

Special Collections and Archives

Brown Library

Abilene Christian University

This document is from the Landon Brady Saunders Papers, Center for Restoration Studies Manuscripts #575.

The Saunders Papers are held at the Brown Library in Abilene, Texas, and include Saunders' personal and organizational records of Heartbeat. This digital asset was generated by Heartbeat and/or ACU archives staff and preserves the original formatting, spelling, punctuation, and other features as it was created, or as close to the original as possible.

This and other material can be viewed and downloaded from the ACU online digital repository at <https://digitalcommons.acu.edu/saunders/>



ACU_Saunders_MS575_5275

SUMMARY KEYWORDS

teacher, people, Nancy, good, beliefs, work, difference, teaching, supervisor, helpers, behave, question, methods, poor, research, purpose, person, means, professions, determines

00:02

To start conversation, as our speaker today we have an are very happy to have Dr. Arthur combs from Florida University. Dr. Combs did his undergraduate and graduate work at Ohio State and in psychology, has his PhD from there, then taught at Syracuse, and now 30 universities. If I were to tell all the things that he has done, and all the books that he's written, I could probably take up the entire period. But after listening to him last night, I'm convinced and very sure that what he has to say is much, much more important than what I can tell you about him. And with that, I'd like to ask you to help me welcome him.

00:55

Thank you, it's good to be here. And I've been asked to talk today about some of the things we've been doing in the field of trying to find out what makes a good teacher. At the University of Florida, we've been engaged in research on this question now for about eight or nine years. And we've been looking at the question of what constitutes helping profession. By the helping professions, I mean, what are those professions which have to do with the problem of helping people. And I'm talking about teaching, supervision, administration, social work, counseling, nursing, and so on. And the interesting thing that we find out about this question of what makes an effective professional worker is that it is not a question of the knowledge which this worker has. Of course, it's true that a helper has to know something that's true. On the other hand, the fact that he knows his subject is in vogue, by no means a guarantee that he will be an effective worker in his particular field. I guess most of you know that you have probably at some time or another suffered under the guise of a professor who knew his subject, but couldn't teach worth sour apples, you know, we've got people like that. We also know that the question of what makes an effective helper is not a question of the methods which they use. And what we've been finding out is that the interest that the thing that makes it an effective helper is the way in which he has learned to use himself in moment to moment decisions. See, one of the things about counseling and teaching and so on is that they all depend on making an absolutely instantaneous decision. The child says something the teacher has to say something back. The client says something to the counselor, the counselor has to reply, he has to make an instantaneous response. And the problem, of course, is how can you be sure that an instantaneous response will be a good one, this is our problem in the problem in working with these helping professions. But what we've found out then about these professions, and we've now completed researches on good and poor teachers, on good and poor nurses, on good and poor counselors, and our latest research is on good and poor Episcopal priests, so helped me. And what we find out about all of these helpers is that the unique characteristic of these professions is that they all depend upon the person's personal use of his self. That is to say, what makes a good teacher is how well a person has learned to use his self in carrying out his own and society's purposes. Now when we come to this question of instantaneous response, and how can we

be sure that the response will be a good one? I'd like to use here an analogy with a giant computer for a moment because I think it helps us to understand the problem. We might think of a giant computer, you know, it's takes in bushels and bushels of information from outside which we feed in through IBM cards and so on. And then the computer combines this information from outside the data which it gets from out there with the data it has in its memory bank. And it gives you the best answer for all that data that it can. Now then, what is it that determines what is it that determines the data that we are the kind of answer, what determines the kind of answer of course is the program in the computer? The formula if you will, which we put in there. Now, the same thing is true in human beings, that what determines the answers we give to the situations with which we are confronted? is a problem of what is inside the person it has to do, we are beginning to understand with the problem of his beliefs. And what we now understand is that it is the person's beliefs, which makes the difference between whether he is likely to be a good helper or a poor one. And what we have found out is that a good teacher is essentially and basically and fundamentally and foremostly a person. Now, when you're going to try to help a person explore his discover his beliefs about himself and the world in which he lives. This means that teacher education has to shift from the way we've been thinking about it, because it means the teacher education becomes a problem in becoming, it isn't a question of learning how to teach. See, if we look at other professions, for instance, if we look at medicine, we don't say in medicine, he is learning to doctor say we say he's becoming a physician, or in the field of law, we don't say his learning to law, we say he is learning to be a lawyer. In the same way, the problem of becoming a teacher is not learning how to teach. But learning how to become a teacher, which is a quite different kind of an approach. Now, we've been assuming for a long time that the thing that makes a good helper is the question of the methods which people use. And what we know from our research is, this is not true. There is literally no such thing as a good method or a right method of teaching. Some years ago, a the National Education Association put a committee to work to look up all the research that had ever been done on good teaching. This was a committee under the direction of a chap the name of Elena. And when they got all through with this research, they came to the conclusion after they'd studied hundreds and hundreds of pieces of research, they came to the conclusion that there is no method of teaching which can be clearly shown to be associated with either good teaching or Portage. In other words, there is no such thing as a good method or a right method of teaching, which is always associated with one or the other. Now, what it means then, in terms of the research that we've been finding out is that the distinction is a question of a person's beliefs. And the minute we started looking at their beliefs, we began to find differences between the good ones and the poor ones that showed up quite clearly. Let me illustrate this with a favorite story of mine that illustrates my point about this question of beliefs. See, each of us behaves in terms of our beliefs. And these show in spite of us, they show so much in fact that other people say of us, well, he would you know, then what they mean by that as they know what our beliefs are. Well, let me tell you a story which illustrates this, which I love to tell because I think it's a charming story. In the outskirts of Atlanta, there was a young woman teaching first grade, who had a beautiful head of blonde hair, which she was accustomed to wearing in a ponytail down the middle of her back. And this very beautiful young woman was teaching first grade in one of the schools there on a ladder. And for the first three days of the new school year, she wore her hair and customary ponytail. And then on Thursday, she decided to do it differently. So she did it all up in a bun on top of her head. And one of the little boys in her class looked in the room, and you know, it didn't recognize his teacher. And so he was lost. Now, that sometimes happens when a woman changes her hair do she doesn't look the same. So here he was out in the hall crying when the supervisor came along. And the

supervisor said to him, What's the trouble? And he said, I can't find my teacher. And the supervisor said, Well, what's your teacher's name? Well, he didn't know. So she said, Well, what room are you in? Well, he didn't know that either. He looked in there and it was the wrong room. So she said, Well, come on. Let's see if we can find her. And they started down the hall, looking for this teacher opening one door after another without any luck until finally they came to the room where this young woman was teaching and as they stood there in the doorway, the supervisor and the little boy the teacher turned and saw them and she said, why Joey? She said, It's so good to see you. She said, we've been wondering where you were, she said, Come on in. We've missed yourself. And a little boy pulled out of the supervisors hand, threw himself into the teacher's arms. She gave him a hug, you know, patted him on the fender and he ran down to DC. And the supervisor who was telling me this story said, Art she said, You know, I said a prayer for that teacher. She knew what was important. She saw Little boys were important. While the supervisor and I were riding along in the car when she was telling the story, we got to kicking around. We said, well, suppose she hadn't thought little boys are important. Suppose she thought supervisors were important. So he then she would have said, Why, Good morning, Miss keeper do come in. And let us show you what we've been doing. We've been hoping you would come and see us, haven't we boys and girls

10:27

are, you know, she might have thought that the discipline was important. And in that case, she would have said, Joey, you know very well, when you're late, she must go to the office and get a permit now run right on down there and get it. Or she might have thought the lesson was important because he and I tissue, it's a joy for heaven's sakes, wherever you've been, you're already two pages behind come in here and get to work. But she behaved in terms of her beliefs, especially her beliefs about what was important. And this is what we have been finding out about the good helpers and the poor ones, that the good helpers have certain kinds of beliefs, which clearly distinguish between the good ones and the poor ones. And I'd like to tell you about some of those beliefs, which we found make a difference between the good teachers and the poor ones. We found basically, that they are fat five areas of differences in belief. In the first place, it has to do with the belief about what's the proper thing to be looking for? In other words, it has to do with where do you look for the answers to your problems, what's what do you believe is the thing you need to pay attention to. And what we found in this connection was that the good helpers, all believe the important thing they need to be looking for, is how things look from the point of view of the student, or the accounts or the client, or the patient, or whatever it happens to be. Now, I guess you might call this sensitivity, it's the cup or empathy, it's the capacity to be able to see how things look from the point of view of the persons with whom you are working. And this makes all the difference between the good ones and the poor ones. The good ones have a high degree of this quality of being able to be continuously sensitive, and getting the feedback of how things are with the people with whom they're working. We know that that fact also is the main cause of basic human misunderstandings when we don't see how things look from the other fellas point of view. Phyllis McGinley has a little cup of about this, which is delightful. This goes like this, my friend, I think we must give up the fiction that we can argue any view for what it means is pure conviction. There's simply prejudice in you. Well, let me give you an illustration of what I mean from a situation I was in not long ago, I was in a school where I was working with the teachers and the supervisors. And one supervisor working with a teacher the teacher was telling about a little boy that she was having trouble with. And she said to the supervisor, she said, you know, Miss Brown, I tell him, it's easy.

Jimmy, you can do it, son, she said but you know, he won't even try. And the supervisor said to this teacher, honey, she said, Don't ever tell a child something is easy. You know, and I thought to myself, well, I've done that, you know, what is it? What does it mean? You know, I've done it? It's easy, you can do it?

13:32

So I said to the supervisor, what do you mean? And she said, Well look at it from the child's point of view.

13:39

If you tell him, it's easy, and he can't do it, then the only conclusion he can come to is he must be stupid. If you tell him, it's easy, and he can do it, then look what you've done. You've taken all the glory out of it, because there's no glory in doing something that's easy. So she turned to the teacher and she said, Honey, tell him it's hard. Tell him it's hard, but you're pretty sure he could do it. Then if he can't do it, he hasn't lost face. And if he can do it, what a glory that is for him, she said. Now this is what I mean by being able to see how things look in the eyes of the people with whom we are working. And it is this kind of thing which makes the difference between the good teachers and the poor ones. It means that the good the good helpers are always concerned with the meanings of things instead of the facts in the matter. See, it doesn't matter what the facts are. It's what what people think the facts are that's what makes the difference. I know of a school for example, where they wanted to do something about the department. And so they decided to give a banner to the class that had the best department each week and they were totally unprepared for what happened. Because in the first three degrades, the department got very much better, and from there on up and got very much worse. You see, the little kids thought it was an honor to get the banner and the big kids thought it was a disgrace. And unless we are aware of how things look in the eyes of the people we are working with, we can seriously destroy our effectiveness in the process. Well, a second major area, which we have been finding in our research clearly distinguishes between the good ones and the poor ones has to do with what the good ones and poor ones believe about people. See, it makes a lot of difference what you think about people. For example, one of the things that we find makes a clear difference between the good helpers and the poor ones is the good helpers believe that people are able, and the poor ones have grave doubts about it. So yeah, that makes a lot of difference whether you think people are able, or unable. If you think they're able, you see, then you can let them. But if you don't think they're able, you don't dare let them. And so the question of whether you believe that people are basically able or unable makes a lot of difference in the ways in which you can behave with them. And let me use this as an example to show you why you can't tell the difference between the good ones and the poor ones on the basis of the methods which they use. Let's take here are two teachers and they both believe that children are able. And one of them because she believes that the children are able she's she makes some work real hard, because she knows they can. And the message that gets through to the kids is she thinks I can. Now here's another teacher who also believes that children are able. And she says to them, you know, that's an interesting idea, why don't you go work on it by yourself for the rest of the afternoon. Now, here are two vastly different methods, one of them very strict, and the other very lenient. And they both arise from the same fundamental belief about people. And in each case, the same message is getting through she thinks I can. This is why you can't tell the difference between the good ones and the poor ones on the basis of methods you see, because the methods don't tell you. It's the message which

comes through as a consequence of the methods that makes the difference. And it is that which we have to be concerned. And the message that comes through arises from the belief which the individual already has in his in his system, because the beliefs we have show in spite of us, you know, like the old Indian said, what you do speak so loudly, I cannot hear what you say. And our beliefs betray us, they come through to people, no matter what we say about the problem. So what we found them with our helpers is that the good ones believed that people are able, and the poor ones do not. And what this means for teacher education is interesting, because one of the things it means is that we have to pay more attention to how these young teachers are seeing, seeing themselves and the world in which they live. And when we change that, then people's behavior changes automatically. Let me give you an illustration. Some years ago, I was asked to go out and work with the teachers in a rural community. This was a school in a community, some distance from where I was where they had a small faculty, and the teachers are mostly fairly elderly women who hadn't been back to school in a long time. And I thought, Well, it isn't going to help these gals for me to go out there, you know, and give them a lecture. So what could I do? So what I did was to go out to the school on every Wednesday afternoon, and we sat in the library over a cup of coffee, and we talked about a child. And as these people shared their information, you know, somebody would say, Well, Nancy, you know, lives down the road, they're just across the bridge that farm on the left hand side with the two silos. And you know, her father has been having a great trouble lately, and so on. And so I'm going to talk about the information which we had. And I kept saying to these ladies, I wonder how Nancy feels about that. I wonder how things look from her point of view. See, they were looking at what was true about her what she did, what she said what her family was, and so on. And I kept asking them to look at how she saw things. And little by little as they did this, their behavior began to change. I remember one little girl, let's call her Nancy, when we kind of decided that Nancy feels that people don't like her very well and she doesn't feel that she's very attractive. And she does feel that she doesn't have many friends and that she's not very popular and so on. And as we talked asked about Nancy, these teachers became aware of how Nancy was feeling about herself. Well, all kinds of things began to happen to Nancy and nobody made any plans about it. So here's a teacher who's walking down the hall, and here comes Nancy in the front door. And the teacher remembers, that's the little girl who feels that people don't like her very well. So just automatically, she walks over and she says to Nancy, good morning, Nancy, it's good to see you. She puts her arm around her, and they walk down the hall together. And Nancy is having a new experience, which changes her world for the next 48 hours. And nobody made any plans about it. When the teacher saw the child differently, she found ways of behaving differently, to demonstrate the belief which she had, and the understanding which she had. Well, other things happen to Nancy to you know, home at class, you know, when they were talking about good grooming, and so on, who did they pick to work on, they picked Nancy, they fixed her up. Somebody remembered that they had a niece who stayed with them last summer, and they had two dresses there that just about Nancy sighs. So this teacher arranged for Nancy to come do some work for her and gave her these dresses as payment for the work that she had done. And everywhere that Nancy walked around this building, people were aware that this is a little girl who feels that people don't like her very well. And so they managed in classes to make sure that she got into situations where she would, the people that she worked with would be nice to her and so on. And the world changed for Nancy, because somebody saw her differently. And so one of the things which makes the difference in good teaching is the problem of helping people to see people more accurately. And it makes a lot of difference whether you think that people are able or unable. Whether you believe that people are friendly or unfriendly. Whether you believe that people are

dependable or undependable, it makes a lot of difference in how you behave toward them. Well, a third area we found in our research, that demonstrated a clear difference in the good ones. And the poorer ones, was the question of how the teacher saw themselves. And what we found out here was that the good teachers were people who saw themselves in positive ways, that is to say, the good teacher saw themselves as people who were liked and wanted and acceptable, and abled, and dignified and worthy, these kinds of things. And the poor teachers were the ones who saw themselves as unliked, and unwanted and unacceptable and unable and undignified the reverse. Now, it makes a lot of difference how you feel about yourself. Because the people who see themselves in, in essentially positive ways, it gave them a great internal security, in terms of which they could deal with things. See, when you're sure of yourself, you can behave in positive ways. But when you don't feel good about yourself, then you behave tentatively. You know,

23:09

and kind of maybe. And when you behave in maybe ways or tentative ways, you see that other people, you know, think you don't know what you're about. And so you create problems for yourself, by not being straightforward by not being able to be out in the open. By not being sure of yourself, you create a feeling in other people out that fact. And so they tend to lose confidence in you. So one of the things then that we found that made a big difference between these teachers and in the counselors and in the nurses, and then the Episcopal priests also was this question of how they felt about themselves. Now, and I think this has some very interesting implications for teacher education. One of the things that means we need to do with our young teachers in the teachers college is to help these young people to have more positive feelings about themselves, to feel that they are liked and wanted and acceptable and able and dignified and worthy, these kinds of things. Now, I'm afraid that a great deal of what we do in our teachers colleges sometimes doesn't help people to build themselves up instead, it tends to tear them down, which is a quite opposite kind of thing that we're talking about. It means also, that one of the things we have to remember about helping a person to change himself is that he can't change himself, you know, by lifting himself by his bootstraps. You sometimes we say, well, you know, if you want to have a person see himself in positive ways, then what do you want to do is analyze himself and decide how he wants to change and then be different. Except you can't change yourself that way. Despite what a lot Other people think people do not change by examining themselves.

25:07

For instance, suppose I want to make myself a more lovable person.

25:14

The way to make myself a more lovable person is not to sit around and think about my lovable illness. What I have to do is to think about you. And as I like you better than I behave better toward you. And you discover that I'm a nicer guy, and so you treat me better. And I wake up someday and discover I become more lovable. But I didn't get that way, by looking at my lovable illness, I got that way by looking at the world out there. And not examining myself and taking myself apart piece by piece. One of the characteristics which we find if that makes the difference between good teachers and for teachers is that the good ones have a are likely to have an under hostile sense of humor, and the poor ones have a rather hostile sense of humor, if they have any. Now just take that as an example, you know that you

can't change yourself by working at it? How'd you like to live with somebody who was working out his sense of humor?

26:22

How do you go about deciding you're gonna have a different sense of humor, you know, and make yourself over in this in his image, this idea that a person can change himself by making a decision. And trying to do it that way, is simply not true. And this shows itself in the question of methods, which I'll come to in a moment. A fourth area, which we found makes a difference with these teachers, the good ones and the poor helpers, has to do with purposes. See, each of us behaves in terms of our purposes, just as I'm behaving in terms of my purpose now, and my purpose is to, to deliver as good a speech to you as I can. And your purpose is to sit there and listen, or sleep or whatever it is, that you're doing. But each of us is behaving in terms of his purpose. And all of us are always behaving in terms of our purposes. And we find differences in the good helpers and the poor helpers in terms of the purposes they have with respect to the purpose of life itself. The purpose of schools in our society, the purpose of this class, which I am teaching, and my own personal purpose in being here, all these things, all these different kinds of purposes, determine how I will behave in a given situation. For example, it makes a lot of difference whether you believe that the purpose of the schools is to educate everybody ought to produce the leaders of the future. See, if you believe the purpose of the schools is to educate everybody you behave one way if you think the purpose of the schools is to educate the leader the leaders of the future, then you don't mind throwing a few out and you and you can safely ignore you know the ones who don't learn very fast. It makes a lot of difference what your purpose is. And as the old Indian said, you know your your behavior shows in spite of you and so your purposes show in spite of you so that other people say about you well he would.

29:24

Convocation as our speaker today we have an are very happy to have Dr. Arthur combs from Florida University. Dr. Combs did his undergraduate and graduate work at Ohio State and psychology, has his PhD from there, then taught at Syracuse, and now 30 universities. If I were to tell all the things that he has done, and all the books that he's written, I could probably take up the entire period. But after listening to him last night, I'm convinced and very sure that what he has to say is much, much more important, and what I can tell you about him. And with that, I'd like to I'm asking you to help me welcome him.

30:16

Thank you. It's good to be here. And I've been asked to talk today about some of the things we've been doing in the field of trying to find out what makes a good teacher. At the University of Florida, we've been engaged in research on this question now for about eight or nine years. And we've been looking at the question that what constitutes helping profession? By the helping professions, I mean, what are those professions which have to do with the problem of helping people. And I'm talking about teaching, supervision, administration, social work, counseling, nursing, and so on. And the interesting thing that we find out about this question of what makes an effective professional worker is that it is not a question of the knowledge which this worker has. Of course, it's true that a helper has to know something that's true. On the other hand, the fact that he knows his subject is in love, by no means a guarantee that he will be an effective worker in his particular field. I guess most of you know that you

have probably at some time or another suffered under the guise of a professor who knew his subject, but couldn't teach worth sour apples, you know, we've got people like that. We also know that the question of what makes an effective helper is not a question of the methods which they use. And what we've been finding out is that the interest that the thing that makes it an effective helper is the way in which he has learned to use himself in moment to moment decisions. See, one of the things about counseling and teaching and so on is that they all depend on making an absolutely instantaneous decision. The child says something the teacher has to say something back. The client says something to the counselor, the counselor has to reply, he has to make an instantaneous response. And the problem, of course, is how can you be sure that an instantaneous response will be a good one, this is our problem in the problem in working with these helping professions. But what we've found out then about these professions, and we've now completed researches on good and poor teachers, on good and poor nurses, on good and poor counselors, and our latest research is on good and poor Episcopal priests, so help me. And what we find out about all of these helpers is that the unique characteristic of these professions is that they all depend upon the person's personal use of his self. That is to say, what makes a good teacher is how well a person has learned to use his self in carrying out his own and society's purposes. Now, when we come to this question of instantaneous response, and how can we be sure that the response will be a good one? I'd like to use here an analogy with a giant computer for a moment because I think it helps us to understand the problem, we might think of a giant computer, you know, which takes in bushels and bushels of information from outside which we feed in through IBM cards and so on. And then the computer combines this information from outside the data which it gets from out there with the data it has in its memory bank. And it gives you the best answer for all that data that it can now then, what is it that determines what is it that determines the data? Or the kind of answer? What determines the kind of answer of course is the program in the computer, the formula if you will, which we put in there. Now, the same thing is true in human beings, that what determines the answers we give to the situations with which we are confronted, is a problem of what is inside the person. It has to do we are beginning to understand with the problem of his beliefs. And what we now understand is that it is the person's beliefs which makes the difference between whether he is likely to be a good helper or a poor one. And what we have found out is that a good teacher is essentially and basically and fundamentally and foremostly a person now when you are going to try to help a person explore his discover his beliefs about himself and the world in which he lives This means the teacher education has to shift from the way we've been thinking about it. Because it means the teacher education becomes a problem and becoming. It isn't the question of learning how to teach. See, if we look at other professions, for instance, if we look at medicine, we don't say in medicine, he's learning to doctor. See, we say he's becoming a physician. Or in the field of law, we don't say his learning to law, we say he is learning to be a lawyer. In the same way, the problem of becoming a teacher is not learning how to teach. But learning how to become a teacher, which is a quite different kind of an approach. Now, we've been assuming for a long time that the thing that makes a good helper is the question of the methods which people use and what we know from our researches, this is not true. There is literally no such thing as a good method or a right method of teaching. Some years ago, a the National Education Association put a committee to work to look up all the research that had ever been done on good teaching. This was a committee under the direction of a chap by the name of Elena. And when they got all through with this research, they came to the conclusion after they'd studied hundreds and hundreds of pieces of research, they came to the conclusion that there is no method of teaching which can be clearly shown to be associated with either good teaching or Portage. In other words, there

is no such thing as a good method or a right method of teaching, which is always associated with one or the other. Now, what it means then, in terms of the research that we've been finding out is that the distinction is a question of a person's beliefs. And the minute we started looking at their beliefs, we began to find differences between the good ones and the poor ones that showed up quite clearly. Let me illustrate this with a favorite story of mine that illustrates my point about this question of beliefs. See, each of us behaves in terms of our beliefs. And these show in spite of us, they show so much in fact that other people say of us, well, he would you know, what they mean by that as they know what our beliefs are? Well, let me tell you a story which illustrates this, which I love to tell because I think it's a charming story. In the outskirts of Atlanta, there was a young woman teaching first grade, who had a beautiful head of blonde hair, which she was accustomed to wearing in a ponytail down the middle of her back. And this very beautiful young woman was teaching first grade in one of the schools in Atlanta. And for the first three days of the new school year, she wore her hair and customary ponytail. And then on Thursday, she decided to do it differently. So she did it all up in a bun on top of her head. And one of the little boys in her class looked in the room. And you know, he didn't recognize his teacher. And so he was lost. Now, that sometimes happens when a woman changes her hair to She doesn't look the same. So here he was out in the hall crying when the supervisor came along, and a supervisor said to him, What's the trouble? And he said, I can't find my teacher. And the supervisor said, Well, what's your teacher's name? Well, he didn't know. So she said, Well, what room are you in? Well, he didn't know that either. He looked in there, and it was the wrong room. So she said, Well, come on. Let's see if we can find her. And they started down the hall, looking for this teacher opening one door after another without any lock until finally they came to the room where this young woman was teaching. And as they stood there in the doorway, the supervisor and the little boy. The teacher turned and saw them and she said, why Joey? She said, It's so good to see you. She said, we've been wondering where you were, she said, Come on in, we've missed yourself. And a little boy pulled out of the supervisors hand, threw himself into the teacher's arms, she gave him a hug. And oh, patted him on the fender, and he ran down to his seat. And a supervisor who was telling me this story said, Art she said, You know, I said a prayer for that teacher. She knew what was important. She thought little boys were important. While the supervisor and I were riding along in the car, when she was telling the story, we got to kicking it around. We said, well, suppose she had soft little boys are important. Suppose she thought supervisors were important. See, then she would have said, Why Good morning, Miss Cooper do come in and let us show you what we've been doing. We've been hoping you would come and see us, haven't we boys and girls

39:49

are you know, she might have thought that the discipline was important. And in that case, she would have said, Joey, you know very well when you're late. You must go to the office and get a permit and I'll run right on down there and get it done. She might have thought the lesson was important to see. And it she was a joy for heaven's sakes, where have you been, you're already two pages behind come in here and get to work. But she behaved in terms of her beliefs, especially her beliefs about what was important. And this is what we have been finding out about the good helpers and the poor ones, that the good helpers have certain kinds of beliefs, which clearly distinguish between the good ones and the poor ones. And I'd like to tell you about some of those beliefs, which we found make a difference between the good teachers and the poor ones. We found basically, that they are fat five areas of differences in belief. In the first place, it has to do with the belief about what's the proper thing to be

looking for? In other words, it has to do with where do you look for the answers to your problems? What's the what do you believe is the thing you need to pay attention to. And what we found in this collection was that the good helpers, all believe the important thing they need to be looking for, is how things look from the point of view of the student, or the counts, or the client, or the patient, or whatever it happens to be. Now, I guess you might call this sensitivity. It's the or empathy, it's the capacity to be able to see how things look from the point of view of the persons with whom you are working. And this makes all the difference between the good ones and the poor ones. The good ones have a high degree of this quality of being able to be continuously sensitive and getting the feedback of how things are with the people with whom they're working. We know that that fact also is the main cause of basic human misunderstandings when we don't see how things look from the other fellas point of view. Phyllis McGuinty has a little cup of about this, which is delightful. This goes like this, my friend, I think we must give up the fiction that we can argue any view for what it means is pure conviction is simply prejudice in you. Let me give you an illustration of what I mean from a situation I was in not long ago, I was in a school where I was working with the teachers and the supervisors. And one supervisor working with the teacher, the teacher was telling about a little boy that she was having trouble with. And she said to the supervisor, she said, you know, Miss Brown, I tell him, it's easy. Jimmy, you can do it, son, she said but you know, he won't even try. And the supervisor said to this teacher, honey, she said, Don't ever tell a child something as easy. You know, and I thought to myself, well, I've done that, you know, I made it, what is it? What does it mean? You know, I've done it. It's easy, you can do it.

42:53

So I said to the supervisor, what do you mean? And she said, Well look at it from the child's point of view.

43:01

If you tell him, it's easy, and he can't do it, then the only conclusion he can come to is he must be stupid. If you tell him, it's easy, and he can do it, then look what you've done. You've taken all the glory out of it, because there's no glory in doing something that's easy. So she turned to the teacher and she said, Honey, tell him it's hard. Tell him it's hard, but you're pretty sure he could do it. Then if he can't do it, he hasn't lost face. And if he can do it, what a glory that is for him, she said. Now this is what I mean by being able to see how things look in the eyes of the people with whom we are working. And it is this kind of thing which makes the difference between the good teachers and the poor ones. It means that the good good helpers are always concerned with the meanings of things instead of the facts in the matter. See, it doesn't matter what the facts are. It's what what people think the facts are. That's what makes the difference. I know of a school for example, where they wanted to do something about the department. And so they decided to give a banner to the class that had the best department each week and they were totally unprepared for what happened. Because in the first three grades, the department got very much better. And from there on up it got very much worse. You see the little kids thought it was an honor to get the banner and the big kids thought it was a disgrace. And unless we are aware of how things look in the eyes of the people we are working with we can seriously destroy our effectiveness in the process. Well a second major area which we had been finding in our research clearly distinguishes between the good ones and the poor ones has to do with what the good ones and poor ones believe about people. See it makes a lot of difference what you think about people For example, one of the things that we find makes a clear difference between the good helpers and the poor ones is the good

helpers believe that people are able, and the poor ones have grave doubts about it. So you know, it makes a lot of difference whether you think people are able, or unable, if you think they're able to see then you can let them. But if you don't think they're able, you don't dare let them. And so the question that whether you believe that people are basically able or unable makes a lot of difference in the ways in which you can behave with them. And let me use this as an example to show you why you can't tell the difference between the good ones and the poor ones on the basis of the methods which the let's take, here are two teachers, and they both believe the children are able. And one of them because she believes that the children are able, she's she makes them work real hard, because she knows they can. And the message that gets through to the kids is she thinks I can. Now here's another teacher who also believes that children are evil. And she says to them, you know, that's an interesting idea, why don't you go work on it by yourself for the rest of the afternoon. Now, here are two vastly different methods, one of them very strict, and the other very lenient. And they both arise from the same fundamental belief about people. And in each case, the same message is getting through she thinks I can. This is why you can't tell the difference between the good ones and the poor ones on the basis of methods you see, because the methods don't tell you. It's the message which comes through as a consequence of the methods that makes the difference. And it is that with which we have to be concerned, and the message that comes through, arises from the belief which the individual already has in his in his system, because the beliefs we have show, in spite of us, you know, like the old Indian said, what you do speak so loudly, I cannot hear what you say. And our beliefs betray us, they come through to people, no matter what we say about the problem. So what we found them with our helpers is that the good ones believed that people are able, and the poor ones do not. And what this means for teacher education is interesting, because one of the things it means is that we have to pay more attention to how these young teachers are seeing, seeing themselves and the world in which they live. And when we change that, then people's behavior changes automatically. Let me give you an illustration. Some years ago, I was asked to go out and work with the teachers in a rural community. This was a school in a community, some distance from where I was where they had a small faculty, and the teachers were mostly fairly elderly women who hadn't been back to school in a long time. And I thought, Well, it isn't going to help these gals for me to go out there, you know, and give them a lecture. So what could I do? So what I did was to go out to the school on every Wednesday afternoon, and we sat in the library over a cup of coffee, and we talked about a child. And as these people share their information, you know, somebody say, Well, Nancy, you know, lives down the road, they're just across the bridge that farm on the left hand side with the two silos. And you know, her father has been having a great trouble lately, and so on and so on, they would talk about the information which we had. And I kept saying to these ladies, I wonder how Nancy feels about that. I wonder how things look, from her point of view. See, they were looking at what was true about her what she did, what she said what her family was, and so on. And I kept asking them to look at how she saw things. And little by little as they did this, their behavior began to change. I remember one little girl, let's call her, Nancy, when we kind of decided that Nancy feels that people don't like her very well. And she doesn't feel that she's very attractive. And she does feel that she doesn't have many friends and that she's not very popular and so on. And as we talked about, Nancy, these teachers became aware of how Nancy was feeling about herself. Well, all kinds of things began to happen to Nancy, and nobody made any plans about it. So here's a teacher who's walking down the hall and here comes Nancy in the front door. And the teacher remembers, that's the little girl who feels that people don't like her very well. So just automatically she walks over and she says to Nancy, good morning, Nancy. It's good to see you. She puts her arm around her and they walk

down the hall together. And Nancy is having a new experience which changes her world for the next 48 hours and nobody made any plans about it. When the teacher saw the child differently, she found ways of behaving differently, to demonstrate the belief which she had and the understanding which she had. Well, other things happened to Nancy to in the home at class, you know, when they were talking about good grooming and so on, who did they pick to work on, they picked Nancy. They fixed her up. Somebody remembered that they had a niece who stayed with them last summer, and they had two dresses there. They're just about Nancy sighs. So this teacher arranged for Nancy to come do some work for her and gave her these dresses as payment for the work that she had done. And everywhere that Nancy walked around this building, people were aware that this is a little girl who feels that people don't like her very well. And so they managed in classes to make sure that she got into situations where she would, the people that she worked with would be nice to her and so on. And the world changed for Nancy, because somebody saw her differently. And so one of the things which makes the difference in good teaching is the problem of helping people to see people more accurately. And it makes a lot of difference whether you think that people are able or unable. Whether you believe that people are friendly or unfriendly. Whether you believe that people are dependable or undependable, it makes a lot of difference in how you behave toward them. Well, a third area we found in our research, that demonstrated a clear difference in the good ones. And the poorer ones, was the question of how the teachers saw themselves. And what we found out here was that the good teachers were people who saw themselves in positive ways, that is to say, the good teachers saw themselves as people who were liked and wanted and acceptable, and abled, and dignified and worthy, these kinds of things. And the poor teachers were the ones who saw themselves as unliked, and unwanted and unacceptable and unable and undignified the reverse. Now, it makes a lot of difference how you feel about yourself. Because the people who see themselves in us in essentially positive ways, it gave them a great internal security, in terms of which they could deal with things. Think when you're sure of yourself, you can behave in positive ways. But when you don't feel good about yourself, then you behave tentatively. You know,

52:30

kind of maybe. And when you behave, and maybe ways or tentative ways you see than other people, you know, thank you, Donna, what's your power. And so you create problems for yourself, by not being straightforward by not being able to be out in the open, by not being sure of yourself, you create a feeling in other people out that fact. And so they tend to lose confidence in you. So one of the things then that we found that made a big difference between these teachers, and in the counselors and in the nurses, and then the Episcopal priests also was this question of how they felt about themselves. Now, you know, I think this has some very interesting implications for teacher education. One of the things that means we need to do with our young teachers in the teachers college is to help these young people to have more positive feelings about themselves, to feel that they are liked and wanted and acceptable and able and dignified and worthy, these kinds of things. Now, I'm afraid that a great deal of what we do in our teachers colleges sometimes doesn't help people to build themselves up instead, it tends to tear them down, which is a quite opposite kind of thing that we're talking about. That means also, that one of the things we have to remember about helping a person to change himself is that he can't change himself, you know, by lifting himself by his bootstraps. You sometimes we say, well, you know, if you want to have a person see himself in positive ways, then what do you want to do is analyze

himself and decide how he wants to change and then be different. Except you can't change yourself that way. Despite what a lot of people think. People do not change by examining themselves.

54:28

For instance, suppose I want to make myself a more lovable person.

54:36

The way to make myself a more lovable person is not to sit around and think about my lovable illness. What I have to do is to think about you and as I like you better then I behave better toward you. And you discover that I'm a nicer guy, and so you treat me better and I wake up Someday in discover I've become more lovable. But I didn't get that way by looking at my lovable pneus, I got that way by looking at the world out there. And not examining myself and taking myself apart piece by piece. One of the characteristics which we find if that makes a difference between good teachers and for teachers is that the good ones have a are likely to have an enhanced sense of humor. And the poor ones have a rather hostile sense of humor, if they have any. Now just take that as an example, you know that you can't change yourself by working at it? How'd you like to live with somebody who was working out his sense of humor?

55:44

How do you go about deciding you're going to have a different sense of humor, you know, and make yourself over in this in this image. This idea that a person can change himself by making a decision. And trying to do it that way is simply not true. And this shows itself in the question of methods, which I'll come to in a moment. A fourth area, which we found makes a difference with these teachers, the good ones and the poor helpers has to do with purposes. See, each of us behaves in terms of our purposes, just as I'm behaving in terms of my purpose now, and my purpose is to, to deliver as good a speech to you as I can. And your purpose is to sit there and listen or asleep or whatever it is that you're doing. But each of us is behaving in terms of his purpose. And all of us are always behaving in terms of our purposes. And we find differences in the good helpers and the poor helpers in terms of the purposes they have with respect to the purpose of life itself. The purpose of schools in our society, the purpose of this class, which I am teaching, and my own personal purpose in being here, all these things, all these different kinds of purposes, determine how I will behave in a given situation. For example, it makes a lot of difference whether you believe that the purpose of the schools is to educate everybody or to produce the leaders of the future. See, if you believe the purpose of the schools is to educate everybody you behave one way if you think the purpose of the schools is to educate the leader the leaders of the future, then you don't mind throwing a few out and you and you can safely ignore you know the ones who don't learn very fast. It makes a lot of difference what your purpose is. And as the old Indian said, you know, your your behavior shows in spite of you, and so your purposes show in spite of you, so that other people say about you, well, he would