical understanding of reality in terms of process and novelty provides a more adequate orientation for developing a constructive future society than does Illich's view of a preordained, static social pattern. By realizing that novel events occur in the social process, modern persons are challenged by the realization that in order to be responsible we must continually strive to find more humane ways of organizing our life together.

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1. cf. Herbert Marcuse, *One-Dimensional Man*. (Boston: Beacon Press, 1964), pp. 1-18.
2. Ivan Illich, *Deschooling Society*, (New York: Harper & Row, 1970), p. 73.
3. Hannah Arendt, *On Revolution*. (New York: The Viking Press, 1971), pp. 38-9.

the battle of the books: the stakes are high

FRANKLIN PARKER. *The Battle of the Books: Kanawha County*. Bloomington, Indiana: Phi Delta Kappa Educational Foundation (Fastback#63), 1975. pp. 34. 50 cents.

Here is a booklet as up-to-date as today's newspaper. All across the country school boards are under fire from various groups as well as from the media for a wide variety of reasons ranging from the dismissal of popular administrators to the holding of religious emphasis weeks. This essay deals with such an incident, but one which received national attention from the media because of its far-reaching implications and the social turbulence which accompanied it.

Franklin Parker is Benedum Professor of Education at West Virginia University and the author of numerous other books and articles, especially on African educational development. In this brief study, Parker outlines the events which occurred in conjunction with the widely-reported 1974 confrontation over textbook selection in Kanawha County, West Virginia. He relates the story of what happened, why, and suggests some lessons which can be learned from the incident.

The trouble allegedly began when school board member Alice Moore, wife of a local minister, protested against the adoption of what she considered offensive "anti-American" and "anti-Christian" textbooks. The county, which includes the state capital of Charleston, was subsequently plunged into turmoil by Mrs. Moore's progressive revelation of the content of the books in question. Some of the texts were withdrawn but not all of them. The community polarized over the issue and tempers flared. According to Parker, coal miners, rural people, blue-collar workers, and religious fundamentalists supported Mrs. Moore and her views while professional and white-collar types, urban dwellers, the economically well-to-do, and theologically liberal church people defended the books and the school administration's determination to retain them.

There followed a partially successful school boycott on the part of those parents and students who opposed the "dirty

books" (more were withdrawn), a degree of violence and counter-violence, and even a miner's strike in support of the anti-book forces. Parker found it difficult to unravel the course of events in such an emotionally-charged situation with any degree of certainty. Almost all of the first-hand accounts of what happened are biased. In general, Parker tends to place more credence in the observations of the pro-textbook people, perhaps because of his own professional point of view.

In any case, Parker's essay contains at least three dominant themes. The first is the growing difficulty of maintaining public trust in the schools of America in the face of today's increasingly pluralistic society. That there is a widespread suspicion of professional educators on the part of many segments of the population is amply demonstrated by the textbook war in West Virginia. In the past, the cultural majority imposed its consensus on the schools. Now that there is no national consensus, it becomes a question of which minorities should have their values and lifestyles taught in the public schools? And who is to make these decisions? The professionals? If so, can they be trusted? And if they select multi-cultural and multi-ethnic texts, will they be accepted by members of the former cultural majority; namely, the Anglo-Saxon Protestants?

As Roscoe Keeney, president of the Kanawha County Association of Classroom Teachers, observed: "If the climate between the board, the superintendent, and the public had been healthy and open, this would not have happened or it would have been short-lived." (p. 20) As it was, developments in West Virginia in 1974 showed how wide was the confidence-gap between the local educational establishment and large numbers of its constituency. A sizable and vocal portion of the community expressed its total lack of trust in professional educators in this incident. Likewise, large numbers of people across the nation are no longer willing to give free reign to professional educators in textbook and curriculum selection. As in Kanawha County, they are increasingly troubled about what is being taught their children in the schools.

Second, the textbook controversy in West Virginia raises the question of the fate of public-supported education in the future. In effect, the central issue of the quarrel was: how can a system of tax-supported schools possibly respond to the increasingly disparate needs and demands of so many different ethnic, cultural, and religious minorities? For example, how can the public schools inform students honestly about the nation's history without offending some major interest group in the community? In the West Virginia struggle, PTA president L.W. Seaman actually proposed separate schools for those who wanted their children to use the books and other schools for those who opposed them. (p. 22) Where will all of this end? How can the public schools teach common values when there are no common values? If the schools are re-segregated along cultural, ethnic, and religious lines, who will make the decisions governing this division of the schools?

Third, Parker's essay is marked throughout by a certain professional arrogance on the part of the pro-textbook people and on the part of Parker himself. Thus, the hillbillies and the fundamentalists are essentially benighted folk while the more enlightened elements in the community speak against the protesters and counsel the retention of the books in the name of freedom to learn. In fact, throughout hillbillies, fun-

damentalists, and their champions are painted as ignorant, uneducated, superstitious, misanthropic losers and cranks. (e.g. pp. 5-6, 10, 12-13, 21, 26) On the other hand, the pro-text people are depicted as sophisticated, urbane, humanitarian, and restrained. Here is an example of how the text advocates are treated in Parker's essay: "Insights into the controversy came from Charleston Episcopal minister James Lewis, admired for his moderate views. 'This county is experiencing a religious crusade as fierce as any out of the Middle Ages,' he said. 'Our children are being sacrificed because of the fanatical zeal of our fundamentalist brothers who claim to be hearing the deep, resonant voice of God.'" (p. 24) There are many others. (e.g. pp. 9-10, 11-12, 14, 24-25, 33)

The point here is not to argue that hillbillies and fundamentalists are intellectuals, for most are not. The point is that they have rights too. And correct or not, they should be taken as seriously by professional educators as any other segment of the community. It is as United Mine Workers president Arnold Miller recently said: "I'm a hillbilly, and I'm proud of that." And in attempting to explain to the press why he and his miners were so dissatisfied with the status quo, Miller growled: "But we're not radicals just because we're tired of being sold out and passed by." (*Time*, Nov. 25, 1974, p. 28) The same statement could be made by the hillbillies and fundamentalists about the public schools.

To be fair to Parker, he does recognize in his closing section on "lessons" that: "They [school leaders] need to be informed of the interests of all segments of the community." (p. 32) Also, he draws several other helpful conclusions: (1) school leaders need to find as many ways as possible to facilitate an exchange of views and concerns on a regular basis with as many different groups in the community as possible; (2) it should be recognized that school board members often no longer represent the values of the community at-large but special interests; and, (3) careful planning and consideration of the needs of all parts of the school's constituency will help preclude the impulse for censorship.

However, the fact remains that public education in this country is in serious trouble; that the excruciating problems connected with serving a multi-cultural, multi-ethnic, religiously plural society will not go away; and that the despised and exploited subcultures—be they hillbillies, fundamentalists, blacks, or others— will not be appeased by arrogant pontification.

In the case of the textbooks, as Parker so succinctly states: "The battle of the books is a battle for man's destiny." (p.34) And the battle for the schools is a battle for the nation's destiny. In the growing conflict over public education, who will be the casualties (the children?) and who will be the winners (anybody?)? Perhaps a new system of public education needs to be worked out jointly by the professionals, the school leaders, and the people they purport to serve.

This slim volume leaves much to be desired. On the other hand, few will accuse Parker of being dull or non-partisan. If not a profound contribution to the history of education, his booklet at least should serve as a discussion-starter for those concerned with current issues in public education.

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environmentalizing teaching

by Jerry Jinks

One of the most exciting developments occurring on today's educational scene is the increasing interest shown to environmental education. A phenomenal amount of curriculum materials have been produced during recent years and there is hardly a school which does not boast of some type of ecologic education.

Even though interest in the area is on the up-swing, many teachers seem to feel that environmental education is the exclusive property of the sciences or that extensive training and specially designed materials are necessary for non-science teachers to deal effectively with it. It is my opinion that neither of these positions is entirely true. Of course the sciences have a unique contribution to make to environmental education but that contribution is no more unique than the contribution of any of the other basic disciplines.

The training and specially designed materials issue tends to be one more of personal orientation than anything else. A major objective of environmental education can be reached if the teacher motivates students to, first of all, observe environments, and secondly, to reflect upon what they observe.

This is a laudable objective which may not be easy to achieve, and obviously does not constitute a complete environmental education program. It is, however, a very appropriate beginning and constitutes the basic student attribute to be developed by any environmental education program. It also is an objective which can be honestly incorporated into any grade level and any subject matter area.

This objective does not require additional materials; observable environments are all around us; the trick is to look at them, thoughtfully; and as I have already indicated this is a function of orientation rather than actual training.

The orientation that is necessary is one of focusing student attention upon the "environmentalness" of the material that they are learning. This entails consideration of influences. For example, arithmetic teachers often have children measure the dimensions of various objects in the classroom; i.e., the size of the furniture, the length of the room, etc. This activity can become "environmentalized" if the children are asked to not only determine the size of various objects but are also asked to consider why the objects are that particular size. The environmental answer to this question revolves about the influence issue.

A classroom is an environmental system in which a considerable amount of influencing (interactions) are occurring and the interaction between child and chair needs to be one of balanced influence. So that a chair which is too small results in an imbalanced influence and environmental disorder results. The size of furniture then becomes an issue of optimum dimensions for the child resulting in a harmonious or balanced interaction.

These considerations are examples of fundamental environmental concepts. The beginning of understanding rests in examination of one's surroundings from the standpoint of how the influence-counter influence system functions.

A somewhat more sophisticated example might be seen in the area of communications. Not only can students deal with the techniques of communication but they can also focus upon the interactions or influence-counter influence system occurring during a conversation. Perhaps an example might be the construction of a hypothetical discussion representing diverse viewpoints with consideration given to the interaction occurring between the conversationists, i.e., how does what one person say influence what the other person says and what is the final product resulting from the debate. As we might guess, the probabilities are that a compromise will occur. Environmentally, we would say that the various influences have resulted in the evolution of a system which is balanced within the parameters of those influences.

From these somewhat simplistic examples we can see that the fundamental concept of environment, i.e., influence-counter influence resulting in order, can be demonstrated within the framework of any learning activity typically found occurring in the schools. To make it happen is as simple (and as difficult) as recognizing and calling attention to the environment around us.

At Eastern Montana College, Jerry Jinks teaches elementary and secondary science methods and is coordinator of instructor training for the Billings public schools/EMC environmental educational program. He also serves as graduate advisor for master's candidates in elementary science and environmental education. Prior to receiving his Ph.D. at Kansas State University and joining the faculty at Eastern Montana College, Jinks taught in the public schools of Kansas for a total of seven years.

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